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## पुराणम्—PURĀṆA

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[February 1, 1979

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## अगस्त्यमुनिकृता महालक्ष्मी-स्तुतिः

(स्कन्दपुराणे, काशीखण्डे, अ० ५, श्लो० ८०-८७)

[तत्रागस्त्यो महालक्ष्मीं ददृशे सुचिरं स्थिताम् ॥७५ उ०

त्रैलोक्यं कोलरूपेण त्रासयन्तं महासुरम् ।

विनिहत्य स्थितां तत्र रम्ये कोलापुरे पुरे ॥ ७८

संप्राप्याथ महालक्ष्मीं मुनिवर्यः प्रणम्य च ।

तुष्टाव वाग्भिरिष्टाभिरिष्टदां हृष्टमानसः ॥ ७९]

अगस्तिरुवाच—

मातर्नमामि कमले कमलायताक्षि,

श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।

क्षीरोदजे कमलकोमलगर्भगौरि,

लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८०

त्वं श्रीरूपेन्द्रसदने मदनैकमातर,

ज्योत्स्नाऽसि चन्द्रमसि चन्द्रमनोहरास्ये ।

सूर्ये प्रभाऽसि जगत्त्रितये प्रभाऽसि,

लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८१

त्वं जातवेदसि सदा दहनात्मशक्तिः,

वेधास्त्वया जगदिदं विविधं विदध्यात् ।

विश्वंभरोऽपि विभूयादखिलं भवत्या

लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८२

त्वत्त्यक्तमेतदमले हरते हरोऽपि

त्वं पासि हसि विदधासि परावराऽसि ।

ईड्यो बभूव हरिरप्यमले त्वदाप्त्या

लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८३

शूरः स एव स गुणी स धन्यो

मान्यः स एव कुलशीलकलाकलापैः ।

एकः शुचिः स हि पुमान् सकलेऽपि लोके

यत्रापतेत् तव शुभे करुणाकटाक्षः ॥ ८४

यस्मिन् वसेः क्षणमहो पुरुषे गजेऽश्वे  
 स्त्रैणे तृणे सरसि देवकुले गृहेऽन्ने ।  
 रत्ने पत्रत्रिणि पशौ शयने धरायां  
 सश्रीकमेव सकले तदिहास्ति नान्यत् ॥ ८५

त्वत्स्पृष्टमेव सकलं शुचितां लभेत  
 त्वत्त्यक्तमेव सकलं त्वशुचीह लक्ष्मि ।  
 त्वन्नाम यत्र च सुमङ्गलमेव तत्र  
 श्रीविष्णुपत्ति कमले कमलालयेऽपि ॥ ८६

लक्ष्मीं श्रियं च कमलां कमलालयां च  
 पद्मां रमां नलिनयुग्मकरां च मां च ।  
 क्षीरोदजाममृतकुम्भकरामिरां च  
 विष्णुप्रियामिति जपतां क दुःखम् ॥ ८७

[इति स्तुत्वा भगवतीं महालक्ष्मीं हरिप्रियाम् ।  
 प्रणनाम सपत्नीकः साष्टाङ्गं दण्डवन्मुनिः ॥ ८८]



## NOTE ON MAHĀ-LAKṢMĪ-STUTI

[Sage Agastya while residing in Vārāṇasī or Kāśī was requested by gods to check the Vindhya mountain from rising high up in the sky, so that the journey of the Sun-god in the sky may not be disturbed. Agastya could not ignore the request of the gods, and so he very unwillingly left Kāśī in company of his faithful wife, Lopāmudrā, towards the south to dissuade the Vindhya from further rising up. During this journey in the Godāvārī region the sage beheld Goddess Mahā-Lakṣmī in Her full glory and refulgence residing there in the city called Kolāpūra after killing the demon Kolāsura who had been terrifying and oppressing the three worlds in his form of a boar (*Kola*). Agastya was highly pleased to see the Goddess, paid his obeisance to Her and eulogised Her, the bestower of the desired objects, with the following *stuti* :—]

O, Mother Kamalā with lotus-like eyes and residing in the heart-lotus of Śrī Viṣṇu; O, Mother of the universe, born in the Milk-ocean, having a complexion as fair and white as the delicate inner portion of a lotus; O, Lakṣmī, affording shelter to those who always bow to thee, be appeased—(80).

Thou art the prosperity (or the cause of prosperity) in Viṣṇu's abode, O, the mother of Kāmadeva; O, the moon-like beautiful faced, Thou art the moonlight in the moon, Thou art the light in the sun, and also the light in the three worlds. O, Lakṣmī, affording shelter to those who always bow to Thee, be propitiated—(81).

Thou art the burning energy in the fire, Brahmā created this multiform world with Thy help; Viṣṇu, the sustainer and nourisher of the universe, supports the universe with Thy help. O, Lakṣmī, the refuge to those who always bow to you, be pleased—(82).

O, spotless one, Hara (Rudra) also destroys this [world] when it is abandoned by Thee. It is only Thou who protects, destroys, and creates. Thou art, therefore, *Parā* (Supreme Being, or the Original Cause) and also *Avarā* (manifest one, or the Effect). O, Amalā (spotless one), Hari also by obtaining Thee, became worthy of being worshipped. O Lakṣmī, the shelter to those who always pay obeisance to you, be gracious—(83).

He only is brave, virtuous, fortunate, respectable and endowed with noble descent, virtue and learning and he alone is pure and undefiled, and he alone is really a man in the whole world, on whom, O, Auspicious one, falls Thy Compassionate glance—(84).

Here in the whole world that only is endowed with affluence and prosperity in which residest Thou even for a moment, whether it may be a man, an elephant, a horse, a multitude of women, a blade of grass, a tank, a temple, a house, an article of food, a jewel, a bird, an animal, a sleeping bed, or the earth, and nothing else—(85).

O, Lakṣmī, everything acquires purity the moment it is touched by Thee and becomes impure when abandoned by Thee. And the auspiciousness is only there where Thy name is recited O, the consort of Viṣṇu, O Kamalā, O Kamalālayā (whose abode is the lotus)—(86).

How can a person be afflicted with suffering who mutters Thy names—Lakṣmī, Śrī, Kamalā, Kamalālayā, Padmā, Ramā, Nalinayugma-karā (having a lotus pair in Her hand), Mā, Kṣīrodayā, (born in the Milk-Ocean), Amṛta Kumbha-karā (having a nectar-jar in Her hand), Irā (Goddess of speech, or providing material enjoyment) and Viṣṇu-priyā (consort of God Viṣṇu) ?—(87).

[Sage Agastya thus eulogising Mahā-Lakṣmī, the consort of Hari, bowed along with his wife (Lopāmudrā) to Her touching the ground, like a staff, with his eight limbs.]

This *stuti* of Goddess Mahā-Lakṣmī by Agastya may well be compared with the *stuti* of Śrī or Lakṣmī by Indra as given in *Viṣṇu-purāṇa* (I. 9.117-133), *Śrī-stotram* of the *Agni-purāṇa* (237.2-17) and the *Lakṣmī-stotra* in the *Brahmavaivarta purāṇa* (Gaṇesa-Kh., Adh. 22), which was imparted to Indra by Hari for regaining the favour of Lakṣmī.

### Lakṣmī and Mahā-Lakṣmī

Almost all the higher gods and goddesses of the Purāṇic pantheon—such as Brahmā, Viṣṇu, Rudra-Śiva, Gaṇeśa, Sūrya, Sarasvatī, Lakṣmī, Durgā—have been conceived in their triple aspect—firstly as transcendant absolute, formless and indescribable in positive terms and thus identical with the absolute Brahman; secondly as immanent and pantheistic, pervading the whole universe and manifesting in the form of the universe and also in the



form of each and every object, gross or subtle, animate or inanimate, terrestrial or divine and also in the form of qualities; and thirdly as having a *vigraha* or form generally either human, or non-human or mixed. All these deities are interchangeable at least in the description of their first two aspects. Hence Lakṣmī has been eulogised as Rātri and Sarasvatī in the *Śrī-Stuti* of *Viṣṇu Purāṇa* referred to above and Sarasvatī has been mentioned as Gaurī and Lakṣmī in the Sarasvatī stotra in the *Skanda-Purāṇa* (Nāgara-Kh., 46.22-33), similarly the following ślokas of the *Sarasvatī stotra* of the *Padma-Purāṇa* (ASS, 5.27.117-118) are almost the same as śls 119-121ab of the *Śrī-stuti* of the *Viṣṇu Purāṇa* :—

*Viṣṇu-Purāṇa Śrī (Lakṣmī)-Stuti*

त्वं सिद्धिस्त्वं स्वधा स्वाहा सुधा त्वं लोकपावनी ।  
संध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती ॥  
यज्ञविद्या महाविद्या गुह्यविद्या च शोभने ।  
आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी ॥

*Padma-Purāṇa (Sarasvatī stotram)*

त्वं सिद्धिस्त्वं स्वधा स्वाहा त्वं पवित्रं मतं (V. P. घृतं) महत् ।  
संध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती ॥ (117)  
यज्ञविद्या महाविद्या गुह्यविद्या च शोभना ।  
आन्वीक्षिकी त्रयी विद्या दण्डनीतिश्च कथ्यते ॥ (118)

According to the Purāṇic cosmogony Brahmā creates the universe, Viṣṇu preserves and sustains it and Śiva or Hara destroys it after the end of the *Kalpa* with the help of their *Śakti-s* personified respectively as Sarasvatī, Lakṣmī and Bhavānī or Durgā. Thus, Goddess Lakṣmī is the *Śakti* or Consort of Viṣṇu and is also called Mahā-Lakṣmī who is, therefore, same as Lakṣmī.

Both the epithets Lakṣmī and Mahā-Lakṣmī are often mentioned side by side for the same goddess, e. g., in the present *stuti* we have both the epithets, Lakṣmī and Mahā-Lakṣmī, for the Consort of Viṣṇu (*Viṣṇu-priyā* for Lakṣmī, śl. 87, and *Hari-priyā* for Mahā-Lakṣmī, śl. 88). Also compare the *mantra*—“महालक्ष्म्यै च विद्महे विष्णुपत्न्यै च धीमहि । तन्नो लक्ष्मीः प्रचोदयात् ॥” Thus, as *Śakti* or Consort of Viṣṇu both Lakṣmī and Mahā-Lakṣmī are identical and described in the triple aspect mentioned above.

Lakṣmī or Śrī is the presiding deity (अधिष्ठात्री देवता) of wealth, prosperity, fortune, refulgence, brilliance, beauty etc. and hence eminence or excellence of these qualities is also termed as Lakṣmī (but not as Mahā-Lakṣmī); e. g.

Brhaspati praises sage Agastya as—

तपोलक्ष्मीस्त्वयीहास्ति ब्राह्मं तेजस्त्वयि स्थिरम् ।  
पुण्यलक्ष्मीस्त्वयि परा त्वय्यौदार्यं मनस्त्वयि ॥  
(Kāśī-Kh. 4.5)

Here we have तपोलक्ष्मी and पुण्यलक्ष्मी; in the Agni purāṇa we have also राज्यलक्ष्मी—

राज्यलक्ष्मीस्थिरत्वाय यथेन्द्रेण पुरा श्रियः ।  
स्तुतिः कृता तथा राजा जयार्थं स्तुतिमाचरेत् ॥  
(Ag. P. 237.1)

Similarly, in the *Atharva-Veda* we have पुण्या लक्ष्मी: and also पापी लक्ष्मी—

रमन्तां पुण्या लक्ष्मीर्या पापीस्ता अनीनशम्  
(AV. 7.115.4)

Similarly, in the *Śrī Sūkta* of the *Rgveda* we have also अलक्ष्मी (*A-lakṣmī*) spoken of as the elder sister of Lakṣmī—  
“क्षुत्पिपासामलं ज्येष्ठामलक्ष्मीं नाशयाम्यहम्”. In the *Rgveda* we have also भद्रा लक्ष्मी—

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत  
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि  
(Rg. X. 71.2)

In all these above quotations *Lakṣmī* simply means excellence and eminence of some physical, intellectual, moral or spiritual quality or prosperity.

Thus Lakṣmī as a goddess is identical with Mahā-Lakṣmī, but when we mean excellence of some quality or good fortune the word *lakṣmī* only is used and not *Mahā-Lakṣmī*,<sup>1</sup> to denote it.

1. It may also be noted here that *Tāntrika* Mahā-Lakṣmī is quite different from the Paurāṇic Mahā-Lakṣmī (or Lakṣmī). The *Tāntrika* Mahā-Lakṣmī is a form of Goddess Durgā; cf. also the Devī-pīṭhas in *Dbh.-P.*, VII. 30.53 ff. The paurāṇic Mahā-Lakṣmī, however, is the Śakti of Viṣṇu.



When, however, Lakṣmī or Mahā-Lakṣmī is conceived in her pantheistic aspect, then such excellent or eminent qualities are taken as the manifestation of the goddess. Hence, the *Viṣṇudharmottara-Purāṇa* (III. 83.14) prescribes making images of राजश्री, स्वर्गलक्ष्मी, ब्राह्मी लक्ष्मी and जयलक्ष्मी near the image of Goddess Lakṣmī. In the present *stuti* also the moonlight in the moon and the sun light in the sun are mentioned as the form or manifestations of Lakṣmī (Śl. 81).

### Explanatory and Critical Notes

Śl. 78—Goddess Lakṣmī began to reside in the city named Kolāpura after killing the demon Kola (Kolāsura) who had been oppressing the three world. Thus the city was named Kolāpura when Mahā-Lakṣmī began to reside there after killing Kolāsura. cf. also “कोलापुरं महास्थानं यत्र लक्ष्मीः सदा स्थिता ।” Dbh. p., VII. 38.5. The fight between Mahā-Lakṣmī and Kolāsura has been narrated in details in the *Vratarāja* in its chapter on the *Mahālakṣmī-vrata*.

Another origin of the name ‘Kolāpura’ is given in the *Mahālakṣmī-vrata* attributed to the *Bhaviṣya* (or *Bhaviṣyottara*)-*purāṇa* and described in both the Nibandha-s, *Vratarāja* and *Vratārka*. This *Lakṣmī-vrata* contains the story of a king named Maṅgala whose queen Chola-devī was cursed by Lakṣmī to become *Kolāsya* (boar-faced), on account of which the city of King Maṅgala, called Maṅgalapura, became to be known as Kolāpura.<sup>2</sup> This version is also contained in both the above-mentioned Nibandha-s.<sup>3</sup>

Śl. 81—मदनैकमातरं—Goddess Lakṣmī is here addressed as the ‘mother of Madana or Kāma-deva.’ In the *Medinī-Kośa* Kāmadeva is also called as *Lakṣmī-putra*. But according to the *Bhāg. p.* (III. 12.26) Kāma was born from Brahmā’s heart. His wife was Rati.

2. Cf. the commentary of Ramānanda (also called Chaitanya-vana) on the *Kāśī-Khaṇḍa*, on this *stuti* :— मङ्गलाख्यस्य राज्ञो मङ्गलपुरमेव कोलापुरम् । एतदप्युक्तं लक्ष्मीव्रते भविष्ये—“चोलदेवी श्रियः शापात् कोलास्या यत्र साऽभवत् । कोलापुरमिति ख्यातं क्षितौ तन्मङ्गलं पुरम् ॥”
3. An incomplete manuscript of a hitherto unknown version of the *Mahālakṣmī-vrata* or *Lakṣmī-Mahātmya* ascribed to the *Bhaviṣya-purāṇa*, Kedāra Kh. was discovered by Dr. Satya Ketu Vidyālaṅkāra, D. Litt., in the personal library of late Shri Bhartendu Babu Harishchandra of Kāshī, in about 1938, which contains an account of Rājā Agrasena and his worship of Lakṣmī.

When Kāma was burnt by God Śiva he was reborn as Pradyumna, as the son of Rukmiṇī, wife of Bhagavān Kṛṣṇa who was the incarnation of Viṣṇu, while Rukmiṇī was the incarnation of Lakṣmī; cf.—

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना ।  
 देहोत्पत्तये भूयस्तमेव प्रत्यपद्यत ॥  
 स एव जातो वैदर्भ्या कृष्णवीर्यसमुद्भवः ।  
 प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥

(*Bhag.-p. X. 55. 1,2*)

(For Rukmiṇī as an *avatāra* of Lakṣmī, cf. *Viṣṇu-p.*)

Ramānanda, the commentator, also comments—“हे मदनेकमातः, कामैकप्रसूः प्रद्युम्नैकहेतो हे रुक्मिणीत्यर्थः ॥

This śloka is an illustration of the pantheistic aspects of Lakṣmī. She is not only the moonlight in the moon and the sun-light in the sun, but the light and brilliance in the whole world; cf. the *Kaṭha-Upaniṣad*. “तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।”

Sl. 82. This śloka clearly brings out the immanent aspect of Lakṣmī. Even the Śakti-s of Brahmā, Viṣṇu and Hara are pervaded by Her, on account of which these Gods are able to create, sustain and destroy the worlds.

Śl. 84-86. For these Ślokas compare also the *Śrī-stuti* of the *Viṣṇu-purāṇa* referred to above. Every kind of success and prosperity in life is due to the merciful look of Goddess Lakṣmī.

Śl. 87. This śloka gives the *phala-śruti* of the *stuti*. By muttering the manifold names of Goddess Lakṣmī everyone becomes free from pain and suffering. But this may be called a negative gain. The eulogiser in the *Śrī-sukta (Khila)* of the *R̥gveda*, however, prays for positive gains also after praying for the destruction of the worldly suffering :—

ऋणरोगादिदारिद्र्यपापक्षुदपमृत्यवः ।  
 भयशोकमनस्तापा नश्यन्तु मम सर्वदा ॥  
 श्रीवर्चस्वमायुष्यमारोग्यमाविधाच्छोभमानं महीयते ।  
 धनं धान्यं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः ॥

The eulogiser (Indra) in the *Śrī-stuti* of the *Viṣṇu-purāṇa*, is a bit wiser, for he only wishes that the Goddess should never abandon him ;—

“माऽस्मांस्त्याक्षीः कदाचन ।”



## A FOLK DEITY IN PURĀṆA LITERATURE

BY

U. N. DHAL

[अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु वर्णितानां लोकदेवतानां ग्राम्यदेवतानां च विवरणं प्रस्तुतम् । षष्ठीदेवतायाः षष्ठीव्रतस्य विश्लेषणं विशेषतः उत्कलदेशे व्रतस्यास्य विध्यादिकं विस्तृतरूपेण प्रस्तुतम् । विषयप्रतिपादने लेखकमहोदयेन धर्मशास्त्रपुराणादीनां प्रामाण्यमपि प्रस्तुतम् ।]

### I

The primitive people believed that the world was peopled by spirits—good and evil. The prosperity and happiness in their life were attributed to the blessings of the good spirits or deities, while the disease, unhappiness or misfortune were believed to be due to the influence of the evil-minded ones. So these malevolent spirits were propitiated through praises, prayers and sacrifices. As the moments of unhappiness out-numbered those of pleasures in the primitive life, accordingly the evil spirits out-numbered the good ones. In course of time these spirits influenced the common mind so much that myths were yarned out round about these spirits to sing their glory and glamour. These myths or songs in the garb of common tongue formed the bulk of folklore or folk-literature.<sup>1</sup> These deities of the uncultured common folk were designated as folk deities and the study of these deities implies the study of the mental life of the people, their faith and belief, customs and traditions. These folk deities or the deities of the common people were linked with different happenings such as break out of epidemic or diseases, occasions of birth, death, marriage etc. or their customs and beliefs such as witchcraft, superstitions. Different groups of people settled in different regions, adored different spirits or deities and named them according to particular geographical environments and social needs. The folk deities are mainly indigenous in character. Grāmadevatās, 'Village deities', of south India include Aiyar, the guardian deity of the village, Maramma, the goddess of

1. For a comprehensive knowledge of Folk culture refer to *Encyclopaedia Britannica*, Vol. X, Eleventh edition, 1902-3, p. 601ff.

cholera, Gangamma, the goddess of smallpox, Sukhalamma, the goddess of measles, Kokkamma, the goddess of cough, Udamma, the goddess of swollen neck. Among the folk deities of Bengal<sup>2</sup> Makal Thākur, Pañcu Thākur, Banabibi, Dakṣiṇarāya, Vasantarāya, Olāicaṇḍī, Vāsuli, Jvarāsura, Pir Gorācānd, Manasā, Caṇḍī, Śitalā, Ṣaṣṭhī, Śāradā etc. are included. In Orissa we have quite a good number of folk deities, among them Maṅgalā, Caṇḍī, Pañcānana, Trinātha, Satyapīra, Olāuthā or Buḍhī Ṭhākuraṇī (goddess of cholera), Ṭhākuraṇī (goddess of small-pox), Ṣaṣṭhī, Manasā, Khudurukuṇī (also called Bhālukuṇī), Dūtivāhana (also called Puajiantīā—the worship of Yama for the long life of the offspring) are well known. Ṣaṣṭhī is very popular among the folk deities of different states. She is associated with the birth of a child and its long life.

The birth of a baby to a family is always welcome. But the suffering or premature death of the child gives great shock to the inmates of the house in general and to the parents in particular. In order to avert the misfortune they propitiated a certain spirit who was believed to be causing such disaster in the past and to protect a child when pleased. The suffering of a child was believed to be due to the displeasure of the spirit of the grandfather in case of a son and the spirit of the grand mother in case of a daughter. So they were propitiated for the cure of the child.<sup>3</sup> The belief is current among the primitive tribes that the grandfather takes the birth as the grandson and the grandmother as the granddaughter. Whenever the first son is born to a Muṇḍāri, Ho or Bhūyān parent, it is named after the grandfather and the names of subsequent collateral branches are given to subsequent sons according to seniority.<sup>4</sup> This system of giving the grandson the name of the grandfather can be found in many royal families such as the famous Guptas of Magadha etc. It was probably due to the belief that the grandsires had close relation with their grandchildren. In course of time the spirit of the grandsire was replaced

2. G. K. Basu, *Bāṅglar Laukik Devatā*, Calcutta, 1966; A. Bhattacharya, *Bāṅgalā Maṅgal Kāvya Itihās*, 2nd edn., Calcutta 1950

3. *Ibid.*, p. 672

4. E. T. Dalton, *Tribal History of Eastern India*, Delhi, 1973, p. 142, 191 ff.



by a deity, who was named Ṣaṣṭhī. This may be the primitive version of the origin of the goddess Ṣaṣṭhī. She was regarded as the tutelary deity of each and every house.

The goddess is worshipped in different regions of India as the protectress or benefactress of children. In Bengal<sup>5</sup> she is adored usually on the sixth day of the baby's birth and specially on the sixth day of the lunar fortnight of Jyeṣṭha, which is called Aranya Ṣaṣṭhī (also called Jāmai Ṣaṣṭhī). Ṣaṣṭhī is worshipped inside the house as an earthen pitcher or in an open place called Ṣaṣṭhitalā. The barren woman hangs a piece of rag with a small stone fastened to one of its ends to the branch of a near-by tree of Ṣaṣṭhitalā in expectation of a child but an expectant mother does so for the long life of the future baby. This is popularly known as *Bacā bāndhā*. There is general belief among the common folk that when the decayed rag releases the stone, the woman who offered it is sure to conceive if the goddess is propitiated with her devotion. As to the custom of her worship in the lying-in-chamber, A. Bhattacharya states : "On the sixth day at about ten O' clock in the night a small wooden seat is put beside the door inside the room. A small pitcher full of water and a new napkin is placed on it. Beside it two canoe-shaped pots made of the bark of the plantain tree are put, one filled with husked rice and other with paddy; ripe plantains, some sweets are put in the pot filled with rice. Other accessories required there are a pair of iron bangles, a bit of waist band made of coloured thread, pieces of gold and silver, a pen and an inkpot. A new cloth is spread before it on the ground, a lamp having five wicks soaked with clarified butter is kept burning. The belief current among them is that at the death of that night the god Citragovinda enters the room and accepts the offering and at the time of his return he writes the fate of the child which cannot be read with mortal eyes. The ceremony ends by getting blessings from the deity after dedicating it for seven times."

In Bihar<sup>6</sup> the ceremony of her worship is called *Chatthī* or *Chatṭhī* as it is performed on the sixth day after the birth of the child. The ceremony runs thus : On the day of worship a lump

5. For a detailed treatment of the worship of Ṣaṣṭhī in Bengal please refer to A. Bhattacharya, Ṣaṣṭhī cult in Bengal, *Man in India*, Vol. XXVIII (1948), pp. 152-162.
6. G. A. Grierson, *Bihar Peasant life*, 2nd Edn., Patna, 1926, p. 392.

of cowdung square marked with diagonals is fastened on the wall of the lying-in-room. At the corner and intersection of the cowdung cowries are put and the hole made at the centre of the cowdung is covered with vermilion or with red coloured paper. According to one's capacity cakes or rice etc. are offered to it. The new-born babe is oiled, is applied collyrium to its eyes, is covered up in a cloth and is placed before it. Then it is wrapped in new clothes and new rings are put round its arms and feet for the first time which are brought from its maternal uncle's house. After the naming of the child is over the ceremony ends with a feast among the relatives. The lump of cowdung so dressed represents the goddess and the ceremony ends in pomp and joy. But those who are not blessed with a child are advised to perform *Chaiti māta ka Varat* "Ṣaṣṭhī Vrata", to have issue.<sup>7</sup> The custom of this observance in our state Orissa is different from others.

Here the goddess is worshipped on the sixth day after the birth of a child in the lying-in-chamber (*Sūtika Ṣaṣṭhī*), on the twentyfirst day after birth and on the day of completion of each subsequent year of the child till it attains the sixteenth year of life. A childless woman is advised to hear her glory till she is favoured with a son; but the mother of the child has to perform her Vrata on the sixth day of the bright fortnight of every month (*Pakṣa Ṣaṣṭhī*) especially on the 6th day of the bright lunar fortnight of Bhādrapada for the welfare and longevity of the child. She is imagined as of unparallel beauty and she assumes the form of the mother, old lady or Yoginī and is the very incarnation of kindness. The belief current among the womenfolk is that she watches over the child in the lying-in-chamber (*Ṣaṣṭhīghara*—the abode of Ṣaṣṭhī); whenever the child sleeps she awakes it and during its sleep she brings pleasant dreams to its mind so as to make it laugh.

The ceremony of her worship differs from state to state and place to place as well. Generally in Orissa on the sixth day after the birth of the child the lying-in-chamber is usually cleaned for the worship of the deity. A wooden seat smooth, washed with water, is brought there. On it is placed a cylindrical muller stone which is washed with water mixed with turmeric powder and is dressed.

7. Viveki Rai & Sipahi Singh Srimant (Ed), *Bhojpurī nibandh Nikuñja*, Patna, 1977, p. 76.



in garments dyed yellow. Two lumps of turmeric paste is pasted on one side of the muller, two cowries are put on it. Some red pigment is put on the stone. Beside it, a stylus, a piece of palm-leaf and a pot of collyrium is put. It is believed that on that night when everybody goes to rest including the mother of the child and the nurse, goddess Śaṣṭhī uses to write down the fortune (fate) of the child on the palm-leaf with the help of the stylus. Six cakes are offered to the deity and seven women, whose husbands are alive and who have children, are invited to perform *Nirājanā* with the help of lamps put on a winnowing fan round the child, who is laid down under the pedestal by the mother and is dedicated for blessing of the deity. These seven women are fed sumptuously and cakes, sweets etc. are distributed among the neighbours on the occasion. There are local variations to this custom. In addition to this, in some places womenfolk make a number of houses on the wall of the chamber according to the number of children in the family with the help of clay and put cowries on it; vermilion marks are put on it. The practice of performing this ceremony in a specified room of the family for all the children is a regular feature in the state. The Śaṣṭhī Vrata is very popular and is observed throughout the length and breadth of the state.

## II

In the early Vedic age the entire population was culturally divided into two broad groups. One group consisted of those who lived in rural areas and were accustomed to their traditional folk culture; the second group consisted of the people of the higher strata of the society, who had less admiration for the folk element in the society. Because these folk deities were adored by the laity and had no sanction of the scriptures, the elites could not admire the practice of adoring such deities. The Vedas like Ṛk, Yajus, and Sāman contain the earliest record of the faith and belief of the higher class only but the Atharva Veda records the cults of the higher class people as well as those of the village folk. The earlier Vedic pantheon consisted of thirtythree deities only, namely twelve Ādityas, eleven Rudras, eight Vasus, Dyaus and Pṛthivī. In addition to the above deities of the higher order, the Pāpamocana Sūkta of Atharva Veda<sup>8</sup> (XI. 5.1-23) speaks of some folk deities,

8. *Atharva Veda*, Arya Sahitya Mandal, Ajmer, 1957.

who were then popular among the commonalty and limits the number to eightyfive only. These deities were invoked for deliverance from distress *amhas*. The folk deities of the Atharva Veda can be broadly put into three categories. To the first category belong the deities like Yakṣas, Rākṣasas, Arāya, Sarpa, Bhūta, Puṇyajana etc. who were worshipped with the offering of blood; these appear to be Asuric in character. The time denoting gods like the Year, Half year, Seasons, Months, Night and Day, various Nakṣatra Devatās belong to the second category. The deities who belong to the third category include Bhūmi, Parvata, Nadi, Samudra, Sarovara, Trees and Plants, which have survived upto our time.

In the Atharvavedic list we find no reference to Śaṣṭhī; it may be that the author was not well-acquainted with her or the divinity was not so popular as to attract his attention.

Though there is no trace of Śaṣṭhī in the early Vedic literature, by the time of the Gṛhyasūtras she had become so famous that the author of Mānava Gṛhya Sūtra<sup>9</sup> which belongs to Kṛṣṇa Yajurveda was tempted to include her cult and to dedicate a full section for describing the detailed procedure of her worship. This shows that she was accepted as one of the household deities of the house and in view of her popularity she was admitted into the galaxy of Vedic deities. The Mānava Gṛhya Sūtra (II. 136), which seems to be the product of different schools, prescribes the performance of Śaṣṭhī accompanied by a domestic sacrifice to the fire. The time set apart for the celebration is the night of the sixth lunar day of bright fortnight only. Like Vedic deities sacrifice is performed for her, and oblation of *Sthalipaka* 'food cooked in a pot' is offered to her into the fire. She is invoked to grant worldly prosperity in the form of offspring, cattle, wealth, paddy etc. and to fulfil the desire of the devotee : *putraṃ paśūn dhanam dhānyam Vahvaśva jagaveḍakam manasā yat praṇītam ca tanme diśatu Havabhuk*.

The verses 3, 7 and 9 of Śrī Sūkta are recited in her honour. Goddess Śaṣṭhī is identified with Śrī, Hrī, Lakṣmī, Ūpalakṣmī, Nandā, Haridrā, Samṛddhi, Jayā, Kāmā etc.

9. *Mānava Gṛhya Sūtra*, Ed. R. K. Harshaji Sastri, G. O. S. XXXV, Baroda, 1926; the *Baudhāyana Gṛhya Sūtra* (III. 7. 17) and the *Kāthaka Gṛhya Sūtra* (19, 7) have tried to lay emphasis on the goddess and her significance.



In the Vedic age the earlier thirtythree deities were significant. Sacrifices were performed in their honour for the fulfilment of one's desire. No folk deity was admitted into the group. But in the later Vedic age, due to close contact with other types of people, the folk deities, who were popular among the common folk were gradually assimilated with the Vedic deities and their worship was incorporated into the Gṛhya Sūtras. Though some of the folk-deities were included into the list of cults prevalent at that time, majority of them could not be recognized in their common pool before the composition of the Purāṇas.

There is a well-known phenomenon of our religion that different beliefs and practices were assimilated together in an atmosphere of free and unrestricted exchange of ideas. So the folk beliefs did not die out but were jumbled together in the fertile soil of human mind depositing their seed which later on germinated into a hybrid form in which the old and the new blended together giving a new flavour inviting common approval. While the exponents of Vedic religion were to a certain extent rigid, the authors of the epics and the Purāṇas pioneered the cause of adapting the folk beliefs in the changed social and religious life of the people. They did not like to twist and turn the fact but rather they had the wisdom to record what was actually taking place in society. So the study of this important aspect of the epic and Purāṇic descriptions gives clear insight into the evolution of different folk-cults ultimately leading them to the present position. That is why the number of deities rises to thirtythree crores in the Purāṇic religion from the thirtythree of the Vedic religion.

Among the Purāṇas the Sarga-Pratisarga section of the Vāyu Purāṇa<sup>10</sup> (Ch. 9) enumerates forty-nine goddesses and Śaṣṭhī is accepted as one among them. Towards the concluding part of the account it is made clear that primarily there are only two goddesses—Prajñā and Śrī, who revealed themselves through different forms. If one analyses the multiplicity of these goddesses it is made clear that they are not merely names but indicate different goddesses bearing those names, who owed their origin to different historical conditions and were afterwards identified with these two under the usual henotheistic tendency of the Hindus as their manifestations. In the Āraṇyaka parvan of Mahā-

10. *Vāyu Purāṇa*, Venkateshwar Press, Bombay.

bhārata<sup>11</sup> (3. 218. 42-47) there is a clear and positive statement regarding the goddesses being connected with Skanda. After Skanda was anointed by gods as the commander-in-chief of the divine army, Indra offered Devasenā to Skanda as his bride. This Devasenā with her exquisite beauty is variously known as Ṣaṣṭhī, Lakṣmī, Āśā, etc :

*evam Skandasya mahiṣīm Devasenām vidur budhah|  
Ṣaṣṭhīm yām brāhmaṇāḥ prāhur Lakṣmīm Āśām sukhapradām|  
Sinivālīm Kuhūm caiva sadvyttim aparājitam||47||*

Whereas the Mahābhārata (3. 213. 16a) states her as the daughter of Prajāpati :—

*aham Prajāpateḥ Kanyā Devaseneti viśrutā|*

the Padma Purāṇa (5. 41. 149) speaks of her as the daughter of Indra :—

*abhiṣikto' vadhānena yathāvat Saṁmukhaḥ prabhuh|  
sutām asmai dadau Śakro Devaseneti viśrutām||*

Through this statement of the epic we form a definite idea of the ancient tradition regarding the evolution by mutual exchange among several religious cults. Sinivālī Kuhū, Śrī-Lakṣmī of the Vedic cult were identified together with the folk-deity Ṣaṣṭhī and again both of them were attached to the folk divinity Skanda. During the course of centuries all of them reconciled with each other and this wide spread synthesis got the approval of the scriptures.<sup>12</sup>

By comparing the ninth Skanda of Devī Bhāgavata with the Prakṛti Khaṇḍa of Brahmavaivarta Purāṇa it appears that both of them accepted the text piece from the common source, so they agree with each other. In the same portion of the Devī-Bhāgavata<sup>13</sup> (IX. 46) and the Brahmavaivarta Purāṇa<sup>14</sup> (II. 43) Ṣaṣṭhī has been elevated to the status of Mūla Prakṛti like Maṅgalacandī and Manasā. A separate Adhyāya, viz. Ṣaṣṭhīdevyupākhyānam

11. *Mahābhārata*, Vol. IV, Ed. V. S. Sukthankar, Poona, 1942.

12. V. S. Agrawala, *Ancient Indian folkcults*, Varanasi, 1970, p. 90 ff.

13. *Devī Bhāgavatam*, Ed. Pt. Ramej Pandey, Kasi, 1969.

14. *Brahmavaivarta Purāṇa*, Ed. V. G. Apte, ASS Vol. 102, Pune, 1935.



has been appended to each of the above purāṇic texts. Because she forms the sixth part of the Mūla Prakṛti she is wellknown as Śaṣṭhī :—

*Śaṣṭhāmśā prakṛter yā ca sū ca Śaṣṭhī prakṛtita| 4ab*

There is a charming legend of her origin and growth in it, which runs thus : In ancient time Svāyambhuva Manu had a son Priyavrata by name. Because of being seriously engrossed in the penance Priyavrata had no inclination towards worldly life. Later on due to repeated request of Brahmā he accepted Mālinī as his consort. Long days passed, his wife never bore offspring. So Kaśyapa performed *Putreṣṭi* sacrifice for him and the *Caru* was offered to his wife Mālinī. On eating the *Caru*, she conceived and carried the foetus for twelve years in the womb, after which she delivered a full-developed son of golden colour. Alas ! it was a dead one. At the very sight of the dead child the mother fell unconscious. The king himself carried the dead body to the cremation ground and holding it against his bosom he wept there bitterly. At that particular moment the king saw a chariot, white as crystal, made of excellent jewels descending from the aerial region towards him. In this heavenly car goddess Śaṣṭhī was seated shining with lustre and covered with silken cloth. She was lovely in appearance, of the colour of white *campaka*, in full youth, smiling, adorned with jewel ornaments and she appeared to be ever gracious to shower favour on the devotees :

*dadarśa tatra devīm ca Kamanīyām Manoharām|  
śvetacampakavarṇābhām ramyām (śaśvat) susthīrayawanām||18.*

*iśaddhāsya prasannāsyaīm ratnabhāuṣaṇabhūṣitām|  
kṛpīmayīm yogasiddham bhaktānugrahakāriṇīm*

*(bhaktānugrahakātarām)||19.*

The king was moved at her graceful and boon-giving appearance and appealed to her to reveal her identity. Then Śaṣṭhī began to disclose her identity that she was the mind-born daughter of Brahmā and was known as Devasenā and was given in marriage to Skanda—

*Brahmaṇo mānastī Kanyā Devasenā'ham ūsvarī|  
sṛṣṭvā mām manasā Dhātā dadau Skandāya bhūmipa|| 25*

She was famous among the Mātṛkās of Skanda and was wellknown as Śaṣṭhī among them. She bestows sons to the childless—*aputrāya putradā'ham* (27a)—and wealth and wife to her devotees. Thus saying she lifted the baby put on the earth by the king and infused life into it by her divine power. When the goddess started for her divine abode alongwith the child the king Priyavrata entreated her through praises and prayers to return the baby. Then Śaṣṭhī was pleased with his supplications and agreed to return the child on two conditions, viz. firstly, as the scion of Svāyambhūva Manu he should initiate her worship and secondly, her worship should be promulgated by him among the people of the three worlds :—

*triṣu lokeṣu rājā tvam Svāyambhūvamanoḥ sutah|  
mama pūjām ca sarvatra kāravitva svayam kuru||36  
tada dāsyāmi putraṁ te kulapadmam manoharam|37ab*

The king welcomed the commandments of the goddess Śaṣṭhī, who bestowed upon the child the name of Suvrata and gave it to its parents before leaving for heaven. The king was overwhelmed with joy at the new life of the son and performed her observance in a glorious manner. Later on the king used to worship Śaṣṭhī on the sixth day of the bright fortnight of every month and advised others to do so on the sixth day of the new baby in the lying-in-chamber and on the completion of the twenty first day of the child. Besides this on all occasions, auspicious to the child, her worship was enjoined upon :

*Balanām sūtikā gare ṣaṣṭhyāhe yatnapūrvakam|  
tatpūjām kārayāmāsa caikaviṁśati vāsare||45.  
balanām śubhakārye ca śubhānnaprāśane tathā|  
sarvatra vardhayāmāsa syayam eva cakāra ha||46.*

She is duly adored on the Śalagrāma, in a vase of plenty 'Pūrṇa Ghāṭa' under the root of Vaṭa tree or by modelling an image of her on the wall, whichever device is convenient to the devotee :

*śalagrāme ghāṭe vā' tha Vaṭamūle' thavā mune|  
bhittiyām puttalikām kṛtvā pūjayed vā vicakṣaṇah||48*

Thus her worship was introduced among others and it gained wide popularity through the common mass.

In the Mahābhārata she is described as the daughter of Prajāpati and is given away in marriage to Skanda by Indra, who



rescued her from the demon Keśin. The Padma Purāṇa account describes her as the daughter of Indra, who offered her to Skanda as his spouse. But the later texts like Devī Bhāgavata and Brahmavai-varta Purāṇa relate her as the daughter of Brahmā the creator of all beings, who gave her in marriage to Skanda. Through this account the Purāṇakāras have tried to give her the sanction of the scriptures by way of incorporation in the Purāṇas. Thus a folk-cult has been elevated to the higher order and the cult deity is admitted into the Hindu pantheon. Here she is described as the daughter of Brahmā, who has performed her wedding with Skanda; by this way she is assimilated into the Hindu religion and become a brahmanised deity; ultimately she is described as the Primordial Being and as the Great Mother of all beings.

### III

Goddess Śaṣṭhī is also known as Devasenā and is related to Skanda as his consort. Probably due to her close relation with Skanda she is worshipped with him in the lying-in-chamber on the sixth day of the child; her image is dressed in yellow garments after being thickly interspersed with turmeric liquid<sup>15</sup> The Skanda is sixfaced—*ṣaṭvakra*—and is a blood thirsty goblin. His followers are wellknown as the spirits of destruction, who rob children, either when born or when in the mother's womb—

*ye haranti śiṣṭūn jātān garbhasthānścaiva dāruṇāḥ||*

(Mbh. 3. 217. 1). Among them the Matrīs or great mothers afflict children, who are born or are in the womb and remain as threats to their life till they attain the age of sixteen :

*yāvat ṣoḍaśa varṣāṇi bhavanti taruṇāḥ prajāḥ|  
pravādhata manuṣyāṇān tāvat rūpāiḥ pṛthag vidhaiḥ||*

(Mbh. 3. 219. 22)

Perhaps this belief has developed into a custom of worshipping Śaṣṭhī till the child attains the sixteenth year. Among the eighteen followers of Skanda<sup>16</sup> Skandāpasmāra, a genius of evil, Śakunī, Pūtānā, Śītapūtānā, Revatī, Mukhamaṇḍikā, Surabhī, Saramā,

15. Kādambarī of Bana, Ed. M. R. Kale, Delhi 1968, p. 119-120.

16. V. S. Agrawala, *Op. cit.*, pp. 69-96; P. K. Agrawala, 'Skanda in the Purāṇas and classical literature', *Purāṇa*, Vol. VIII, No. I, (Jan 1966), pp.135-158.

Karañjī and Kumāras are included. These eighteen evil spirits feast on meat and wine and keep an eye upon the Sūtikāgr̥ha for ten days:

*ime tvaṣṭadaśānye vai grahā māṅsamadhupriyāḥ/  
dviḥpañcarātram tiṣṭhanti satatam sūtikāgr̥he//*

(Mbh. 3. 219. 35)

These evil spirits male or female are known as Skanda grahas. They are appeased by offering them a bath, by painting them with collyrium, by offering them incense or *bali* and other edibles. Sacrifices are also performed in honour of Skanda. Thus propitiated they bless people with long life and prosperity :

*teṣāṃ praśamanam karyam snānam dhūpamathāñjanam/  
balikarmopahārāśca Skandasyejyā viśeṣataḥ//43*

*evam ete'rcitāḥ sarve prayacchanti śubham nṛṇām//44ab*

(Mbh. 3. 219. 43-44)

In Śuśruta Saṁhitā<sup>17</sup> (Uttaratantra, ch 37) Skanda heads the list of the Bālagrahas, the evil spirits, who afflict young children and is described to have risen to power after his marriage with Devasenā. In another later treatise on the treatment of diseases namely Kaśyapa Saṁhitā<sup>18</sup>—also known as Vṛddhajivakīya Tantra—(circa fifth Century A. D.) there is a chapter known as *Bālagrahacikitsit ādhyāya*: 'On children diseases caused by the influence of the evil spirits'. In this chapter the evil effects of Revatī, a Bālagraha and her relation with Skanda is described. The Mahābhārata includes Revatī among the eighteen followers of Skanda. This text enumerates twenty appellations of Revatī to show her prominence. These names include Brāhmī, Kumārī, Bhūtamatā, Bahuputrīkā and Ṣaṣṭhī. In subsequent description it is made clear that Revatī is included among the group of brothers and sisters of Skanda and is taken to be the sixth one :

*ityevam bhaginī jajñe Ṣaṣṭhī Skandasya dhīmataḥ |*

(P. 100)

Like Skanda (*Ṣaṇmukha*) she is stated to have six faces *Ṣaṇmukhī*. So she is known as Ṣaṣṭhī.

17. Śuśruta Saṁhitā. Ed. A. Dattasastri, 3rd edn, Varanasi, 1974.

18. Kaśyapa Saṁhitā. Ed. Pt. H. Sarma, Banaras, 1953, p. 98ff.



In the Devī Bhāgavata and Brahmavaivarta Purāṇa Śaṣṭhī appeared to be the personification of the sixth day of the child birth; the goddess, whose favour was sought on this particular day for the newborn one, was designated as such. Besides this in the chapter on *Revatī kalpa* the author of *Kāśyapa Saṁhita*<sup>19</sup> identifies Revatī with Śaṣṭhī as a terrible spirit. As the demoness was devouring the child on the sixth day of its birth, she was known as Śaṣṭhī and was included among the Jātahāriṇī Devis :

*ṣaṣṭhe 'hani smṛtā Śaṣṭhī ... .. /45*

*dāruṇā jātahāriṇyo ... .. //48b.*

Thus Revatī is no other than Śaṣṭhī. So her worship is prescribed on the sixth day of the child birth in the Sūtikāgrha 'lying-in-chamber' and on the sixth day of both the bright fortnight and the dark fortnight :

*tasmācca sūtikā ṣaṣṭhīm pakṣaṣaṣṭhīm ca pūjayet |*

*uddiśya ṣaṁmukhīm Śaṣṭhīm tathā lokeṣu nandati | (P. 100)*

Among the twenty names of Revatī she is known as Bahuputrikā and in the Revatīkalpa of the same text she is called Jātahāriṇī—

*Revatī bahurūpā jātahāriṇī ... .. /7*

In Harṣacarita<sup>20</sup> (Ch. IV) Śaṣṭhī is mentioned as Jātamātṛ Devī and the Kādambarī remembers her as Bahuputrikā. The two epithets like Bahuputrikā and Jātahāriṇī deserve special attention. The term Jātahāriṇī denotes the goddess, who robs the born one. It is a general term. The *Revatīkalpa* classes Jātahāriṇī Devis under three categories on the basis of their nature and illustrates their malignant character to show how they destroy children not only after birth but also in the mother's womb in the form of foetus :

*tasmāt Jātahāriṇī, puṣpaṁ hanti, vapuśca hanti, garbhāṅśca*

*hanti, jātāṅśca hanti, jayamānāṅśca janiṣyamāṅśca hanti. (V.7)*

In the Mahābhārata<sup>21</sup> (2.16-17) Jarā was wellknown as a Jātahāriṇī—a cannibal ogress, who used to live on flesh and blood of children—*māṅśaṣoṇitabhajānā* (38). The people of Rājagrha were terribly afraid of her. Once the two queens of Brhadratha, the king of Magadha, gave birth to two parts of a babe separately

19. *Ibid*, p. 187ff.

20. *Harṣacarita*. Ed. P. V. Kane, Delhi, 1973, p. 7.

21. *Mahābhārata*, Vol. II, Ed. F. Edgerton, Poona, 1944.

and threw it on the *Catuspatha*. The demoness Jarā caught hold of these two parts. Instead of devouring them she was pleased to join these two parts into a full-fledged baby and to give life to it. As the two parts of the baby were joined together by Jarā, it was later known as Jarāsandha. She handed over the child to Brhadhratha. Due to her long appeasement she was pleased with the king and wanted to serve him better :

*Jarā nāmāsmi bhadrān te rākṣasī kāmārūpiṇī/  
tava veśmani rājendra pūjitā nyavasān sukham ||1  
sā'ham pratyupakārārtham cintayantyanīśam nṛpam ||2ab*  
(Mbh. 2. 17. 1-2ab)

Thus a Jātahāriṇī, after long worship, became a bestower of life and protectress of children. Due to change of her nature her cult was promulgated through the nook and corner of Magadha and was adored by all as the saviour of children.

In the Buddhist pantheon there is a deity, who is the mother of five hundred children. She is Bahuputrikā and is known as Hāritī,<sup>22</sup> the stealer of children in Rājagṛha. She is a Jātahāriṇī. By robbing others of their children, she used to feed her sons. When the people of Rājagṛha were terribly shocked at her behaviour they appealed to Buddha, the merciful, for succour. Once Buddha on his way back to his monastery entered into her residence and put her youngest and favourite son Priyaṅkara into his begging bowl. Hāritī besought Buddha for the return of her son. Buddha asked of her for two promises in order to return her son. Firstly she was required to give up cannibalism and secondly to enter into the order of Buddha as a lay member. Hāritī 'the rapacious one' who was originally devouring children, became the bestower of children and their protectress. Thus a cannibal demoness was converted into the guardian deity of Magadha and was adored by all.

Like Jarā, Hāritī and others, Śaṣṭhī was a malevolent deity. In course of time her nature changed. Instead of devouring children, she became the guardian deity of children and was adored on the sixth day of child's birth and on other days auspicious to the child. She was also prayed for bestowing offering. Thus a malignant deity became a benevolent one due to metamorphosis of her character.

22. Alice Getty, *The Gods of Northern Buddhism*, Japan, 1962, pp. 84-87.



## CHRIST IN THE BHAVIṢYA PURĀṆA

(A methodological approach to Bhav. p. III. 3.2.21-32)

by

GIORGIO BONAZZOLI

[भविष्यपुराणे पर्वचतुष्टयं वर्तते—ब्रह्मपर्व, मध्यमपर्व, प्रतिसर्गपर्व उत्तरपर्व च । भविष्यपुराणस्य प्रतिसर्गपर्वणि आधुनिकविषयाणां वर्णनं प्राप्यते । अस्मिन् पर्वणि 'ईसामसीह' इतिनाम्नः ख्रिष्टधर्मप्रवर्तकस्यापि उल्लेखो वर्तते । अस्मिन् निबन्धे ख्रिष्टधर्मानुयायिना विदुषा लेखकेन अस्यांशस्यानुवादं व्याख्यानं च कृतम् । प्रारम्भे अस्यांशस्य प्रामाण्यविषये विविधविदुषां मतान्युद्धृतानि । प्रतिपादितं यदेते नूतनविषया; उत्तरभारतीयैः कैश्चिद् विद्वद्भिः अङ्गलशासनकाले भविष्यपुराणे संयोजिताः ।]

The *Bhaviṣya purāṇa* is already known as *Bhaviṣyat* in the *Āpastambīya Dharmasūtra*<sup>1</sup>; so it is one of the oldest purāṇa-s attested to as a separate literary work. Yet the only printed

NOTE—The purāṇa-s quoted in this article will be according to the following editions :

*Āgni Purāṇa* : Ānandāśrama Saṁskṛta Granthāvaliḥ, No 41, Poona, 1957

*Nāradya Purāṇa* : Śrī Veṅkaṭeśvara Steam Press, Bombay, 1923

*Bhaviṣya Purāṇa* : Śrī Veṅkaṭeśvara Steam Press, Bombay, 1959 (rep.)

*Matsya Purāṇa* : Gurumaṇḍala Granthamālā, No 13, Calcutta, 1954

*Varaha Purāṇa* : Śrī Veṅkaṭeśvara Steam Press, Bombay, 1923

*Vāyu Purāṇa* : Śrī Veṅkaṭeśvara Steam Press, Bombay, 1923

*Saura Purāṇa* : Ānandāśrama Saṁskṛta Granthāvaliḥ, No 18, Poona, 1924

*Skanda Purāṇa* : Śrī Veṅkaṭeśvara Steam Press, Bombay, 1910

1. पुनः सर्गे बीजार्था भवन्तीति भविष्यत्पुराणे । I. 9.24.6  
*Āpastambīya Dharmasūtra*, Edit. by G. Bühler, Bombay, 1932 (3rd ed.)

edition now available<sup>2</sup>, mentions very recent historical events and also introduces biblical subjects and the figure of Jesus (Īśāma-sīha)—topics which should be alien to the purāṇic field of interest. The *Bhaviṣya*, following the fate of purāṇa-s, underwent changes through the centuries, as is also attested in *Varāha purāṇa* (177. 54-55)<sup>3</sup>, to such a degree that “the Bhaviṣya mentioned in Vāyu (99.267)<sup>4</sup> is not the present one, but the ancient Bhaviṣyat mentioned by Ap. Dh. S.”<sup>5</sup> or another. As will be shown later, there have been several stages in the development of this purāṇa, in one of which at least biblical topics were added. F. E. Pargiter<sup>6</sup> says that “there can hardly be any doubt that this interpolation (i. e., Bhav. III. 4. 17-19; 29-60; 5. 1-20)<sup>7</sup> has been made very recently in view of Christianity.” Although the passages mentioned by F. E. Pargiter do not contain the particular topic we are considering it would nevertheless seem only logical to apply the same conclusion to it also, as it deals with the apparition of Jesus to the emperor Śalivāhana. This awareness of the chronological development of a purāṇa is indeed a necessary means for understanding any purāṇic text but it is far from being the only one, or even the privileged instrument. Nevertheless all the modern scholars, while hinting at this *parvan* of the *Bhaviṣya Purāṇa* seem to have been viewing with only a chronological perspective. The aim of this study is first of all to enlarge the chronological vision of the topics

2. Śrī Veṅkaṭeśvara Steam Press, Bombay, 1959, rep. from 1897. But see what said below p. 26.
3. सांबस्तु सह सूर्येण रथस्थेन दिवानिशम् ।  
रविं पप्रच्छ धर्मात्मा पुराणं सूर्यभाषितम् ॥54॥  
भविष्यमिति विख्यातं ख्यातं कृत्वा पुनर्नवम् ।  
सांबः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ॥55॥
4. Corresponding to II. 37.263 of the Śrī Veṅkaṭeśvara Steam Press, Bombay, 1923, from which I quote :  
तान् सर्वान् कीर्त्तयिष्यामि भविष्ये पठितान्नुपान् ।  
तेभ्यः परे च ये चान्ये उत्पत्स्यन्ते महीक्षितः ॥263॥
5. P. V. Kane, *History of Dharmasāstra*, Vol. V, part II, Poona, 1962, p. 398.
6. F. E. Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age*, V rāṇasī, 1962 (2nd ed.), p. XVIII fn. 1.
7. These passages are based on the book of Genesis 1-11. *Bhaviṣya Purāṇa* III. 3.2.21-32, here studied, describe an apparition of Jesus to Śalivāhana.



of the *Bhaviṣya purāṇa* to its proper dimensions and then to add other perspectives in order to arrive at the deepest comprehension of our purāṇic text. Therefore, having stressed the importance of the living tradition in the process of purāṇic transmission side by side with its historical development, I shall see whether the modern additions of the *Bhaviṣya* can claim to be one of its fruits or not. I shall then apply the results of such research to *Bhaviṣya purāṇa* III. 3. 2. 21-32.

Although the *Bhaviṣya* is not the only purāṇa dealing with future events<sup>8</sup>, yet its very name imposed on it the task of being always up-to-date. The result is that at present we possess not less than five different *Bhaviṣya purāṇa*-s, none of which can claim superiority over the others as for their authenticity is concerned. The printed addition contains 26, 617 *śloka*-s (according to my calculations), although the colophons of the first 89 *adhyāya*-s (plus five or six more) of the *Brahma parvan* pretend to belong to a purāṇa with fifty thousand *śloka*-s<sup>9</sup> and the purāṇa-s attribute to it only 14,000 or 14,500 *śloka*-s<sup>10</sup>. Moreover, the actual printed edition has four *parvan*-s against what is affirmed in *Nāradiya purāṇa* (I. 100.4) and *Bhaviṣya purāṇa* itself (I. 2. 2-3)<sup>11</sup>, which attribute five *parvan*-s to it; but in conformity with *Saura purāṇa*

8. See what is said about the *Brahmāṇḍa Purāṇa* in *Skanda Purāṇa*, Prabhāsa kh. I. 2.75.

भविष्यानां च कल्पानां श्रूयते यत्र विस्तरः ।

तद् ब्रह्माण्डं पुराणं तु ब्रह्मणा समुदाहृतम् ॥

9. इति श्रीभविष्ये महापुराणे शतार्द्धसाहस्र्यां संहितायां ब्राह्मे पर्वणि ॥
10. *Agni purāṇa* 272.12 (= 14,000)  
*Devī Bhāgavata purāṇa* (Mor Ed.) I. 3.4 (= 14,500)  
*Nāradiya purāṇa* I. 100.13 cd. (= 14,000)  
*Brahmavaivarta purāṇa* (ASS) IV. 133.15cd-16ab (= 14,500)  
*Bhāgavata purāṇa* (Gīta Press) XII. 13.6ab (= 14,500)  
*Matsya purāṇa* (Mor Ed.) 53.31 (= 14,500)  
*Skanda purāṇa*, Revā khaṇḍa 1.34cd-35ab (= 14,500)  
 MS No 37/182 of the Sarasvatī Bhaṇḍār, Fort, Rāmnagar (Vārāṇasī) claims to have 14,000 *śloka*-s, while MS No 34/184 of the same Library and MS No 16,516 of the Sarasvatī Bhavan in the Saṃpūrnānanda Saṃskṛta Viśvavidyālaya (Vārāṇasī) claim to have 50,000 *śloka*-s.
11. *Nāradiya purāṇa* : I. 100.4  
 पुराणानां यदा व्यासो व्यासं चक्रे महामुनिः ।  
 तदा तां संहितां सर्वां पञ्चा व्यभजन्मुनिः ॥१॥

(9. 8c) and *Skanda*, Revā khaṇḍa (1. 34 cd), which attribute to *Bhaviṣya purāṇa* only four *parvan-s*<sup>12</sup>. Whether the *parvan-s* originally were five or four cannot be decided until a critical edition is ready or at least until a chronological priority is determined between the two statements. That the five names of the five *parvan-s* are known and not those of the four *parvan-s* may support the hypothesis of a more ancient appearance of the five parvaned collection. But I must add that there is also a tradition of a *Bhaviṣya purāṇa* divided into two *khaṇḍa-s*, *pūrvārdha* and *uttarārdha*, with 512 *adhyāya-s*, which is supported by some MSS and appears in an edition printed at Lucknow according to Kṛṣṇamaṇi Tripathi<sup>13</sup> and indirectly testified at least by a Hindi translation.<sup>14</sup> Jvālā Prasād Mīśra gives, moreover, a detailed table of

*Bhaviṣya purāṇa* : I. 2.2-3.

पर्वाणि चात्र वै पंच कीर्तितानि स्वयंभुवा ।

प्रथमं कथ्यते ब्राह्मं द्वितीयं वैष्णवं स्मृतम् ॥2॥

तृतीयं शैवमाख्यातं चतुर्थं त्वाष्ट्रमुच्यते ।

पंचमं प्रतिसर्गाख्यं सर्वलोकैः सुपूजितम् ॥3॥

Such a division in five *parvan-s* is available also in MS No 3738 of the Asiatic Society of Bengal, see 'A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal, by H. P. Shastri, Calcutta, 1928, Vol. V, Purāṇa Manuscripts, p. CLV. But the MS of the Asiatic Society has only 6,800 *śloka-s*.

12. *Saura purāṇa* : 9.48

चतुर्भिः पर्वभिः प्रोक्तं भविष्यम् ।

*Skanda purāṇa*, Revā khaṇḍa 1.34 cd

चतुर्भिः पर्वभिः प्रोक्तं भविष्यं पञ्चमं तथा ॥

13. K. M. Tripathi, *Purāṇa-Paryālocanam* (Gaveshanātmako Bhāṅgah), Vārāṇasī, 1976, p. 216 : एतदतिरिक्तं नवलकिशोर प्रेस लखनऊतः प्रकाशिते भविष्यपुराणे खण्डद्वयमुपलभ्यते पूर्वाद्विम् उत्तरार्द्धं च । तत्र पूर्वार्द्धे ४१ उत्तरार्द्धे च १७१ संज्ञकलनया २१२ अध्यायाः सन्ति ॥
14. श्री भविष्यपुराण का भाषा अनुवाद by Durgā Prasād, Lucknow, 1889 (2nd ed.)

The editor is Muñśi Naval Kiśor, the same editor mentioned by K. M. Tripathi. As K. M. Tripathi does not say in which language is written the *Bhaviṣya purāṇa* he refers to we can suppose that the one mentioned by him is the same as the one quoted here. But, unless there is a printing mistake, the one mentioned by K. M. Tripathi has 41 *adh.* in the *Pūrvārdha* and 171 *adh.* in the *Uttarārdha*, while the one quoted at the beginning of this footnote contains 141 *adh.* in the *Pūrvārdha* and 171 *adh.* in the *Uttarārdha*,



the contents of four different recensions of the *Bhaviṣya*, besides the Venkateśvara.<sup>15</sup>

The fluctuating situation we have seen in the *parvan* division of the purāṇa appears also in the topics of the *Pratisarga parvan*, to which we shall now pay special attention, as they concern directly the argument of this article.

It is first to be noted that the name *pratisarga parvan* appears both in *Nāradya purāṇa* (I. 100. 8c., 11a), in *Bhaviṣya purāṇa* (I.2.3c) and in the actual printed edition of four *parvan*-s, although in the printed edition it is the next-to last *parvan*, in *Nāradya* and *Bhaviṣya* it is the last. As for the contents, which constitute the most delicate problem and which are our main concern here, there is no definite answer in tradition. *Nāradya purāṇa* (I. 100.10ab), in fact, writes :

प्रतिसर्गाह्वयं पश्चान्नाख्यानसमाचितम् ॥

repeated in *śloka* 12cd :

प्रतिसर्गाह्वयन्वन्त्यं प्रोक्तं सर्वं कथान्वितम् ।

The only subjects mentioned in these *śloka*-s are a great number of *kathā*-s (कथान्वितम्) of different arguments (नानाख्यानं). Such an indefinite statement presupposes, perhaps, that even at the time of *Nāradya* I.100 the topics of this *parvan* could not be classified in any other way than through a vague 'nānākhyāna'. We can suppose that the *Pratisarga parvan*, more than any other, bore the responsibility for the name 'Bhaviṣya' being given to this purāṇa; more than all the other *parvan*-s it was meant to narrate future events and thereby more liable to receive new additions to keep the purāṇa up-to-date in different ages. This process of inserting new topics is peculiar to the whole purāṇic literature, and is not appreciated by those scholars, who try to reconstruct the 'original' *Bhaviṣya* and are therefore particularly opposed to this method of proceeding. Th. Aufrecht, says M. Winternitz<sup>16</sup>, has unmasked (the *Bhaviṣya* p. which appeared in Bombay in 1897 in the Śrī Venkateśvara Press) as a 'literary fraud'. For P. V.

15. Jvalā Prasād Miśra, *Aṣṭādaśapurāṇa Darpaṇa*, Bombay, Sarvat 1993 (1936), pp. 220-256.

16. M. Winternitz, *History of Sanskrit Literature*, vol. I, part II, Calcutta, 1963, p. 497 fn. 1. The statement of Th. Aufrecht can be read in *ZDMG*, 57 (1903), pp. 276 ff.

Kane<sup>17</sup> “The *Pratisarga parvan* is a modern fabrication containing stories of Adam and Eve, Pṛthvirāj and Samyogita, the mlecchas of Dehali, Rāmānuja, Kabir, Narasri (Narsi ?), Nanak, Chaitanya, Nityānanda, Raidās, Madhvācārya, Bhaṭṭojī etc...” H.P. Shastri<sup>18</sup> affirms that: “If any value is to be attached to the statements in the *Nārada-purāṇa* nearly half of the Venkateśvara edition is to be rejected for the Venkateśvara edition speaks of Akbar, Salim, Aurangzeb and other Moghul emperors, and of much later history.” F. E. Pargiter<sup>19</sup> writes: “...the *Bhaviṣya* (...) has been unscrupulously tampered with in order to keep its prophecies up-to-date, and the text now presented in the Venkateśvara edition shows all the ancient matter utterly corrupted, but the prophecies brought boldly down to the nineteenth century”. The words of Kṛṣṇamāni Tripathī and Madhvācārya Shastri are no less harsh.<sup>20</sup> More balanced, perhaps, is Baladeva Upādhyāya’s statement, which compares the recent additions with those made in the previous stages of development of the purāṇa and thus puts the ancient and the modern on the same footing.<sup>21</sup>

The attitude of the scholars quoted is correct as far as it stresses that the new additions should be clearly recognizable as such and any attempt to camouflage them in an alien context will serve only to hide the chronological truth. It is praiseworthy, in my opinion, to point out that such a way of writing is against a sort of professional honesty. On the other hand, why should a tradition be shorn of one of its privileges, that of assimilating into its stream new events, giving them an interpretation befitting its own structure? The purāṇa-s are still a living and developing tradition; they are thus liable to change and growth. The way the purāṇic texts have been handed down shows that they have been developing for centuries and that even now they are far from being definitely fixed. The *Padma*, the *Vāyu*, the *Skanda* for instance have two different arrangements and editions. Even the Critical edition

17. P. V. Kane, *op. cit.*, pp. 896-7.
18. H. P. Shastri, *op. cit.*, p. CLIV.
19. F. E. Pargiter, *op. cit.*, p. XXVIII; cf. also pp. V, VII-VIII, XIII and R. C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and Customs*, Dacca, 1940, pp. 167-173.
20. K. M. Tripathī, *op. cit.*, p. 216; Madhvācārya, *Purāṇa Digdarśanam*, Delhi, 1957 (3rd ed.), p. 83.
21. B. Upādhyāya, *Purāṇa Vimarśa, Vārāṇasī*, 1956, pp. 151-52; 553.



of the *Vāmana purāṇa* had to accept in its body a portion which is attested to in some MSS only<sup>22</sup>. In fact, all the attempts of fixing a specific purāṇic 'canon' which appeared in course of time, have failed<sup>23</sup>. The *pañcalakṣaṇa*, lists of numbers and names of the purāṇa-s and their śloka-s, and their contents as it is found in *Naradīya* (I. 92-109), *Matsya* (53) *Agni* (272) and *Skanda* (VII. 2.1), all show that on several occasions the necessity of an arrangement was felt although no durable result was ever reached, so that at present many purāṇa-s should be considered largely spurious if collated with those attempts of arrangement. In fact, they continued their evolution in spite of what had been the attempt to stop their development and growth. Till the moment a specific purāṇic text fails to be accepted as definitely fixed, the living tradition can rightly add to it at any time. The only problem will then be to know whether the addition is really the fruit of a tradition or of a single person, and whether the new insertion is accepted by the living tradition or rejected. Do the additions actually found in the Veṅkaṭeśvara edition of the *Bhaviṣya purāṇa* find any correspondence in the living tradition or are they the product of a single person, not accepted by tradition? We come, in this way, to the central point, which is to see how far some parts of the *Pratisarga parvan* are reliable; in other words, to find out whether *Bhaviṣya* III.3.2.21-32 is a passage cut off tradition and therefore to be rejected, or whether it is representative of a living current of thought and therefore to be accepted.

The Veṅkaṭeśvara ed., at the end of the *Pratisarga parvan* confesses that the *parvan* is based on a single MS and requests anyone who knows the whereabouts of other MSS to inform the editor<sup>24</sup>. From Jvālā Prasād Miśra we learn that the MS was prepared by Thakur Mahan Candar of Amṛtsar by consulting an old book lying in that town<sup>25</sup>. If J. P. Miśra's information is

22. See *Vāmana purāṇa*, critically edited by A. S. Gupta, Vārāṇasi, 1967, pp. XVII-XX.

23. This important element in purāṇic history will be studied in a separate article.

24. cf. *Bhaviṣya purāṇa*, op. cit., p. 608 : श्रीभविष्यमहापुराणान्तर्गत-प्रतिसर्गपर्वविषयकसूचना । Signed by क्षेमराज श्रीकृष्णदास, श्रीवेङ्कटेश्वर (स्टीम) यन्त्रालयाध्यक्षो—मुम्बई-स्थः

25. Jvālā Prasād Miśra, op. cit., p. 251.

correct then at least some *adhya-s* of the *Pratisarga parvan* of Veṅkateśvara ed. are older than the printed edition and they perhaps represent a Panjābi tradition. In Vārāṇasi, on the other hand, among the few MSS of *Bhaviṣya Purāṇa*, almost all are mainly concerned with the nine *kalpa-s*—a topic that belongs to the *Brahma parvan* alone or to the *Brahma, Vaiṣṇava* and *Śaiva parvan-s*. In the Sarasvatī Bhavan of the Saṁpūrṇānanda Saṁskṛta Viśvavidyālaya (Vārāṇasi) the MS 14,667 (*Bhaviṣya p.*)—a very short MS in bad condition—in the last colophon says : इति भविष्यत्पर्वणि मध्वसंप्रदायप्रवर्तनं नाम चतुर्थाध्यायः । The ‘*sampradāya*’ mentioned here is one of the ‘new’ subjects of the *Pratisarga parvan* in Veṅk. ed. In the Sarasvatī Bhaṅḍār of Rāmnagar (Vārāṇasi) the MS 36/182 (*Bhaviṣya p.*) speaks of Vallabhācārya, Delhi and modern paṇḍits who have cultivated bhakti. The MS is so obviously a modern work that it has been entitled ‘आधुनिक भविष्योत्तर पुराण’ on the cover, although later the colophons simply say ‘इति श्री भविष्यपुराणे’ । The presence of these two MSS points to the existence of an innovatory tendency in the *Bhaviṣya purāṇa* continuing to the present time, even in Vārāṇasi. H. P. Shastri, speaking of the collection of MSS in the Sanskrit College, Calcutta, says that “there is a MS called *Brahma-khaṇḍa* of the *Bhaviṣya purāṇa* which is merely a very recent gazetteer of Bengal and the surrounding countries. It is so recent that it speaks of the last Mohammedan capital of Bengal as Morasidabāda, a name given to it by Murshid-Kuli-Khan, the Subadar of Bengal, in the year 1704. That MS must be spurious. I, however, examined another MS of the *Brahma khaṇḍa* at Hatwa which agrees generally with the text of the Veṅk. ed. and ends with the ninth lunar mansion.”<sup>26</sup> In Bengal, then, beside the better known edition of the *Bhaviṣya purāṇa* as represented in the Veṅk. ed., there are MSS with some innovations which introduce modern matters in the *purāṇa*. The fact that H. P. Shastri is inclined to judge that MS as spurious is irrelevant for our purpose. From Panjāb, then, to Bengal through Vārāṇasi the innovatory current was at work in the last two centuries, neither more nor less than in other periods, to make the *Bhaviṣya* evolve, just as in previous centuries a similar tendency brought modifications to the other *purāṇa-s*, including the *Bhaviṣya* as well. That Monier-Williams says “the *Bhaviṣya-purāṇa* ought to consist of a revelation of future

26. H. P. Shastri, *op. cit.*, p. CLIV.



events by *Brahmā*, but contains scarcely any prophecies. This work is rather a manual of religious observances....<sup>27</sup> should not be interpreted to mean that he had seen a *Bhaviṣya* superior to the printed one, not yet encumbered, so to speak, with all the additions of the Veṅkaṭeśvara edition. It simply denotes that he consulted a different edition. Jvalā Prasād Miśra, as we have seen, gives an account of four different *Bhaviṣya*-s and Nageṇdranātha Vasu in his *Viśvakośa*—referred to by H. P. Shastri<sup>28</sup>—speaks of three different kinds of *Bhaviṣya* and *Bhaviṣyottara* as the fourth. Even in the small collection of *Bhaviṣya* MSS of Rāmnaḡar (Vārāṇasī), already mentioned, such differences in the texts are well represented. So Monier-William's statement is too broad, as it applied to *Bhaviṣya purāṇa* tout-court, with no knowledge, perhaps, of alternative texts. The conclusion of all this seems to be that the *Bhaviṣya purāṇa* printed in 1897 represents only one of the possible texts that could have been printed. In fact, unlike the other purāṇa-s which had undergone all their changes in previous centuries, the *Bhaviṣya* was still under development at that time. Moreover, the presence of signs of such a development in three different areas, as shown above, seems to prove that not all the modern changes of the printed edition are the work of a single person nor did they take place necessarily in a single place or in a short time.

*Bhaviṣya purāṇa* III. 3.2.21-32, which we will now examine, is a concrete example, it seems, of a passage representative of a trend then existent. Even though it was written by an individual, it had the right to be accepted in the *Bhaviṣya* because it was an expression of the living tradition.

एकदा तु शकाधीशो हिमतुंगं समाययौ ॥21॥

हूणदेशस्य मध्ये वै गिरिस्थं पुरुषं शुभम् ।

ददर्श बलवान् राजा गौराङ्गं श्वेतवस्त्रकम् ॥22॥

को भवानिति तं प्राह स होवाच मुदान्वितः ।

ईशपुत्रं च मां विद्धि कुमारीगर्भसंभवम् ॥23॥

म्लेच्छधर्मस्य वक्तारं सत्यव्रतपरायणम् ।

इति श्रुत्वा नृपः प्राह धर्मः को भवतो मतः ॥24॥

27. M. Monier-Williams, *Indian Wisdom*, London, 1875, p. 492.

28. H. P. Shastri, *op. cit.*, p. CLII.

श्रुत्वोवाच महाराज प्राप्ते सत्यस्य संक्षये ।  
 निर्मर्यादे म्लेच्छदेशे मसीहोऽहं समागतः ॥25॥  
 ईशामसी च दस्यूनां प्रादुर्भूता भयंकरी ।  
 तामहं म्लेच्छतः प्राप्य मसीहत्वमुपागतः ॥26॥  
 म्लेच्छेषु स्थापितो धर्मो मया तच्छ्रेणु भूपते ।  
 मानसं निर्मलं कृत्वा मलं देहे शुभाशुभम् ॥27॥  
 नैगमं जपमास्थाय जपेत निर्मलं परम् ।  
 न्यायेन सत्यवचसा मनसैक्येन मानवः ॥28॥  
 ध्यानेन पूजयेदीशं सूर्यमंडलसंस्थितम् ।  
 अचलोऽयं प्रभुः साक्षात्तथा सूर्योचलः सदा ॥29॥  
 तत्त्वानां चलभूतानां कर्षणः स समंततः ।  
 इति कृत्येन भूपाल मसीहा विलयं गता ॥30॥  
 ईशमूर्तिर्हृदि प्राप्ता नित्यशुद्धा शिवंकरी ।  
 ईशामसीह इति च मम नाम प्रतिष्ठितम् ॥31॥  
 इति श्रुत्वा स भूपालो मत्वा तं म्लेच्छपूजकम् ।  
 स्थापयामास तं तत्र म्लेच्छस्थाने हि दारुणे ॥32॥

(Bhav. p. III. 3. 2. 21 cd-32)

- 21 *cd.* Once the lord of the *Śaka-s* went to a snowy peak.
22. Just in the middle of the territory of the *Hūna-s*, the mighty king saw a handsome fair-skinned and white-dressed man standing on a mountain.
23. 'Who are you?' he spoke up and the other filled with joy said : 'Know that I am the son of God (*Īśaputra*), born from the womb of a maiden (*kumāri*), preacher of the '*Mleccha-dharma*', devoted to truth and religious observances.'
24. Having heard that answer, the king asked: 'What is the *dharma* preached by you?'
25. At this he answered : 'When the *satya yuga* reached its end, O great king, I came as a *Masīha* (Messiah) to the wicked territory of the *Mleccha-s*.
26. The dreadful '*Īśamasi*' of impious men has appeared. I took it from the *Mleccha-s* and became Massiah (lit : I obtained *Masīhatvam*).



27. Good or evil in the body is dirt. Hear, o Lord of the earth, how I made pure the mind and established the dharma among the *Mleccha-s*.
28. A man, having put reliance on traditional mutterance (*japa*) should contemplate on (lit.: mutter) the spotless Supreme according to the rules, with truthful speech and concentrated mind.
29. One should worship God who resides in the solar globe through meditation. This is the immovable Lord himself and the immovable sun perpetually.
30. He is the remover of the transient elements completely. So, O king, by the means of such an action, the *Masīhā* was destroyed.
31. As I have obtained the always pure and bliss-giving image of God in my heart, my name was fixed as *Īśāmasīha*.'
32. Having heard this that king bowed to that worshipper of *Mleccha-s* and established him there just in the frightful region of the *Mleccha-s*.

The passage mentions a vision that the emperor Śalivāhana had on the Himālaya, beyond a river. A son of God (*Īśaputra*), born of a maiden (*kumāri*), known as *Īśāmasīha*, appears to him. The vision proclaims that he has come to the *Mlecchas*' country to preach and establish the *Dharma* among them, and explains why he is called '*Masīha*'.

Should we reject this passage simply because it is a late insertion? In answering this question I shall try to discover the reasons why, and the modality under which, it was accepted in the body of the purāṇa and so find out its real bearing on the living tradition. So far we have affirmed that innovations, especially in the topics of the *Pratisarga parvan*, were taking place even immediately before the Veṅkaṭeśvara ed. We have now to see whether the quoted passage belongs to the latest insertions, i e., those peculiar to the Veṅk. or whether it is older. Let me first point out that our passage is not the only place where the *Bhaviṣya purāṇa* (Veṅk. ed.) mentions Hebrew-Christian topics.

*Pratisarga I. 4.18-60* relate the story of Adam and Eve, founders of the *Mleccha-s*; the eating of the fruit in the garden under the

serpent's suggestion; Adam and Eve's sons and the Patriarchs till Noah; the construction of the ark and the deluge. The *adhyāya* ends with the prayer to *Viṣṇumāyā* by Noah and the people with him in the ark and the setting of the ark on the peak 'Aracca' (Ararat?).

*Pratisarga 1.5.1-41* speak of Noah's sons and the Patriarchs. Although Moses is also expressly named (śl. 30), the account seems to be confined to a reproduction of the first eleven chapters of the book of Genesis. The *adhyāya* ends with a hint at the confusion of languages and with the spreading of the *Mleccha-s* as far as India :

म्लेच्छराज्यं भारते च तद् द्विपेषु स्मृतं तथा । 40 ab ।

*Pratisarga IV. 3. 10-20* hint at a Yavana called Nyūha (Noah), who goes to Egypt and has ten sons. His son Śukla goes to the end of the ocean and passes through the fire on the mount *Arbuda*<sup>29</sup>.

All these themes enter into a broader context relating some of the events in the history of the *Mleccha-s*. In this connection are also mentioned Muhammad (III. 3.3), the Buddhists, the Jains and down through the centuries many other kings and famous persons. The *Mleccha-s*, in turn, are introduced as a particular example of the dynasties of *Kali yuga*, which form the basic topic of the *Pratisarga parvan*. The *Bhaviṣya purāṇa*—according to F. E. Pargiter—is the source from which the accounts related to the dynasties of *Kali yuga* of the *Matsya*, *Vāyu* and *Brahmāṇḍa purāṇa-s* have been obtained. But he adds that “the only copy of the *Bhaviṣya* I have seen, containing the dynastic matter, is the Śrī-Verṅk. edition (p. V) ... but its account is altogether vitiated and worthless (p. VII) ... it is, therefore, as it exists now of no value for the present purpose and has been left out of consideration” (p. VIII).

The source of all these passages seems to be the Bible either read or heard. But in many places the Bible has been completely misunderstood or interpreted outside its real context and in a popular way. The discrepancies are too numerous to delve into here, although, of course, there are several similarities. It is

29. *Arbuda*, although very famous in Sanskrit literature—cf. *Vāmana purāṇa* 13.17; 63.19; *Mahābhārata*, III. 80.74 etc., may have been taken here to mean 'Oreb', another name for Sinai.



enough to compare the previously quoted passages with Genesis 1-11 to realize how far they differ. So we have to say that the imports from the Bible have no value for interpreting or understanding the Bible itself or any tradition connected with it. Yet the topics dealt with in the above quoted passages, as far as they have been assimilated into the internal structure of the purāṇic tradition, should be considered in the same way as any other purāṇic matter. I should note that these passages, although describing facts of the *Kali yuga*, are not introduced as 'prophecies', but as past events. That shows that they were written after the events they describe took place. Their presence in the purāṇa-s, therefore, constitutes a serious problem for the followers of the purāṇic theory that all the purāṇa-s were written by Kṛṣṇa Dvaipāyana. These passages, then, are extremely useful for understanding the purāṇic attitude of the period when they have been inserted in the purāṇa, although they have no value for establishing the real message of the biblical contents. We have here a phenomenon of the shifting of a value from one culture to another, a case that happens very often when two different cultures come in contact. In such cases the topic which moves from one cultural area to another modifies its original value, and its meaning can be altered in the new context.

More complex is the problem of the apparition of Christ to the emperor Śālivāhana. The passage does not seem to be influenced by any written source. It is probably a collection of hearsay made by some clever *paṇḍit* and interpreted and organized in the spirit of the purāṇic *kathā-s*. The source seems to be both Christian and Muslim. It should be kept in mind, in fact, that the *adhyāya* which follows immediately the apparition of Christ to Śālivāhana speaks of Muhammad and that the author of the two *adhyāya-s* is most probably the same. In our passage there are some striking and not clear points, of which I shall attempt to give an interpretation.

The first reason of astonishment are the various explanations given to the word *Masiha* (Messiah). Both in *śl.* 26 and 30 *Masiha* or *Īśāmasī*—feminine—appears as something dreadful that the *Īśaputra* has assumed from the *Mleccha-s* and destroys through his action. If I am right, here *Masiha* is equivalent to the sin that Christ, according to the Christian doctrine, has come to receive

on himself and to destroy. *Śl.* 31, however, interprets the word *Īśamasīha* in a positive sense, apparently explaining '*Īśā*' as '*īśā*', '*masī*' as '*mūrti*' and '*iha*' as '*hīdi*'. A popular etymology, to which we are accustomed in Sanskrit Literature<sup>30</sup>.

Another reason of surprise in this passage is *śl.* 29. Christ is expounding the *dharma* he preaches; he seems, however, to encourage the devotion to *Sūrya*, a subject which is completely alien to Christian faith. This would be, therefore, a complete misunderstanding of the preaching of Christ; it could come only from one who had never opened a Gospel. The explanation of the *śloka* can, however, be easily found, if we keep in mind that the Christians celebrate their weekly festivity in the 'day of the sun', according to the English expression (= Sunday) and that many *adhyāya-s* of the *Brahma parvan* in the *Bhaviṣya purāṇa* deal exactly with the cult of *Sūrya* (or synonymous). So this *śloka* seems to betray an English influence. If the French or Italians had been living in India<sup>31</sup> at that time, such an interpretation would have never risen perhaps in the mind of the *paṇḍit* who wrote this *adhyāya*.

Another point of interest is represented by the interpretation of the word '*Masīha*' in *śl.* 30. In this *śloka* the word is used without '*īśā*', which stands for 'Jesus': so the *śloka* is intended to explain the meaning only of 'Messiah'. Jesus was called *Masīha*, seems to suggest *śl.* 29cd-30ab, because, being the unchangeable (*acala*) Lord himself he removed the transient (*cala*) elements. Now, in the whole *Brahma parvan*, where the cult of the Sun is widely presented, *Sūrya* (or synonymous) is never described as *acala*. Moreover, the expression itself '*tattvānām calabhūtanām*', of *śl.* 30 is unusual, although what is meant through it is surely common.

30. '*īśā*' seems to be the rendering of 'Jesus' (note that Jesus is called *īśā* in Hindi and the Christians '*īśāī*'), '*masī*' is probably taken in the meaning of the root '*mas*', to measure, and '*iha*' means 'here'.

31. The French or Italian correspondent for Sunday are 'Dimanche' and 'Domenica' respectively; they mean "the day of the Lord" and have no relation with the Sun. On the other hand the author of *Pratisarga* I. 5.37 is acquainted with English :

रविवारे च संडे च फाल्गुने चैव फर्वरी ।

षष्टिश्च सिक्सटी ज्ञेया तदुदाहारमीदृशम् ॥



The *śloka* identifies *Masīhā* with impermanence, but the counterposition “*acala-cala*” and the meaning implied seem to be on the same line of, e. g., Maulvi Muhammad Ali’s commentary to Qur’ān (III. 44). The commentary gives as the most probable interpretation of the word *Masīhā* ‘one who travels much’ according to one meaning of the root ‘MSH’ in Arabic<sup>32</sup>. Such an interpretation of the term is not available in the Qur’ān, but ‘it is the explanation, says the above mentioned commentary, which (...) lends support to the evidence recently discovered which shows that Jesus travelled in the East after his unfortunate experience at the hand of the Syrian-Jews and preached to the lost ten tribes of the Israelites who had settled in Afghanistan and Cashmere’<sup>33</sup>. The play on the words ‘*acala-cala*’ of *śl.* 29-30, although common in Sanskrit Literature, seems thus to be an attempt to interpret “Christ” as a kind of ‘wanderer’; an interpretation, that is strongly sustained by Mirza Ghulam Ahmad of Qadian, founder of the Ahmadiyya Movement in Islam at the end of XIX Cent. To understand fully such a passage, therefore, it seems that we have to delve into the movements that shook Northern India in the last century, i. e. into the Indian Renaissance. The following two *śloka-s*, which also refer to biblical events, although belong to a different context, can give further support to what I said and throw some light on the reason for such insertions:

म्लेच्छदेशे बुद्धिमंतो नरा वै म्लेच्छधर्मिणः ।  
 म्लेच्छाधीना गुणाः सर्वेऽवगुणा आर्यदेशके ॥39॥  
 म्लेच्छराज्यं भारते च तद्विपेषु स्मृतं तथा ।  
 एवं ज्ञात्वा मुनिश्रेष्ठ हरिं भज महामते ॥40॥  
 तच्छ्रुत्वा मुनयः सर्वे रोदनं चक्रिरे बहु ।41951

(*Bhav.* p. III. 1. 5.39-41ab)

The passage may be interpreted as the author’s sad reflection on the miserable condition of the *sanātana dharma* as a result of foreign domination. We have here, then, the key for understanding the reason for these insertions; all the biblical stories and the apparition of Jesus to Śalivāhana, should perhaps be interpreted as an attempt of some Hindus to assimilate in their tradition all the values of the conquerors. Everyone who is familiar with

32. ‘*The Holy Qur-ān*’ by Maulvi Muhammad Ali, Surrey (England), 1917.

33. *ib.*, fn. 424.

Indian literary and religious history knows very well such reactions that took place several times through the centuries. This seems to be enough to realize that the insertions of Hebrew-Christian subjects can have been composed in circles that tried to react concretely to the foreign rulers.<sup>34</sup>

As for *Bhav.* III. 3. 2. 21-32, in particular, it seems to have been also influenced, as already hinted, by that movement which brought some Muslims and some Europeans to suppose that Jesus had come to Kashmir either before preaching to the Jews or after his 'apparent' death on the cross or both. This problem would itself require another article.<sup>35</sup> Here it is only mentioned although I think it is very important for grasping the meaning of the passage which is here the object of study.

Thus if we want to understand the purāṇic passage dealing with Hebrew-Christian tradition we have to investigate into the apologetical movements which gave birth to many Hindu booklets as answers to the missionary preaching of Christianity. We must not be satisfied simply with a rejection on the basis that the passage is found in only one edition of the *Bhaviṣya purāṇa*. Even if the actual words of the Veṅkaṭeśvara ed. are the product of a single man, yet we have to go back to the time in which the tradition of Christ in Kashmir was spread. One also has to take seriously into account how much the purāṇic literature, printed or not, has been influenced by the Indian Renaissance. It can be said, therefore, that, although the problem of insertion in the *Bhaviṣya purāṇa*

34. How strong such a reaction was can still be seen in G. S. Caturvedi, *Purāṇa-Parīśilan*, Pāṭnā, 1970, p. 34, where the author affirms that to keep under one's rule a country the best method is to remove from it all the remnants of its glorious past. The European behaved in India according to this policy to keep it under their rule.

राजनीति को सभी यूरोपियन प्रधान स्थान देते हैं। (....) राजनीति का यह मुख्य सिद्धान्त है कि जिस देश को अधिक काल तक अपने अधिकार में रखना हो, उसके इतिहास पर से उसकी आस्था हटानी चाहिए, अन्यथा इतिहासों द्वारा अपने प्राचीन गौरव का ज्ञान होने पर उसे प्राप्त करने के लिए उस देश की प्रवृत्ति होना स्वाभाविक होना। इस विचार से भारत के अपने अधीनत्व के समय में उन्होंने हमारे वेद, पुराण आदि को बहुत अर्वाचीन सिद्ध कर उन पर से हमारी आस्था को हटाने का प्रयत्न किया।

35. See for a first approach to the problem : *Vedavāṇī*, *Vārāṇasī*, varṣa 12, aṅk 11 (Sept., 1960), pp. 11-13 and A. Faber-Kaiser, *Jesus died in Kashmir*, London, 1977, where a bibliography can also be found,



of passages dealing with Hebrew-Christian religious matter, might at first sight appear easily soluble simply by their expulsion from the body of the purāṇa-s as not ancient i.e. spurious, yet one has to realize first of all the fact that new topics were inserted in the purāṇa-s from early times, that such a procedure belongs to the purāṇic feature itself and the process of purāṇic growth does not seem to be quite over. Moreover, one has to study carefully the reasons for such an insertion, because that will shed light on an aspect of the Indian Renaissance and point out the impact which the theory of Christ in Kashmir had on some Hindus and perhaps will help us to realize that even if the insertion has been made by an individual, it represents the attitude of a living tradition in a particular moment of history.

## SAGUṆA OR NIRGUṆA

By

SUBHASH ANAND

[ अस्मिन् निवन्धे सगुणशब्दस्य निर्गुणशब्दस्य च विवेचनं कृतम् । सगुणनिर्गुणविवेचनप्रसङ्गे विदुषा लेखकेन भागवतपुराणस्या-धारेण परब्रह्मणो वाचकानां केषांचित्पदानामपि विवेचनं कृतम् । अत्र प्रतिपादितं यत् श्रीमद्भागवतमहापुराणे निर्गुणशब्दवाच्यं परमात्मतत्त्वं गुणेभ्यः प्रकृतेर्वा परं वर्तते अत्र महापुराणे निर्गुणशब्दस्यार्थः श्वेताश्वतरोपनिषदि प्रयुक्तस्य निर्गुणशब्दस्यार्थेन साम्यं भजते । वस्तुतो भागवतपुराणे भगवान्, ईश्वरः; परमात्मा, परब्रह्म इत्यादिशब्दाः एकस्मिन्नेवार्थे प्रयुक्ता वर्तन्ते । ]

Śaṅkara made a distinction between *brahman* and *īśvara*, between the *nirguṇa*- and the *saguṇa-brahman*, between the *para*- and the *apara-brahman*. According to him, the *nirguṇa-brahman* is the ultimate reality. All else is appearance—*īśvara* being the highest appearance.<sup>1</sup> *Brahman* is pure, unconditioned consciousness. *īśvara* is *brahman* associated with *māyā*, he being the Lord of *māyā*, and as such responsible for the creation, sustenance and eventual dissolution of the universe. *īśvara*, moved by compassion, reveals the ultimate truth. He hears the prayer of the devoted, being the object of his love.<sup>2</sup>

D. K. Shastri points out that Śaṅkara quotes the *Vāyu-purāṇa* in his *bhāṣya* on the *Brahma-sūtras*, but he ignores the *Bhāgavata-purāṇa*,<sup>3</sup> though it is the latter that has the greater affinity to Śaṅkara.<sup>4</sup> T. J. Hopkins grants that the *BhP* does have some Advaita elements, “but it differs too much from that of Śaṅkara

1. Cf. C. D. Sharma : *A Critical Survey of Indian Philosophy* (Delhi, Motilal Banarsidass, rep. 1973), p. 280.
2. Cf. R. K. Tripathi : *Problems of Philosophy and Religion*, (Varanasi, Banaras Hindu University, 1971), pp. 66-81.
3. Henceforth the *Bhāgavata-purāṇa* will be indicated by *BhP*.
4. “The Date of the *Bhāgavata*”, *Bharatiya Vidya* II (1941), pp. 129-39.



to prove any reliance on his system.”<sup>5</sup> It is not my intention to try to settle this debate. The purpose of this paper is to discuss whether the *BhP*, following Śaṅkara, maintains the distinction between the *saguṇa-*, *apara-* and the *nirguṇa-*, *para-brahman*. On the basis of the data provided, the reader will be able to arrive at his own conclusion.

### Terms Indicating the Ultimate Reality

In his instruction, Sūta tells the sages of Naimiṣāraṇya that life finds its meaning in and through a sustained quest of the ultimate reality. What is this ultimate reality? Forestalling this question, he continues :

Knowers of the ultimate reality say that to be the ultimate reality the knowledge of which is unique; this reality is variously spoken of as *brahman*, *parama-atman*, or *bhagavān*.<sup>6</sup>

Śrīdhara, considered to be most authoritative commentator on the *BhP*, maintains that those who follow the Upaniṣads use the term *brahman*, the followers of Hiraṇyagarbha use *paramātman*, while the Sātvatas use *bhagavān*.<sup>7</sup> This interpretation is quite in keeping with the mind of the *BhP* itself, as becomes clear from what Śuka tells Parikṣit :

That highest Brahman (*para-brahman*) is subtle, and though thought of as void is not void (*śūnya*). This Brahman is invoked by the Sātvatas as Lord (*bhagavān*) Vāsudeva.<sup>8</sup>

5. “The Social Teaching of the Bhāgavata Purāṇa”, *Krishna Myths, Rites, and Attitudes*, ed. M. Singer (Chicago, University of Chicago Press, rep. 1971), p. 6.

6. vadanti tattattvavidastattvam yajjñānamadvayam, brahmeti paramātmēti bhagavāniti śabdyate. 1, 2, 11. All texts quoted in this paper are my own translation unless indicated otherwise.

7. aupaniṣadairbrahmeti hairaṇyagarbhaiḥ paramātmēti sātvatāirbhagavānityabhīdhīyate.

The Upaniṣads broadly speaking represent the *jñāna-mārga*. Hiraṇyagarbha is very much associated with *saṃskāras*, and thus the Hairaṇyagarbhas would be the *karma-mārgins*. Cf. P. V. Kane : *History of Dharma-śāstra*, vol. II (Poona, Bhandarkar Oriental Research Institute, 1974), pp. 872-3. The religion of *bhakti* taught by Kṛṣṇa was first adopted by the Sātvatas. Cf. H. Raychaudhuri : *The Early History of the Vaishnava Sect* (University of Calcutta, 2nd rev. ed., 1936), pp. 93-4.

8. yattadbrahma param sūkṣmamaśūnyam śūnyakalpitam, bhagavān vāsudevēti yam gr̥ṇanti hi sātvatāḥ. 9, 9, 49.

Thus, right at the beginning, the *BhP* makes it clear that the *bhagavān*, the Lord of the *Sātvatas*,<sup>9</sup> whose story the sages of *Naimiṣāraṇya* are eager to hear,<sup>10</sup> is the same as *para-brahman*, *para-ātman*. However, as the *Sātvatas* were of a humble origin,<sup>11</sup> some may be tempted to question the wisdom of this identification of *para-brahman* with *Bhagavān Vāsudeva*. The *BhP* seems to have been aware of such an attitude, and hence, it explicitly states that even the wise (*kavi*) speak of the ultimate reality as *Vāsudeva*.<sup>12</sup> Others may try to explain this identification by having recourse to the distinction between the *nirguṇa* and the *saṅguṇa-brahman*. The *BhP* clearly rules out this approach, *Parīkṣit* makes the following request to *Śuka* :

Explain to me, O teacher, how the mind, once fixed on the gross form of the Lord, a form constituted by the *guṇas* (*guṇa-maya*), becomes fit to concentrate also on the highest Brahman (*para-brahman*), Lord (*bhagavān*) *Vāsudeva*, who is most subtle, self-effulgent, and beyond all *guṇas* (*a-guṇa*).<sup>13</sup>

Thus *Parīkṣit* holds that Lord *Vāsudeva* is the same as the *agūṇa-parabrahman*. The same understanding lies behind the prayer *Devakī* addresses to *Kiṣṇa*, the son of *Vasudeva* :

You, indeed, are that *Viṣṇu*, that interior light, which is spoken of as having a form (*rūpa*) that is unmanifest, eternal, Brahman, light, beyond all *guṇas* (*nirguṇa*), without change, pure existence (*sattā-mātra*), without specifications (*nir-viśeṣa*), without desire.<sup>14</sup>

9. ...bhagavān sātvatām patih. 1, 1, 12a.

10. Cf. 1, 1, 12-23.

11. "...although the satvatas did not conform strictly to the *varṇa* order, they had some affinity with the third *varṇa*..."  
S. Jaiswal : *The Origin and Development of Vaisnavism*, (Delhi, Munshiram Manoharlal, 1967), p. 151.

12. jñānam viśuddham paramārthamekamanantaram tvabahirbrahma satyam, pratyak praśāntam bhagavacchabdasaṁjñam yadvāsudevam kavayo vadanti. 5, 12, 11.

13. bhagavato guṇamaye sthūlarūpa āveśitam mano hyaguṇe'pi sūkṣmātama ātmajyotiṣi pare brahmaṇi bhagavati vāsudevākhye kṣamamāveśitum taduhaitad guro'rhasyanuvarṇayitumiti. 5, 16, 3.

14. rūpam yat tat prāhuravyaktamādyam  
brahma jyotirnirguṇam nirvikāram,  
sattāmātram nirviśeṣam niriham  
sa tvam sākṣād viṣṇuradhyātmadīpaḥ. 10, 3, 24.



Besides the term *bhagavān-vāsudeva*, other terms too are identified with *para-brahman*. Kapila, born to “cut the knot of ignorance and misapprehension,”<sup>15</sup> tells his mother :

The highest Brahman (*para-brahman*), the supreme Ātman (*parama-ātmā*), the almighty (*īśvara*), the (highest) person (*pumān*), the one Lord appears as having diverse characters due to (the diversity of ) visible things.<sup>16</sup>

Thus Kapila identifies *īśvara* and *pumān* with *para-brahman*. Śuka himself identifies *yajña-puruṣa* and *paradevatā* with *para-brahman*. Describing the sacrifice offered by Bharata, he says that he offered its religious merit to Lord (*bhagavān*) Vāsudeva who is the highest Brahman (*para-brahman*), the supreme deity (*para-devatā*).<sup>17</sup> Thus the *BhP* uses different terms to indicate the ultimate reality. This may be partly because the *BhP* represents a confluence of different thought-currents. This idea seems to be suggested by the *BhP* itself. Addressing Viṣṇu, Śiva remarks :

Some think you to be Brahman, while other take you for Dharma; some consider you to be the highest Lord (*para-īśa*), the supreme Puruṣa (*para-puruṣa*) transcending *sat* and *asat*. Some believe that you are the Supreme endowed with nine potencies; while some others think you are the great, changeless and independent Puruṣa (*mahā-puruṣa*).<sup>18</sup>

Śrīdhara helps us to identify the various groups using the different names : the Vedāntins speak of *brahman*; the Mīmāṃsakas use the term *dharma*; the followers of the *Sāṃkhya*-system use the expression “the *pumān* beyond *prakṛti* and *puruṣa*;” the Pāñcarātras invoke the Supreme endowed with nine potencies;<sup>19</sup> while the exponents

15. avidyāsamśayagrānthim chittvā...3, 24, 18b.
16. jñānamātram param brahma paramātmeśvaraḥ pumān, dr̥śyadibhiḥ pṛthagbhāvairbhagavāneka iyate. 3, 32, 26.
17. ...tat kriyāphalam dharmākhyam pare brahmaṇi yajña-puruṣe...paradevatāyām bhagavati vāsudeva eva bhāvayamānaḥ...5, 7, 6.
18. tvam brahma kecidavayantyuta dharmameka  
eke param sadasatoḥ puruṣam pareśam,  
anye'vayanti navaśaktiyutam param  
tvam kecinmahāpuruṣamavyayamātmatantram. 8, 12 9.
19. Śrīdhara enumerates the nine *śaktis* as follows : *vimala*, *utkarṣaṇī*, *jñānā*, *kriyā*, *yogā*, *prahvī*, *satyā*, *īśānā*, *anugrahā*. Comm. 8, 12, 9.

of *Pātāñjala-yoga* speak of the foremost *puruṣa*.<sup>20</sup> Śrīdhara prefaces his explanation with a very sagacious comment: "In truth nobody knows You".<sup>21</sup>

### Para-or Apra-Brahman

Nowhere does the *BhP* say that some of the terms used to indicate the ultimate reality are for its lower (*apara-brahman*) and for its higher aspect (*para-brahman*). Could we not, however, still say that a differentiation is implied? To put the question more pointedly: Do these terms merely bring out different aspects of the ultimate reality or do they also imply a certain gradation? Do they merely represent different traditions or also indicate levels of understanding and grasp of the ultimate reality? It is to this question that we now turn our attention.

The *BhP* begins by stating its objective: the *dharma* of the saints,<sup>22</sup> and goes on to claim that as such it—the *BhP*—is the best guide for the man who wants to attain *īśvara*.<sup>23</sup> By way of conclusion, it presents a synopsis of all its twelve *skandhas*. The synopsis begins with a summary description of the whole of the *BhP*:

Here indeed has been eulogised He who removes all sin, Hari, Nārāyaṇa, the Lord of the senses, the blessed (*bhagavān*) Lord of the Sātvatas. Here too, has been proclaimed that mysterious supreme Brahman (*para-brahma*) who is the origin with discernment which concerns Him.<sup>24</sup>

20. tvām brahma vedantino'vayanti manyante. tvameva dharmam mīmāṃsakā manyante. prakṛtipuruṣayoḥ param puṁāṃsam sāmkyāḥ....navaśaktiyutam param pāñcarātrāḥ. mahāpuruṣam pātāñjalāḥ.
21. tattvatastu ke'pi na jñānti.
22. ...dharmāḥ paramāḥ satām. 1, 1, 2a.  
For a detailed explanation of this text, see S. Anand: "The Bhāgavata-purāṇa: A Guide for the Sādhaka", *Purāṇa* XX, 1, pp. 71-86.
23. Śrīmadbhāgavate mahāmuniḥkṛte kim vā parairīśvaraḥ, sadyo hṛdyavarudhyate'tra kṛtibhiḥ śuśrūṣubhistakṣaṇāt. 1, 1, 2b.
24. atra saṁkīrtitaḥ sākṣāt sarvapāpaharo hariḥ, nārāyaṇo hṛṣikeśo bhagavān sātvatām patiḥ, atra brahma param guhyam jagataḥ prabhavāpyayam, jñānam ca tadupākhyānam proktam vijñānasaṁyutam.



Thus the *īśvara* to be attained by following the *sādhana* as outlined by the *BhP* is the all-holy Hari, the Ruler of all creation, the Lord of the *Sātvatas*, the most mysterious *brahman*.

The Upaniṣads taught that it is the *ātman* "that should be seen, that should be hearkened to, that should be thought on, that should be pondered on"<sup>25</sup>. Varuṇa tells Bhṛgu, his son, that he should desire to understand *brahman*<sup>26</sup>. The *BhP* borrows the expression of the Upaniṣads, but gives it a new content. Śuka, instructing King Parīkṣit, tells him :

Therefore, O Son of Bharata, he who wishes to attain fearlessness, should with all his being receive instruction about the almighty (*īśvara*) Lord (*bhagavān*) Hari; he should proclaim Him and remember Him<sup>27</sup>.

The man who desires to attain perfection should focus all his attention on Hari. The same teaching is repeated a little later on, but this time more forcefully:

Therefore, O King, man should always, everywhere and with all his being, receive instruction about Hari, the Lord (*bhagavān*) of men; he should proclaim Him and remember Him<sup>28</sup>.

As Sūta was present when Śuka was instructing Parīkṣit, he repeats the same truth when he is questioned by the sages of Naimiṣāraṇya :

25. *ātmanā vā* are *draṣṭavyaḥ śrotavya mantavyo nididhyāsitavyo maitreyi*. *ātmano vā* are *darśanena śravanena matyā vijñānenedam sarvam viditam*. *Bṛhadāraṇyaka-upaniṣad* 2, 4, 5.

Tr. R. E. Hume : *Thirteen Principal Upaniṣads* (Oxford University Press, rep. 1971). I shall follow this translation whenever I quote the Upaniṣads.

26. *yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayantya bhisamviśanti, tadvijijñāsva, tadbrahma*. *Taittirīya-upaniṣad* 3, 1.

27. *tasmād bhārata sarvātmanā bhagavānīśvaro hariḥ, śrotavyaḥ kīrtitavyaśca smartavyaśceccharābhayam*. 2, 1, 5.

28. *tasmāt sarvātmanā rājan hariḥ sarvatra sarvadhā, śrotavyaḥ kīrtitavyaśca smartavyo bhagavān nṛṇām*.  
2, 2, 36.

Hence, with an undivided mind, one should always hear about, speak about, think about, and worship the Blessed One (*bhagavān*), the Lord of the Sātvatas (*sātvatām patih*).<sup>29</sup>

Putting the three texts together, we learn that the object of man's constant search is *bhagavān*, *īśvara*, Hari, the Lord of the Sātvatas. Thus the *BhP* identifies *bhagavān*, *īśvara*, Hari, and *Sātvata-pati* with the *ātman* and *brahman* of the Upaniṣads.

The *BhP* is predominantly a narrative text. It is in and through the life-account of Kṛṣṇa and his devotees that it not only explains the way to be followed, but also shows the goal to be reached. Devahūti, the mother of Kapila—an *avatāra* of Viṣṇu, is one such great devotee we encounter in the *BhP*. Enlightened by her son's lengthy instruction,<sup>30</sup> she resorts to severe penance and practises deep meditation<sup>31</sup>. Through this intense spiritual effort she becomes thoroughly purified,<sup>32</sup> and her mind gets completely absorbed in Vāsudeva.<sup>33</sup> She is in this state of mind when death overtakes her. Maitreya, who is instructing Vidura, describes the event thus :

Thus, following the path taught to her by Kapila, she soon realized the highest Ātman (*para-ātmā*), the highest Brahman (*para-brahma*), Nirvāṇam, the Lord (*bhagavān*). O Vidura, that spot where she attained final beatitude is known as Siddhapada and is very sacred, and its fame has spread in all the three worlds<sup>34</sup>.

Devahūti attains her final destiny, her ultimate realization (*sāmsiddhi*). She attains *nirvāṇa*, which in this case, is the same as the Lord, *para-brahman*, *para-ātman*. It is not only a simple woman like Devahūti, who considers herself dull-waited,<sup>35</sup> but also the greatest sages (*parama-ṛṣi*) who having fixed their minds on

29. tasmādekena manasā bhagavān sātvatām patih,  
śrotavyaḥ kirtitavyaśca dhyeyaḥ pūjyaśca nityadā. 1,2,14.

30. Cf. 3, 25-33.

31. Cf. 3, 33, 12-29.

32. viśuddha, 3, 33, 25a; kṣīṇa-kleṣa, 3, 33, 26 b.

33. vāsudeva-praviṣṭa-dhi, 3, 33, 29b.

34. evam sā kapiloktena mārgenācirathḥ param,  
ātmānam brahma nirvāṇam bhagavantamavāpa ha,  
tadvīrasīt puṇyatamam kṣetram trailokyaviśrutam,  
nāmna siddhapadam yatra sā sāmsiddhimupeyuṣi.

3, 33, 30-1.

35. manda-dhi, 3, 25, 30a.



Vāsudeva attain complete oneness (*aviśeṣa-tādātmya*) with Him, He being the inner *Ātman* (*pratvag-ātman*)<sup>36</sup>.

The *BhP* describes in brief the lives of the different *avatāras* of Viṣṇu, but it devotes one full *skandha*—and that too the longest—to give a detailed account of Kṛṣṇa.<sup>37</sup> The *BhP* identifies Viṣṇu with *para-brahman*. This becomes clear from the way Devahūti addresses her son Kapila—also an *avatāra* of Viṣṇu :

I bow to you, who are Viṣṇu, Kapila, the source of the Vedas, who by your splendour have destroyed the flow of the *guṇas*. You are the supreme Brahman (*para-brahma*), the highest Person (*para-pumān*). You can be understood only by one who lives an interior life.<sup>38</sup>

Prahlāda too, in his prayer, considers Viṣṇu as *para-brahman* :

I bow to you, who are the Lord (*bhagavān*), the Puruṣa, the great-souled (*mahā-ātmā*), Hari, the mysterious lion, Brahman, the supreme Ātman (*parama-ātmā*)<sup>39</sup>.

Since Viṣṇu is *para-brahman*, and since Kṛṣṇa is Lord Viṣṇu himself<sup>40</sup>, He is also *para-brahman*. Uddhava, the best disciple of Kṛṣṇa,<sup>41</sup> makes the following confession of his faith :

You are the supreme Brahman (*para-brahman*), the sky, the Puruṣa beyond Prakṛti. You O Lord (*bhagavān*) have come down, having assumed a distinct body at your own will.<sup>42</sup>

36. tasminnu ha vā upaśamaśilāḥ paramarśayaḥ sakalajtvanikāyavāsasya bhagavato vāsudevasya bhūtānām : araṇabhūtasya śrīmaccaraṇāravindāviratasmaraṇavigalīta-paramabhaktiyogānubhāvena paribhāvitāntarhṛdayādhigate bhagavati sarveṣāṃ bhūtānāmātmabhūte pratyagātmanyevātmanastādātmyamaviśeṣeṇa samīyuh. 5,1,27.

37. The Tenth Skandha.

38. tam tvāmaham brahma param pumāmsam  
pratyakśrotasyātmani samvibhāvyaṃ,  
svatejasā dhvastaguṇappravāham  
vande viṣṇum kapilam vedagarbham. 3, 33, 8.

39. namo bhagavate tubhyam puruṣāya mahātmane,  
haraye' dbhutasīnḥāya brahmaṇe paramātmane. 7,10,10.

40. ...kṛṣṇastu bhagavān svayam. 1, 3, 28a.

41. It is because Uddhava is the most trusted disciple of Kṛṣṇa, that he reveals to him the greatest secret (*parama-guhyā*). Cf. 11, 11, 49.

42. tvam brahma paramam vyoma puruṣaḥ prakṛteḥ,  
avatīrṇo' si bhagavān svecchopāttaprthagvapuḥ 11,11,28.

We have a similar profession of faith from Devakī, the mother of Kṛṣṇa;<sup>43</sup> and from Pṛthā, the mother of Arjuna :

I bow to you, O Kṛṣṇa. You are the pure Brahman (*śuddha-brahman*); the highest Ātman (*parama-ātmā*), the Lord of Yoga, Yoga itself. I have come to you for protection.<sup>44</sup>

Even Bali, the king of the demons, accepts Kṛṣṇa to be the *para-brahman* :

I bow to the Infinite, to the Great. I bow to Kṛṣṇa, who is the creator, the teacher of Sāṅkhya and Yoga, Brahman, the supreme Ātman (*parama-ātmā*).<sup>45</sup>

Kṛṣṇa tells Uddhava that *satsaṅga* is the best means to reach Him.<sup>46</sup> He being the ultimate reality, it follows that *satsaṅga* is the best way to reach *para-brahman*. This may appear to be an over-estimate of *satsaṅga*, but the *BhP* removes all doubts by clearly stating the same. Bharata, after telling King Rahugūṇa that the ultimate reality which is pure consciousness is called Vāsudeva<sup>47</sup>, indicates the way to attain that reality :

O Rahugūṇa, one does not attain that reality through penance, nor through ritual offering, nor by giving food or other help to people, nor by the study of the Veda, nor by the worship of water, fire and the sun. One can attain it only by smearing oneself with the dust of the feet of the great people.<sup>48</sup>

Bharata holds *satsaṅga* to be so effective because among saints one gets to hear the story of Vāsudeva.<sup>49</sup> It is this that leads the aspirant to the ultimate truth.

43. Cf. 10, 3, 34 (fully quoted above, note 14).

44. namaḥ kṛṣṇāya śuddhāya brahmaṇe paramātmāne, yogeśvarāya yogāya tvāmahaṁ śaraṇam gatā. 10, 49, 13.

45. namo'nantāya bhīhate namaḥ kṛṣṇāya vedhase, sāṅkhyayogavitānāya brahmaṇe paramātmāne. 10, 85, 39.

46. na rodhayati mām yogo na sāṅkhyam dharmā eva ca, na svādhyāyastapasyāgo neṣṭapūrtam na dakṣiṇā, vratāni yajñāścandāmsi tīrthāni yamāḥ, yathāvarundhe satsaṅgaḥ sarvasaṅgāpaho hi mām.

11, 12, 1-2.

47. Cf. 5, 12, 11 (fully quoted above, note 12).

48. rahugūṇaitat tapasā na yāti na cejyayā nirvapaṇād gṛhād vā, nacchandasā naiva jalāgnisūryairvinā mahatpādarajo 'bhiṣekam. 5, 12, 12.

49. yatrottamaślokaṅganuvādaḥ prastūyate grāmyakathā- vighātaḥ, niṣevyamāṇo'nudinam mumukṣormatim satim yacchati vāsudeve. 5, 12, 13.



From all the texts cited above, it becomes clear that for the *BhP*, the terms *para-brahman*, *parama-ātman*, *bhagavān* and *īśvara* indicate the ultimate reality, and that too without implying any gradation of meaning. Had the *BhP* implied a gradation it would be hard to see how it could equate the attainment of *īśvara* with the attainment of *para-brahman*; explain *nirvāṇa* as the attaining of *bhagavān*, of *para-brahman*, *parama-ātman*; claim that Kṛṣṇa is an *avatāra* of, and consequently identical with *para-brahman*. It is because of this identification that the sons of Dakṣa, while performing severe penance, invoking the highest *brahman*,<sup>50</sup> use the following formula:

We bow to Nārāyaṇa, the Puruṣa, the great Ātman (*mahā-ātmanā*); we contemplate the great Haṁsa who dwells in pure *sattva*.<sup>51</sup>

Thus, to invoke the highest *brahman* is to invoke the Lord Nārāyaṇa, the Puruṣa. For the same reason to fix one's mind on the *para-brahman* is to fix it on Vāsudeva, and this is essentially an act of *bhakti*. This is how Maitreya describes the meditation of Kardama, the father of Kapila :

He fixed his mind on Brahman, who is beyond *sat* and *asat*, who is responsible for the appearance of the *guṇas*, and who can be realized only by exclusive devotion (*eka-bhakti*). Having come to possess himself through supreme devotion (*para-bhakti-bhāva*) to Lord (*bhagavān*) Vāsudeva, the all-knowing indweller, he became free from all bonds.<sup>52</sup>

If Vāsudeva were not the ultimate reality, that too in its ultimate aspect, would it be possible to overcome all ignorance while yet being attached to Him ?

### Nirguṇa or Saguṇa Brahman

In his instruction to his mother, Kapila makes it clear that by following the spiritual path pointed out by him, man reaches Bhagavān who is both *saguṇa* and *nirguṇa* :

50. japanto brahma paramam tepuste'tra mahat tapaḥ.  
6, 5, 26b.
51. om namo nārāyaṇāya puruṣāya mahātmane,  
viśuddhasattvadhīṣṇyāya mahāhaṁsāya dhīma hi. 6, 5, 28
52. mano brahmaṇi yuñjāno yat tat sadasataḥ param,  
guṇāvabhāse viguṇa ekabhaktyānubhāvite,  
vāsudeve bhagavati sarvajñe pratyagātmani,  
pareṇa bhaktibhāvena labdhātmā muktabandhanaḥ.  
3, 24, 43, 45.

The Lord (*bhagavān*) who is both with and without *guṇa* (*saguṇa-nirguṇa*) and who is fully conscious of himself, is attained through the realization of the true nature of oneself and firm detachment.<sup>53</sup>

Maitreya too maintains the same position in his instruction to Vidura;<sup>54</sup> and so does Prahlāda in his prayer.<sup>55</sup> The Lord who is the ultimate goal of noble souls is called infinite (*ananta*) precisely “because He is possessed of endless virtue,”<sup>56</sup> and nobody can equal, much less surpass Him in goodness.<sup>57</sup> Besides the term *saguṇa*, the *BhP* also uses other expressions to convey the same idea : “possessed of many attributes,”<sup>58</sup> “possessed of infinite strength and numberless virtues,”<sup>59</sup> “endowed with endless attributes.”<sup>60</sup>

The *BhP* thus maintains that the ultimate reality, the final goal of man is *saguṇa* as well as *nirguṇa*. In a way, it also states that the expressions *saguṇa* and *nirguṇa*—if taken to mean the *apara*- and *para*-*brahman* are but partial expression of the Lord, He being beyond them both. Pleased with the devotion of Citraketu, the infinite lord appears to him and tells him : “The Veda (*śabdabrahman*) and the transcendent reality (*para-brahman*) both are my eternal bodies”.<sup>61</sup> Thus the Lord is even beyond the *para-brahman*, it being only one of His two manifestations (*tanu*). We can understand what this means only by trying to see how the *BhP* understand the term *nirguṇa*.

Brahmā, while explaining to Nārada the origin of the universe, tells him how people mistake him to be the Lord of the

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53. ātmatattvābodhena vairāgyeṇa dr̥ḍheṇa ca,  
īyate bhagavānebhiḥ saguṇo nirguṇaḥ svadr̥k. 3, 32, 36.
54. asāvihānekaguṇo' guṇaḥ.....viśuddhavijñānaghanāḥ...  
4, 21, 34
55. sarvam tvameva saguṇo viguṇaśca..... 7, 9, 48a.
56. yo'nantaśaktirbhagavānananto mahadguṇatvād yamanan-  
tamāhuḥ, 1, 18, 19b.
57. etāvata lam nanu sucitena guṇairasāmyānatisāyanasya,  
hitvetarān prārthayato vibhūtiryasyā'ghrīreṇum juṣate'  
nabhipsoḥ, 1, 18, 20.
58. aneka-guṇa, 4, 21, 34a.
59. duranta-vīrya-uru-guṇa-anubhāva, 5, 25, 13a.
60. ananta-guṇa, 10, 50, 30a
61. śabdabrahma param brahma mamobhe śāsvatī tanū.  
6, 16, 51b.



universe, while the truth is that even he is dependent on Lord Vāsudeva.<sup>62</sup> Ultimately it is the Lord who through his *māyā* creates the world :

*Sattva, rajas, and tamas* are the three *guṇas* of him who is without *guṇas* (*nirguṇa*). They are assumed by the *māyā* for the sake of the creation, preservation and consummation of the world.<sup>63</sup>

Here the word *nirguṇa* clearly means the absence of the three *guṇas* : *sattva, rajas, and tamas*. The Lord is devoid of these *guṇas*, but it is through His *māyā* that He creates, sustains and consummates the world, and it is this *māyā* that is essentially constituted by the three *guṇas*.<sup>64</sup> The Lord is *nirguṇa* because He is beyond *prakṛti*.<sup>65</sup>

This understanding of *nirguṇatva* as the absence of the three *guṇas* that constitute *prakṛti*, is quite in keeping with the Upaniṣadic usage. The *Maitri-upaniṣad* tries to explain the relation of *puruṣa* and *prakṛti* by using the analogy of food and the eater thereof. The *puruṣa* is the eater, the enjoyer, while *prakṛti* is the food, the object of enjoyment. *Prakṛti* is constituted by the three *guṇas* (*tri-guṇa*), while the *puruṣa* is free from all *guṇas* (*nir-guṇa*).<sup>66</sup>

Closely associated with the idea of the absence of the three *guṇas* is the idea of detachment from them and from their effects. Explaining the difference between the *jīva* and Himself, the Lord, Kṛṣṇa tells Uddhava :

*sattva, rajas, and tamas* are the *guṇas* of the *jīva*, not of me. They influence the mind, and man being attached to things of the world becomes bound.<sup>67</sup>

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62. *tasmai namo bhagavate vāsudevāya dhīmahi, yanmāyayā durjayayā mām bruvanti jagadgurum.* 2, 5, 12.
63. *sattvam rajas tama iti nirguṇasya guṇāstrayaḥ, sthitisarganīrodheṣu gṛhitā māyayā vibhoḥ.* 2, 5, 18.
64. *sa evedam sasarjāgre bhagavānātmamāyayā, sadasadrūpayā cāsau guṇamayyāguṇo vibhuḥ.* 1, 2, 30. See also 1, 2, 23a and 6, 12, 15a.
65. *anādirātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ, nirguṇo'pi hyajo'vyakto bhagavān prakṛteḥ paraḥ.* 3, 26, 3a. 7, 1, 6a.
66. *tasmāt triguṇam bhojyam ... tasmād bhoktā puruṣaḥ. bhojyā prakṛtiḥ ... asyā nirguṇo bhoktā.* 6, 10.
67. *sattvam rajastama iti guṇā jīvasya naiva me, cittajā yaistu bhūtānām sajjamāno nibadhyate.* 11, 25, 12.

It is this attachment to the *guṇas* and their effects that is the cause of human misery, while detachment from them (*nairguṇya*) leads to happiness.<sup>68</sup> The Lord never gets attached to these *guṇas* even when creating the universe. He uses them as Uddhava explains to Nanda :

The unborn, though without the *guṇas* (*nir-guṇa*), though transcending them (*ati-īta*), by way of play assumes them, and by them creates, sustains and leads the world to its consummation.<sup>69</sup>

This idea of detachment from the *guṇas* and their effects is also suggested by the *Maitri-upaniṣad*, because the text referred to above states :

As Agni, verily, is the eater of food among the gods and Soma is the food, so he who knows this eats food with fire.<sup>70</sup>

Commenting on this, R. E. Hume remarks :

“By knowing this fact about fire he becomes identified with fire, and so, like fire, is not defiled by the impurities of the food eater.”<sup>71</sup>

Hume’s comment seems to draw inspiration from the text of the *Maitri-upaniṣad* itself because soon after the above declaration it makes the following statement :

How, as there is no one to touch harlots who have entered into a vacant house, so he who does not touch objects of sense that enter into him is an ascetic and a devotee and a “performer of the sacrifice of the Soul (Ātman).”<sup>72</sup>

The universe is the result of the interplay of the three *guṇas*, and as such, it is so fascinating that it can blind man, who

68. *guṇānuraktam vyasanāya jantoh kṣemāya nairguṇyamatho manaḥ syāt.* 5, 11, 8a.

69. *sattvam rajastama iti bhajati nirguṇo guṇān, kṛḍannatīto ’tra guṇaiḥ sṛjatyavati hantyaajāḥ.*

10, 46, 40.

70. *yathā ’gnirvai devānāmannādaḥ somo’nnam. agninaivān-namityevamvit.* 6, 10.

71. *op. cit.*, p. 431. ft. nt. 4.

72. *atha yadvanna kaścicchūnyāgāre kāmīyaḥ praviṣṭaḥ sprṣatīndriyārthānstadvadyo nasprṣati praviṣṭān sannyāsī yogī cā’ tmayāji ceti.* 6, 10.



then forgetting his real goal, becomes attached to this passing world. God is *nirguṇa*, beyond all change. He is fully happy with his own being, and hence he does not need the world nor does He become attached to it.<sup>73</sup> Though above all created things, He is still the Lord of creation, the Lord of the *guṇas* (*guṇa īśa*).<sup>74</sup> This creation is a manifestation of His divine power, of His own *māyā*, as Brahmā proclaims in his prayer : "Having created all this by Your own Māyā, abiding in You, You have subsequently entered it."<sup>75</sup> Hence, the same Brahmā can address the Lord as *tri-guṇa*.<sup>76</sup> This understanding of the Lord as *nirguṇa* and at the same time *guṇa-īśa* is faithful to the Upaniṣadic tradition. The *Śvetāśvatara-upaniṣad*—the first Upaniṣad to do so—speaks of the one God as *nirguṇa*.<sup>77</sup> Earlier it has referred to the enjoyer who is characterized by the three *guṇas* (*tri-guṇa*).<sup>78</sup> Hence, when it speaks of the one God as *nirguṇa*, it means the One who is above the three *guṇas*, and yet the same God is spoken of as the possessor of *guṇas* (*guṇī*) and as the Lord of the *guṇas* (*guṇa-īśa*), being the Lord not only of *prakṛti*, but also of the *jiva*.<sup>79</sup>

The word "*guṇa*" can also be understood as "attribute", "quality", and then, *nirguṇa* would mean one who is devoid of attributes, of qualities. The *BhP* accepts this understanding too.

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73. ... pūrṇakāmam nijalābhena nityadā. 1, 11, 4b.  
ātmalābhena pūrṇārthaḥ... 8, 1, 15b.
74. nama stubhyamanantāya durvitarkyātmakarmanē,  
nirguṇāya guṇeśāya sattvasthāya ca sampratam. 8, 5, 50.
75. tvam māyayā' tmāsrāyayā svayedam  
nirmāya viśvam tadanupraviṣṭaḥ. 8, 6, 11a.
76. jayoruḡāya bhagavannurukrama namo'stu te,  
namo brahmaṇyadevāya triguṇāya namo namaḥ. 8, 17, 25.
77. eko devaḥ sarvabhūteṣu gūḍhaḥ  
sarvavyāpī sarvabhūtāntarātmā,  
karmādhyakṣaḥ sarvabhūtādhivāsaḥ  
sākṣi ceta kevalo nirguṇaśca. 6, 11.
78. guṇānvayo yaḥ phalakarmakartā  
kṛtasya tasyaiva sa copabhoktā,  
sa viśvarūpastriguṇastrivartmā  
prāṇadhīpaḥ saṁcarati svakarmabhiḥ. 5, 7.
79. sa viśvakṛdviśvavidātmayonirjūaḥ,  
kālakalo guṇī sarvavidyaḥ,  
pradhānakṣetrajūapatiḡguṇeśaḥ,  
saṁsāramokṣasthītibandhahetuḥ. 6, 16.

After briefly instructing Nārada about the glory of the Lord, Brahmā entrusts him the task of expanding his teaching :

This is the Bhāgavata which the Lord taught me. It is the collection of his wonderful deeds. Now it is up to you to enlarge it.<sup>80</sup>

Commenting on this commission, Parīkṣit remarks that Nārada was asked to recount the qualities (*guṇa-ākhyāna*) of the One who is *a-guṇa*.<sup>81</sup> Here the antithetical effect intended by the *BhP* can be had only if we understand *aguṇa* as one who is devoid of qualities or attributes. Similarly, Nārada, summing up the long prayer addressed by Prahlāda to Viṣṇu in his *nara-siṅha-avatāra*, remarks that Prahlāda has described the attributes (*varṇita-guṇa*) of Him who is *nirguṇa*.<sup>82</sup> Here too, for the reason given above, we must translate *nirguṇa* as one devoid of attributes.

How can one describe the attributes of Him who is without attributes? How can the same reality be both : *saguṇa* and *nirguṇa*? Human experience is essentially characterized by a certain ambivalence (*sat-asat*). Only God is pure being (*sattamātra*).<sup>83</sup> Hence, once again following the Upaniṣads, the *BhP* suggests the way of negation. This is the instruction given by Prahlāda to his playmates :

The material world, a sum total of all (the products of *prakṛti*) is made up of things moving and things stationary. It is here, that rejecting all else as “not this”, “not this”, the Puruṣa must be sought.<sup>84</sup>

God is beyond all created reality, and consequently, all our predications are bound to fall short, based as they are on our experience of created reality. Our predications are essentially composite : we affirm something (*sat*) but in a limited way (*asat*).

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80. idam bhāgavatam nāma yanme bhagavatoditam,  
saṅgraho' yam vibhūtinām tvametad vipulīkuru. 2,7, 51.
81. brahmaṇā codito brahman guṇākhyāne'guṇasya ca.  
2, 8, 1a.
82. etāvadvarnitaguṇo bhaktyā bhaktena nirguṇaḥ. 7, 9, 51a.
83. 10, 3, 24b (the verse has been fully quoted above,  
note 14).
84. dehasu sarvasaṅghāto jagat tasthuriti dvidhā,  
atraiva mṛgyaḥ puruṣo neti netītyetat tyajan. 7, 7, 23.



Further, we cannot exhaustively describe something through one simple statement : it needs to be supplemented and at times corrected. We can try to affirm something about God only by going beyond "composite-predication" (*sat-asat*). This is the idea contained in the concept of *nirguṇatva*. The *BhP* clearly states that God is not a void (*śūnya*), even though some call Him that way.<sup>85</sup> Thus the *BhP* goes one step further : the Lord is beyond the *śabda*-as well as the *para-brahman*, they being His partial manifestations (*tanu*) only.<sup>86</sup> He is *saguṇa* because He is not empty; He is *nirguṇa*, because being the fullness of reality, He is beyond all limit-implicy composite-predication, beyond all defect. As Rāmānuja puts it, God is *ubhaya-līṅga* or *ubhaya-lakṣaṇa* (having a twofold characteristic) : He is free from all defects and is the abode of all noble qualities.<sup>87</sup> Creation does not add or subtract anything from Him. The fact that man enumerates the *guṇas* of God does not necessarily mean that God is a composite being. In Him essence and existence are identical, and so are all His attributes. Our mind, being finite, cannot express this fullness in one predication, but is forced to have recourse to plurality of attributes. To put the same in a different way : Whatever we say about God is essentially based on our assumption that He is the one "whence beings here are born, that by which when born they live, that into which once deceasing they enter."<sup>88</sup> The world being constituted by the three *guṇas*, we could call this approach the *saguṇa-approach*. But God is not just the ground of the world; He is His own mystery—a mystery that transcends all finite reality and understanding. This is the *nirguṇa-approach*. The former views God—so to say—from the outside, as if He were on the other shore—*taṭastha*, while the latter from inside—*svarūpa*. This understanding of God as both *saguṇa* and *nirguṇa* comes very close to—if not identical with—the position of Rāmānuja, as stated by K. D. Bhardwaj :

Freedom from all blemishes and possession of all blessed qualities are not incompatible in the nature of God who is simultaneously both Nirguṇa and Saguṇa—Nirguṇa in the

85. 9, 9, 49 (fully quoted above, note 8).

86. 6, 16, 51b (fully quoted above, note 61).

87. ... param brahma ubhaya-līṅgamubhaya-lakṣaṇamabhidhīyate, nirastanikhiladoṣatvakalyāṇaguṇākaraṭvalakṣaṇopetam. *Śrī-bhāṣya* 3, 2, 11.

88. *Taittirīya-upaniṣad* 3, 1. (fully quoted above, note 26).

sense that sattva, rajas and tamas do not exist in His essence (svarūpa), and Saḡuṇa in the sense that all blessed qualities are his essential attributes.<sup>89</sup>

### Personal or Impersonal

Scholars usually translate “saḡuṇa-brahman” or “īśvara” as “personal God” and “nirguṇa” or “para-brahman” as “impersonal Absolute.”<sup>90</sup> They however, do not clearly define as to what they mean by the term “person” or “personal.” Does the *BhP* conceive the ultimate reality as personal or impersonal? To answer this question we need to understand what exactly is meant by these terms. Unfortunately “Neither in common usage nor in philosophy has there been a univocal concept of person.”<sup>91</sup> Hence we shall see what functions are attributed to the personal God as different from the impersonal Absolute, and then find out whether in the *BhP* the nirguṇa- or para-brahman is characterized by these functions. Before beginning this enquiry we shall discuss whether the word “nirguṇa” by itself necessarily implies the idea of “impersonal.”

The *Maitri-upaniṣad* speaks of the “enjoyer” (*bhoktā*) as nirguṇa.<sup>92</sup> Here the word “nirguṇa” cannot be translated as “impersonal” for then we would have an “impersonal enjoyer.” The *Upaniṣad* also makes it clear that the *bhoktā* is the *puruṣa*,<sup>93</sup> and that his being the *bhoktā* implies consciousness.<sup>94</sup>

Trying to bring home to Parikṣit the greatness of *bhakti*, Śuka tells him that even sages who are rooted in *nairguṇya* (*nairguṇya-*

89. *The Philosophy of Rāmānuja* (New Delhi, Sir Shankar Lal Charitable Trust Society, 1958), pp. 118-9.

90. E. g. “God is the personal aspect of the Absolute, and the Absolute is the impersonal aspect of God.” Sharma, *op. cit.*, p. 27.

“īśvara, according to Samkara, is the determinate (saḡuṇa) Brahman regarded as the supreme personality.” S. Radhakrishnan : *Indian Philosophy* vol. II (New York, The Macmillan Co., rep., 1962), p. 542.

91. P. Edwards (Ed.-in-chief) : *The Encyclopedia of Philosophy* (New York, The Macmillan Co., rep., 1972), vol. VI, p. 110.

92. 6, 10 (fully quoted above, note 66).

93. *Ibid.*

94. *bhoktṛtvāccaitanyam prasiddham Ibid.*



*stha*) delight in narrating the story of Hari.<sup>95</sup> If “*nairguṇya-stha*” means “one who has become impersonal” or “one who has attained the impersonal state or being” or “one who is rooted in the impersonal,” then it becomes difficult to see how such a being can still delight in narrating the story of Hari. To convince Parikṣit of his view Śuka puts forward his own experience : though thoroughly grounded in *nairguṇya* he is still charmed by the greatness of Hari, and hence studies the *BhP* which contains an account of His wonderful deeds.<sup>96</sup> Such behaviour would be unexpected from one who has reached an impersonal existence.

The highest form of *bhakti* is completely selfless. The devotee loves the Lord for His own sake. Kapila calls this attitude as *nirguṇa-bhakti*.<sup>97</sup> Could we meaningfully translate “*nirguṇa-bhakti*” as “impersonal *bhakti*”? Similarly, the *BhP* speaks of *nirguṇa-śraddhā*.<sup>98</sup> Here again we see that “*nirguṇa*” cannot be taken to mean “impersonal.” Thus we see that both in the *Maitri-upaniṣad* as well as in the *BhP* the word “*nirguṇa*” as such need not necessarily mean “impersonal,” nay in some cases—the ones we have referred to above—this meaning is clearly excluded. Our conclusion is further corroborated by the fact that the *BhP* uses “*nirguṇa*” or its equivalent “*aguṇa*” to qualify certain nouns which are commonly understood as indicating a personal being, i. e., *nārāyaṇa*,<sup>99</sup> *hari*,<sup>100</sup> *puruṣa*,<sup>101</sup> *puruṣarṣabha*,<sup>102</sup> *bhagavān*,<sup>103</sup> *vāsudeva*,<sup>104</sup> *viṣṇu*,<sup>105</sup> *īṣvara*.<sup>106</sup>

95. *prāyeṇa munayo rājan nivṛttā vidhiṣedhataḥ, nairguṇyasthā ramante sma guṇānukathane hareḥ.* 2, 1, 7.
96. *idam bhāgavatam nāma purāṇam brahmasammitam, adhitavān dvāparādau piturdvaipāyanādaham, pariniṣṭhito' pi nairguṇye uttamaślokalīlayā, gr̥hitacetā rājarṣe ākhyānam yadadhītavān.* 2, 1, 8-9
97. *lakṣaṇam bhaktiyogasya nirguṇasya hyudāhṛtam, ahaitukyavyavahitā yā bhaktiḥ puruṣottame.* 3, 29, 12.
98. *sattvikyadhyātmikī śraddhā karmaśraddhā tu rājasi, tāmasyadharme yā śraddhā matsevāyām tu nirguṇā.* 11, 25, 27.
99. *nārāyaṇe bhagavati tadidam viśvamāhitam, gr̥hitamāyoruguṇaḥ sargādāvaguṇaḥ svataḥ.* 2, 6, 30.
100. *harirhi nirguṇaḥ sāksat puruṣaḥ prakṛteḥ paraḥ.* 10, 88, 5a.
101. *anādirātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ.* 3, 26, 3a.
102. *nimittamātram tatrāsīnnirguṇaḥ puruṣarṣabhaḥ.* 4, 11, 17a.
103. *nirguṇo'pi hyajo'vyakto bhagavān prakṛteḥ paraḥ.* 7, 1, 6a.
104. Cf. 5, 16, 3 (fully quoted above, note 13).
105. Cf. 10, 3, 24 (fully quoted above, note 14).
106. *uccāvaceṣu bhūteṣu caran vāyuriveśvaraḥ, nocāvacatvam bhajate nirguṇatvaddhiyo guṇaiḥ.* 8, 24, 6.

We shall now see whether the *BhP*, when it speaks of the *nirguṇa*- or *para-brahman*, means the impersonal absolute or not. As we noted above, the scholars who translate “*nirguṇa*” as “impersonal” do not clearly explain what they mean by “personal” or “impersonal”. Hence, we shall first indicate what functions are attributed to the personal God (*īśvara*) and then proceed to see whether the *BhP* refers these functions to the *nirguṇa*- or *para-brahman*. *īśvara* is the Lord of *māyā*, and as such, responsible for the creation, sustenance and consummation of the world. He is the first teacher who inspires the sages, and these in their turn receive from Him and hand down to posterity the sacred revelation (*śruti*). He is the upholder of moral values, the judge of the good and the bad. He descends on the earth (*avatāra*) to teach men the way to perfection and provide them an ideal to imitate. He is the object of worship and devotion. He not only receives love from His devotees, but also loves them, and bestows His grace on them.<sup>107</sup>

The *Śvetāśvatara-upaniṣad* is the very first *śruti*-text to use the word “*nirguṇa*”.<sup>108</sup> It is also the very first to qualify that reality which is beyond all as “*nirguṇa*”<sup>109</sup>. It describes that reality thus :

The one God, hidden in all things,  
All-pervading, the Inner Soul of all things,  
The overseer of deeds, in all things abiding,  
The witness, the sole thinker devoid of qualities (*nirguṇa*).<sup>110</sup>

That “*nirguṇa-deva*” does not mean “impersonal absolute” becomes clear from the following reasons: (1) Indian and Western scholars

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107. P. Deussen : *The Philosophy of the Upaniṣads* (Delhi, Oriental Publishers, rep. 1972), pp. 172-9.  
Tripathi : *art. cit.*  
Sharma : *op. cit.*, pp. 280-2.
108. I have come to this conclusion after having examined the Vedic Concordance (*Vaidika-padānukrama-koṣa*, 15 vols.), published by the Visvesvarananda Vedic Research Institute, Hosiarpur.
109. ...na tatsamaścābhyadhikaśca dṛśyate. 6, 8a.
110. eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā, karmādhyakṣaḥ sarvabhūtādhivāsaḥ sakṣī cetā kevalo nirguṇaśca. 6, 11.



alike maintain that the *Śvetāśvatara-upaniṣad* is theistic.<sup>111</sup> (2) This Upaniṣad draws heavily from the earlier Vedic texts, and at times quotes passages from them word to word. In these texts “*deva*” denotes a personal God. (3) The *Śvetāśvatara-upaniṣad* ascribes to the *nirguṇa-deva* those functions that are associated with the *saguṇa-īśvara*: He grants desires;<sup>112</sup> He is the maker of all;<sup>113</sup> He imparts revelation to Brahmā;<sup>114</sup> He gives His grace to the sage Śvetāśvara;<sup>115</sup> and He is the object of the highest *bhakti*<sup>116</sup>. We are led to a similar conclusion by analysing the relevant text of the *Maitri-upaniṣad*<sup>117</sup>. Thus we are inclined to believe that according to the early Upaniṣads, “*nirguṇa-deva*” or “*nirguṇa-īśvara*” indicates a personal being. We now turn our attention to the *BhP*.

In his instruction to Dhruva, Manu tells Him :

The highest Puruṣa (*puruṣa-ṛṣabha*), who is free from all the *guṇas* (*irguṇa*), is merely the efficient cause (*nimitta*) for this world which with its manifest and unmanifest aspects revolves like a piece of iron (attracted by the magnet). His power appears to be manifold due to the flow of *guṇas*. The same Lord (*bhagavan*) with his energy known as *kāla*, creates the world though He himself is without action, and leads it

111. Deussen : *op. cit.*, p. 117.

R. C. Zaehner : *Hinduism* (Oxford Paperback University Series, 2nd ed., 1966), p. 80.

Radhakrishnan : *op. cit.*, p. 514.

S. K. Belvalkar and R. D. Ranade : *A History of Indian Philosophy*, vol. II (Poona, Bilvakunja Pub. House, 1927), pp 119-22.

112. ...yo vidadhāti kāmān. 6, 13a.

113. sa viśvakṛt...6, 16a.

114. yo brahmāṇam vidadhāti pūrvam  
yo vai vedānsca prahiṇoti tasmai. 6, 18a.

115. tapaḥ prabhāvāddevaprasādācca brahmā  
ha śvetāśvataro' tha vidvān. 6, 21a.

116. yasya deve parā bhaktiḥ...6, 32a.

117. acintyo'mūrto gabhīro gupto'navadyo gḥano gahano  
nirguṇaḥ śuddho bhāsvaro guṇabhugabhayo nirvṛttir-  
yogīśvaraḥ sarvajño'nagho'prameyo'nādyantaḥ śrīmānajo  
dhimānanirdeśyaḥ sarvasṛk sarvasyā'tmā sarvabhuk  
sarvasyeśānaḥ sarvasya' ntarantaraḥ. 7, 1.

to its destruction though He himself is not the destroyer. Wonderful indeed is the doing of the Lord.<sup>118</sup>

Thus according to the *BhP*, the *nirguṇa-puruṣarṣabha*, the Bhagavān, creates and consummates the world.<sup>119</sup> In doing so, He remains unchanged and it is this that man fails to understand, because in all his creativity man experiences some change. Hence he is surprised that God who is pure consciousness and changeless should be associated with the three *guṇas* that constitute the *jaḍa-prakṛti* and thus be responsible for this changing world.<sup>120</sup> The *nirguṇa-puruṣa* not only creates the world, but also sustains it by His immanence :

This universe is pervaded by that eternal Ātman, who is the Puruṣa, without *guṇas* (*nir-guṇa*), transcending *prakṛti*, dwelling within (the heart), self-effulgent.<sup>121</sup>

The *nirguṇa-puruṣa* abides in all beings, great and small alike, and yet transcends them all.<sup>122</sup>

After being fully instructed and enlightened,<sup>123</sup> Devahūti, addressing her son and teacher, calls him the *para-brahman* as well as the “womb of the Vedas” (*veda-garbha*).<sup>124</sup> The *BhP* describes itself as the very essence of the vedas,<sup>125</sup> nay, equal to the Vedas.<sup>126</sup> It also claims that the Lord, who is the same as *para-*

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118. *nimittamātram tatrāsīnnirguṇaḥ puruṣarṣabhaḥ*  
*vyaktāvyaktamidam viśvam yatra bhramati lohavat,*  
*sa khalvidam bhagavān kālaśaktyā*  
*guṇappravāheṇa vibhaktaviryāḥ,*  
*karotyakartaiva nihantyahantā ceṣṭā*  
*vibhūmnaḥ khalu durvibhāvā. 4, 11, 17-8.*
119. See also 2, 5, 18 (fully quoted above, note 63).
120. *brahman katham bhagavataścinmātrasyāvīkāraḥ,*  
*līlayā cāpi yujyeran nirguṇasya guṇāḥ kriyāḥ. 3, 7, 2.*
121. *anādirātmā puruṣo nirguṇaḥ prakṛteḥ paraḥ,*  
*pratyagdhāma svayamjyotirviśvam yena samanvitam.*  
 3, 26, 3.
122. See 8, 24, 6 (fully quoted above, note 106).
123. *visrasta-moha-paṭala. 3, 33, 1b.*
124. See 3, 33, 8 (fully quoted above, note 38).
125. *sarva-veda-itihāsa-sāra, 2, 3, 42a;*  
*sarva-vedānta-sāra, 12, 13, 12a.*
126. *brahma-sammīta, 1, 3, 40a.*



*brahman*, the *para-ātman*,<sup>127</sup> revealed it—the *BhP*—to Brahṁā, and he taught it to Nārada.<sup>128</sup>

The *BhP*, as we have noted above,<sup>129</sup> identifies Viṣṇu with *para-brahman* and *para-ātman*. It also maintains that Kṛṣṇa, the son of Vasudeva, is the total *avatāra* of Viṣṇu. He is *para-brahman*. It is for this reason that King Mucukunda refers to him as *nirguṇa* in his prayer :

Therefore, O Lord, discarding all that is associated with *sattva*, *rajas*, and *tamas*, I run to you, who are free from all impurity, free from the *guṇas* (*nir-guṇa*), the supreme, mere consciousness, the Puruṣa, the One without a second (*a-dvaya*).<sup>130</sup>

For Mucukunda, Kṛṣṇa is the *nirguṇa-brahman*.

In an instruction to King Pṛthu, the sage Sanat Kumāra, who is "bright as the sun"<sup>131</sup> and a great saint,<sup>132</sup> tells him that the best way pointed out by the Scriptures for man to attain the highest good is attachment to the *nirguṇa-brahman* and detachment from all else.<sup>133</sup> The nature of this attachment becomes clear from the means thereof suggested by Sanat himself : among other things he mentions faith and a way of life in harmony with the *bhagavad-dharma*,<sup>134</sup> and three times refers to the story of the Lord,<sup>135</sup> and concludes thus :

127. See above, pp. 1-3.

128. See 2, 7, 51 (fully quoted above, note 80).

129. See above, pp. 3-7.

130. tasmād viṣṛjyāśiṣa īśa sarvato  
rajastamaḥsattvagūṇānubandhanaḥ,  
nirāñjanam nirguṇamadvayam param tvām  
jñaptimātram puruṣam vrajāmyaham. 10, 51, 57.  
See also 2, 6, 37-40; 9, 23, 20; and 10, 29, 11.

131. sūrya-varcas, 4, 22, 1b.

132. siddha-īśvara, 4, 22, 2a.

133. śāstreṣvivyāneva suniścito nṛṇām  
kṣemasya sadhryagvimṛśeṣu hetuḥ,  
asaṅga ātmavyatirikta ātmani dṛḍhā  
ratirbrahmaṇi nirguṇe ca yā. 4, 22, 21.

134. sā śraddhayā bhagavaddharmacaryayā .. 4, 22, 22a.

135. puṇya-śravaḥ-kathā, 4, 22, 22b;  
hari-guṇa-piyusa-pāna, 4, 22, 23b;  
mukunda-ācarita-agrya-sidhu, 4, 22, 24a.

By devotion to Hari, a devotion which is nurtured by listening to stories which delight his devotees, one acquires detachment from all this empty world made of *sat* and *asat*, and love for the Brahman free from all the *guṇas* (*nirguṇa*).<sup>136</sup>

Thus, attachment-through-love to the *nirguṇa-brahman*, fostered by hearing and narrating the *hari-kathā*, is the best means for man to attain his goal. Sanat also implicitly tells Pṛthu that Vāsudeva is the *nirguṇa-brahman*, for he closes his instruction with this exhortation :

Be devoted to Vāsudeva as to your refuge. Holy men cut asunder the knot of *karma*, through devotion which expresses itself in joy experienced in contemplating his lotus-feet, holy men effectively cut asunder the knot of *karma*, in a way not possible even for ascetics who have calmed their minds and controlled all their senses.<sup>137</sup>

Since attachment-through-love is the best way for man to reach his destiny, all spiritual effort should so dispose man that at the moment of death he can through love fix his mind on the *nirguṇa*.<sup>138</sup>

In the eighth book of the *BhP* we read a long prayer<sup>139</sup> addressed by Brahmā to the *para-puruṣa*.<sup>140</sup> Brahmā identifies the *mahāpuruṣa* with Brahman,<sup>141</sup> with Viṣṇu,<sup>142</sup> who is beyond all

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136. harermuhustatparakarnapūra-  
guṇābhidhānena vijṛmbhamāṇayā,  
bhaktyā hyasaṅgaḥ sadasatyanātmani  
syānnirguṇe brahmaṇi cāñjasā ratiḥ. 4, 22, 25.
137. yatpādapaṅkajapalāsavilāsabhaktyā  
karmāśayam grahitamudgrathayanti santaḥ,  
tadvanna riktamatayo yatayo' pi  
ruddhaśrotogaṇāstamaraṇam bhaja vāsudevam.  
4, 22, 29.
138. idam hi yogeśvara yoganaipuṇam  
hiraṇyagarbho bhagavānjagāda yat,  
yadantakāle tvayi nirguṇe mano  
bhaktyā dadhitojjhitaduṣkalevaraḥ. 5, 19, 13.
139. Cf. 8, 5, 26-50.
140. samāhitena manasā saṁsmaran puruṣam parā m. 8, 5, 20a.
141. sa vai mahāpuruṣa ātmanantraḥ prasīdatām brahma  
mahāvibhūtiḥ. 8, 5, 32b.
142. evamārādhnam viṣṇoḥ sarveṣā mātmānaśca hi 8, 5, 49b.



*guṇas* (*nirguṇa*) and the Lord of the *guṇas* (*guṇa-īśa*) as well.<sup>143</sup> Brahmā longs to see His smiling face,<sup>144</sup> and repeatedly prays that He, whom he knows to be without change (*avikraya*),<sup>145</sup> may be pleased with him.<sup>146</sup> The attitude contained in the prayer of Brahmā is not peculiar to him. Śiva prays to Him whom he confesses to be without *guṇas* (*vigūṇa*).<sup>147</sup> Nārada tells Yudhiṣṭhira that the *nirguṇa* Lord, pleased by the song of praise sung by Prah-lāda, appeared to him and offered him a boon. He being "the one who grants the desires of men."<sup>148</sup>

From the above analysis, it becomes clear the *BhP* ascribes to the *nirguṇa-brahman* those functions that are associated with a personal God. He is responsible for the creation, sustenance and consummation of the world; He is the source of revelation; Kṛṣṇa is His *avatāra*; the devotee prays to Him, longs to see Him; He is pleased by this prayer and bestows His grace on him; He is the object of attachment-through-love. For these reasons we are forced to conclude that when the *BhP* speaks of the *nirguṇa-brahman* it does not mean an impersonal being, but the personal God, a God who is above the *guṇas* of *prakṛti* and all limited qualities. The *nirguṇa-brahman* of the *BhP* is the same as the *nirguṇa-deva* of the *Śvetāśvatara-upaniṣad*.

143. 8, 5, 50 (fully quoted above, note 74).

144. sa tvam no darśayātmānamasmatkaraṇagocaram,  
prapannānām didrksūṇām sasmitam te mukhāmbujam.  
8, 5, 45.

145. 8, 5, 26a.

146. Twice we have the expression "prasīdatāṁ brahma mahāvī-  
bhūtiḥ" (vv 32b and 33b), and ten times "prasīdatāṁ naḥ  
sa mahāvībhūtiḥ" (vv. 34-43).

147. Cf. 8, 12, 7a.

148. etāvadvarṇitaguṇo bhaktyā bhaktena nirguṇaḥ,  
prahlādam praṇatam prīto yatamanyurbhāṣata,  
prahlāda bhadrām bhadrām te prīto 'ham te' surottama,  
varam vṛṣiṣvābhimatam kāmāpuro'smyaham nṛṇām.  
7, 9, 51-2.

MATSYA PURĀṆA CHAPTERS ON INDIAN  
ARCHITECTURE AND SCULPTURE

By

MANABENDU BANERJEE

[ अस्मिन् निबन्धे मत्स्यपुराणे उपलब्धानां च वास्तुशिल्प-  
संबन्धीनाम् अष्टादशाध्यायायानां विवेचनं संक्षेपणं च प्रस्तुतम् । मत्स्य-  
पुराणे वास्तुविद्यायाः विस्तृतं विवेचनं वर्तते । मन्दिराणां कथं निर्माणं  
भवेत् मूर्तयश्च कथं विनिर्मिताः स्युरित्यादयो विषया अत्र विनिर्दिष्टाः ।  
एषामध्यायानां रचना च कस्मिन् काले संजाता इदमपि विविधप्रमाणैः  
विचारितम् । प्रतिपादितं च इमे अध्यायाः गुप्तकालेन प्रभाविताः  
सन्ति । ]

The Matsya Purāṇa, consisting of 291 chapters, is a 'miscellaneous compilation' and does fair justice to the traditional definition of a Purāṇa. To determine the date of the Purāṇas is always a difficult task, for they have always given to additions, alterations and losses. Dr. P. V. Kane, however, ascribes the Matsya Purāṇa to a period extending from 300 A. D. to 600 A. D.<sup>1</sup> Dr. R. C. Hazra believes that some portions of the Matsya Purāṇa were compiled or arranged at the time of the commencement of the Gupta period.<sup>2</sup> A study of the views of various scholars gives us the idea that whatever may be the actual date of this Purāṇa, at least several of its chapters were written or compiled during the Gupta period (i.e. 320 A. D.—550 A. D.). In this connection we like to refer to the activities of king Pramati described in chapter 144. Pramati's extensive military campaign, his reigning period and the range of his sovereignty correspond to those of Candragupta II Vikramāditya.

The Matsya Purāṇa, like other orthodox Purāṇas, enumerates not only the five traditional Purāṇa topics (*Purāṇam pañcalakṣaṇam*), but also deals with several other subjects. It has about eighteen comprehensive chapters on architecture and sculpture. The architectural details of this Purāṇa ensure us of the fact that this work had the privilege of witnessing an age of great advancement in

1. History of Dharmasāstra, Vol. IV, Chronological table, p. X.
2. Puranic Records on Hindu Rites and Customs, University of Dacca, 1940, p. 36.



the realm of art. This Purāṇa mentions as many as eighteen ancient architects (*Vāstuśāstropadeśakāḥ*), viz., Bṛgu, Atri, Vaiśiṣṭha, Viśvakarmā, Brahmā, Maya, Nārada, Nagnajit, Viśalakṣa, Purandara, Kumāra, Nandīśa, Saunaka, Garga, Vāsudeva, Aniruddha, Śuka and Bṛhaspati (Chapter 253 verses 2-3). It appears that some of these names are mythological, but at the same time it may be possible that some of them were historical personages and reputed authors of the science of architecture or sculpture. But unfortunately, their works have not yet come to us. Architecture is generally considered as a secular science, but the Purāṇic chapters and the treatises dealing with architectural and sculptural subjects contain verses eulogising *Vāstudeva*, the presiding deity of buildings. The Matsya Purāṇa (chapter 257 verses 4-19) prescribes that the construction of building should start after the worship of Vāstudeva which custom exists even today.

The Matsya Purāṇa says that one should always select an auspicious time to start a building. cf. *yathā kālāṃ śubham jñātvā sadā bhavanam ārabhet* (ch. 253 verse I). It is prescribed that only some months and days, and certain *muhūrtas* are beneficial for house-building of the twelve months. Vaiśākha, Āṣāḍha, Agrahāyana, Māgha and Phālguna are described as auspicious as well as profitable for starting a building-construction (ch. 253. 2-5). All the other days barring Sunday and Tuesday are stated to be auspicious. cf. *āditya-bhaumavarjyāstu sarve vārah śubhāvahāḥ* (ch. 253.7). Then the process of examination of soil where the building is to be constructed, is enumerated (ch. 253. 12-18). The Purāṇa shows favouritism to the construction of a building with elevation of 81 feet (ch. 253 25-35) and of 64 feet (ch. 253. 47).

The Purāṇa then deals with the characteristics of houses with four śālās, three śālās, two śālās and one śālā (ch. 353. 51ff). The building with four śālās, whether it is a palace or temple, should have four door-ways in different directions; it is known as *sarvato-bhadra* and is considered very auspicious for both god and king. cf.

*catuḥśālāṃ caturdvārair anindyaiḥ sarvatomukham/  
namnā tat sarvato-bhadraṃ śubham deva-nṛpālaye||* (ch. 254.2)

A slightly unsymmetrical building is known as *triśālā* or *dhanyaka*. cf. *saumyaśālā vihīnam yat triśālāṃ dhanyakāṅca tat* (ch. 254. 4). A royal palace may be of five varieties according to their sizes; the

best of these five classes should be 108 hands in breadth. The measurements of the houses meant for the crown-prince, commander-in-chief, chief servants, ministers, astrologer, preceptor, physician, priest as well as for the members of the four castes are enumerated in verses 17-40 of chapter 254. It is advised that the foundation should be made with well-burnt bricks (*pakveṣṭakā bhaved bhittiḥ*—ch. 254. 41), but timber and mud may also be used for that purpose. cf. *dāvair api kalpyā syāt tathā mṛnmayabhittikā* (ch. 254.41). The interesting fact to note here is that the Matsya Purāṇa does not mention the application of cement-like substance for building purposes.

Details are furnished of the construction of doors, of pillars and their measurements. The Purāṇa states that paintings and beautiful carvings should be made on all the pillars. The carving should be of lotuses, creepers, leaves, earthen pots and jars. cf. *padmāvati-latā-kumhha-patra-darpaṇa-rūpitāḥ* (ch. 255. 4). The Purāṇic description of paintings testifies that art with life in it has approached to influence the styles of architecture. An efficient eye is sure to notice that during the time of the Matsya Purāṇa the age of plain and simple art gave way to that of the decorative art which formed a remarkable feature of buildings.<sup>3</sup> The Matsya P. maintains repulsive attitude against constructing multistoreyed buildings on an open road-way; a high-rise building on the open road is compared with vajra and it brings in ruin of the owner of the house within a short time. cf.

*adhvano madhyadeśe tvadhiko yasya vistarāḥ|  
vrajantu saṅkaṭam madhye sadyo bhartur vināśanam||*  
(ch. 255. 17).

The Purāṇa recommends auspicious trees like the banyan, fig, pipal and plakṣa to be planted on all sides of a house.

cf. *bhavanasya vaṭaḥ pūrve digbhāge sarvakāmikāḥ|  
udumbaras tathā yāmye vārunyām piṅgalāḥ śubhāḥ||  
plakṣaś cottarato dhanyo viparitās tvasiddhaye|*  
(ch. 255. 20-21).

The planning of a house as presented in this Purāṇa is a most valuable information for a student of ancient Indian art and architecture. According to this Purāṇa, dwelling-house should not be

3. V. R. R. Dikshitar, The Matsya Purāṇa—A study, Madras, 1935, p. 107.



built near a temple or close to wicked man's house or near a minister's residence or on a meeting-place of four roads. cf.

*na deva-dhūrta-saciva-catvārāṇām samantataḥ/  
kārayed bhavanām prājño dukkhaśokabhayaṁ tataḥ||*  
(ch. 256.2)

Open space should be left all round a building; the front-side of a house should not be covered with trees; rather, the back-portion may be covered with various trees (ch. 256. 3). It is stated that the house should not be extended in one side only; if extension is required to be made, it should be carried on uniformly and symmetrically in all directions. cf. *yadi samvardhayed gṛham sarvadikṣu vivardhayet* (ch. 256. 29). The Purāṇa prescribes that in the north-east corner of the house, the place of worship, the *śānti-gṛha* and kitchen should be made (ch. 256. 33). Outside the main building, spaces should be left for the place of killing animals and for bathroom. cf. *vadhasthānaṁ bahiḥ kuryāt snānamaṇḍapam eva ca* (ch. 256. 35).

The Matsya P. says that the best aspect of the *Karmayoga* is the installation of the images of deities; the Purāṇa has valuable contribution to the cult of idols and idol-worship. Several chapters are devoted to the making of images of various gods. Chapter 258 deals with the measurements of images. Regarding the image of Viṣṇu, it is prescribed that his head should be in the form of an umbrella; his neck like a conch; his ear like śukti; he should have high nose, large thighs and arms. cf.

*chatrakāram śirastasya kambugrivam śubhe kṣaṇam/  
tuṅganāsam śuktikarṇam praśāntorubhujakramam||*  
(ch. 258. 5).

This image should, in height, be of eight, four or two hands. cf.

*kvacid aṣṭabhujam vidyac caturbhujam athāparam/  
dvibhujas cāpi kartavyo bhavaneṣu purodhasā||*  
(ch. 258. 6).

Regarding the materials to be used for constructing an image, the Purāṇa prescribes "gold, silver, copper, gems, precious stones, wood, iron, brass, compound of copper and bell-metal, sandalwood, or other beautiful wood". cf.

*sauvarṇī rājati vāpi tāmṛī ratnamayī tathā/  
śailī dārumayī cāpi lauhasaṅghamayī tathā||*

*ritikā-dhātuyuktā vā tāmraśāmsyamayī tathā|*  
*śubhadārumayī vāpi devatārcā praśasyate||*

(ch. 258. 20-21).

The measurement of different limbs of the images is given sometimes in brief and sometimes in detail. About the forms of divine images (*devākāraṇ*), it is stated that the image of Śrī Rāmacandra, of Varāha, and of Narasiṃha should be of ten *tālas* (*daśatālah*) (1 *tāla* = *prādeśa* i. e. "the space between the thumb and the middle finger stretched respectively"; while the image of Vāmana is to be of seven *tālas* (*saptatālastu vāmanaḥ*) (ch. 259. 1-2).

The Matsya P. (ch. 259. 3-26) enumerates several varieties of Śiva image, such as, as a youth of 16 years of age (*divyaśṭavarṣākṛtiḥ*) in the peculiar posture of witnessing a dance (*nṛtyābhīnayasamsthitaḥ*); as in a dancing pose, having ten arms and wearing elephant-skin (*nṛtyan daśabhujāḥ kāryo gajacarmadharas tathā*); as a sixteen-handed figure representing the scene of the destruction of Tripura (*tathā tripuradāhe tu bāhavo ṣoḍaśaiva tu*); as a quadrilateral or octagonal figure representing the Jñānayogeśvara-posture (*caturbhujō' ṣṭabāhur vā jñānayogeśvaro mataḥ*); and as a Bhairava. Images with defective limbs are, according to this Purāṇa, the causes of disaster and misfortune to the householder as well as the architect (ch. 259. 13-26).

The image of Ardhanārīśvara is to be made either with four or with two hands. The Śivanārāyaṇa-image should be the forms of Śiva and Nārāyaṇa blended into one; the left part of this figure is of Nārāyaṇa and the right is of Śiva. cf. *vāmārdhe mādhavaṃ vidyād dakṣiṇe śūlapāṇinam* (ch. 260. 21). Then are described the forms of Mahāvīra (ch. 260. 28-30), Narasiṃha (ch. 260. 36-37), Garuḍa holding the bhṛṅgāra (ch. 260. 38) and four-armed and four-faced Lord Brahmā holding a kamaṇḍalu in the left hand; his physical colour should be like that of a lotus and his eyes should bear auspicious signs; he should be seated on a swan or lotus. cf.

*brahmā kamaṇḍaludharaḥ kartavyaḥ sa coturmukhaḥ|*  
*hamsārūḍhaḥ kvacit kāryaḥ kvacicca kamalāsanaḥ||*  
*varṇataḥ padmagarbhābhaścaturbāhuḥ śubhe-kṣaṇaḥ|*  
*kamaṇḍalum vāmakare sruvaṃ haste ca dakṣiṇe||*

(ch. 260. 40-41).



In Indian sculpture there are several images of Brahmā and they agree in many respects with the description of the Matsya Purāṇa. Then follow instructions about the images of Kārtikeya with twelve hands having a peacock for his conveyance (ch. 260. 47-48); of Gaṇeśa with the trunk of an elephant as his face (ch. 260. 52-55); of Goddess Kātyāyanī with ten hands (ch. 260. 57); of Mahiṣāsūramardinī (ch. 260. 59-65); and of Indra and Indrāṇī (ch. 260. 66-69).

Chapter 261 describes the images of Sun, Yama with Citragupta beside him, Varuṇa, Īśāna and different Mātṛkās. The description of Sūrya is given thus.<sup>4</sup>

*prabhākarasya pratimāṃ idānīm śṛṇuta dvijaḥ|  
rathasthām kārāyē devāṃ padmahastāṃ sulocanam||  
saptāśvaṃ caikacakraṅca rathāṃ tasya prakalṭpayet|  
mukuleṇa vicitreṇa padmagarbhasamāprabham||  
nānābharaṇabhūṣābhyāṃ bhujābhyāṃ dhṛtapuṣkaram|  
skandhasthe puṣkare dve tu līlayaiva dhṛte sadā||*

(ch. 261. 1-3).

Chapter 262 contains instructions of making pedestals of different idols. The pedestal is ordinarily divided into sixteen parts (*bhāgān ṣoḍaśa kārāyē*). Ten different kinds of seats for different gods are distinguished. They are *sthaṇḍilā*, *vāpī*, *yakṣī*, *vedī*, *maṇḍalā*, *pūrṇacandrā*, *vajrā*, *padmā*, *ardhaśaśī*, and *trikoṇā* (ch. 262. 6-7). The characteristics of each of these seats are enumerated in succeeding verses.

Chapter 263 deals with the installation of the phallus of Śiva which should have agreeable appearance and should be made of gold. cf. *susnigdhaṅca suvarṇaṅca liṅgaṃ kuryād vicakṣaṇaḥ|* (ch. 263. 1). Chapters 268-270 give valuable information about the characteristics of temple building. It is said that an expert in the science of

4. Prof. S. K. Saraswati holds that an image of Sūrya in bluish basalt, discovered at Deora in the district of Bogrā and once preserved in the museum of the Varendra Research Society, Rajsāhī (now in Baṅglādes) corresponds most with the description of Sūrya in the Matsya Purāṇa. He further says that in point of style and execution this image of Deora has general resemblance with those of the panels in the Gupta temple at Deogarh. Early Sculpture of Bengal—Journal of Deptt. of Letters, Vol. XXX, 1938, p. 21-22.

house-building should first select and examine the site suitable for erecting the edifice of a temple (ch. 268. 2). The selected site for a temple is to be divided into sixteen parts of which four parts should be preserved for the garbhagr̥ha (ch. 269.1). Doorways are to be planned on the four sides of the temple. cf. *caturdikṣu tathā jñeyam nirgamantu tato budhaiḥ* (ch. 369. 2). Measurements of the top, dome, passages for circumambulation and walls are prescribed according to the plan of the temple. About twenty two varieties of temples and their characteristics have been mentioned. They are Meru, Mandara, Kailāśa, Kumbha, Simha, Mṛga, Vimāna, Chandaka, Aṣṭasra, Caturāsra, Ṣoḍaśāsra, Vartula, Sarvatobhadra, Simhāsya, Nandana, Nandivardhana, Haṁsa, Vṛṣa, Suvarṇeśa, Padmaka, Samudgaka and Gaja. It is prescribed that all these temples should be made of bricks, wood or stone (*aiṣṭakā daravāś-caiva śaila va syuḥ satoranāḥ*—ch. 269. 47); flags are to be put on the tops of temples.

Chapter 270 describes the characteristics of various types of porches (*maṇḍapas*) which are of three classes *uttama*, *madhyama* and *kaniṣṭha* (ch. 270. 1-2). Altogether twenty seven varieties of these porches are illustrated. The *maṇḍapas* may be triangular, circular, with sixteen beautiful sides or rectangular. cf.

*trikoṇam vṛttam ardhantu hṛṣṭakoṇam dviraṣṭakam|  
catuskoṇantu kartavyam saṁsthānam maṇḍapasya tu||*

It is prescribed that in the front of a Śiva shrine, there should be a place allotted for *Nandī* (ch. 270. 33). The biggest *maṇḍapa*, according to this *Purāṇa*, is *puṣpaka* with 64 pillars. All these statements point to the fact that there was much advancement in the realm of art in India during the period of the composition of the *Matsya Purāṇa*.

The characteristics of the temples enunciated in this *Purāṇa* evince that the śikhara-style of architecture was in great popularity in this age. In the Gupta period we notice the aspiration for ascending height in respect of temple-construction and thus this period provides a significant contrast to the early small flat-roofed temples. Of the several types of temples narrated in this *Purāṇa*, the *kailāśa*-type appears to refer to the shrine with a śikhara on the roof—a style which later came to be adopted all over India. It is to be noted here that the śikhara-style was framed after the



model of the mountain-peaks. Evidence is available of the Gupta shrines crowned with śikhara structures. The inscriptions inform us that already in the 5th Century A. D. temples with high and lofty towers came into existence. The Mandasor stone inscription of Kumāragupta and Bandhuvarman, dated 436-473 A. D., refers to a sun temple (*bhānumato gṛham*) at Daśapura, which was "very lofty and pure, which touched the sky as it were with charming spires" (*abhyunnatam avadātām nabhaḥ spṛśanniva manoharaiś śikharaiḥ*). In fact the age of the Guptas proclaimed a new epoch in the history of Indian architecture and the Matsya Purāṇa Chapters on art contain the descriptions of monuments some of which certainly existed during the Gupta era.

## THE ICON OF LORD JAGANNĀTHA

BY

GOPINATH MOHAPATRA

[ अस्मिन् निबन्धे जगन्नाथपुरीस्थस्य भगवतो जगन्नाथस्य मूर्ति-  
विषयकं विवेचनं प्रस्तुतम् । जगन्नाथस्य मूर्तिदाहमयी द्विभुजा इति  
लोकप्रसिद्धम् । लेखकमहोदयस्य मतानुसारतो मूर्तिरेषा प्रारम्भे प्रस्तरमयी  
आसीत् । अनन्तरं दाहमयी कृता । वृक्षपूजनस्य महत्त्वमपि भारते वर्षे  
प्राचीनकालतो वर्तते । अतो दाहमय्याः मूर्तेः प्रचलनं संजातम् । ]

So far as the iconography is concerned, Nilamādhava was a Viṣṇuite deity with four arms. It was made of the azure blue stone. Then the wooden images were installed in that place when the stone image Nilamādhava was buried under the sand. Thereafter, Jagannātha became famous in the name of Dāru Brahmā, Dārudevatā etc. But it does not mean all the Dārudevatās are Jagannātha. Dr. Benimadhava Padhi begins his thesis with this sentence, "We know Jagannātha as only the Dārudevatā in the whole of India."<sup>1</sup> But this opinion is erroneous, because since time immemorial, India has the tradition of making images of Dāru i. e. wood.<sup>2</sup>

However, idol worship prevailed in India later. To begin with, there was the stone or symbol worship known as Pratīka Pūjā. Afterwards there prevailed the image worship in order to convince the mass of the people for whom symbol worship was difficult to comprehend.<sup>3</sup> In this respect worship of the Phallic symbols is definitely prior to the worship of images. Although Dāru is commonly taken as wood, some times stone was also called Dāru. The Mādhava image, installed by king Swetarāja Gāla, was

1. Dārudevatā, p. 1

2. Paṇḍita Sarvasva, p. 14

Sauvarṇī rājati vāpi marddī maṇimayī tathā.

Silā dārumayī vāpi loha-saṁkhamayī navā.

Sukranīti-Pratīma saikatī paiṣṭi lekhyā lepyā ca mṛṇmayī  
Varkṣi pāṣāna dhātu tathā sthīrā jñeyā yathottarā.

Chāraṇa, p. 3 Ref. Pt. Vira Hanumana Śāstrī.

3. Chāraṇa, p. 3. Śivamatmani pasyanti pratikeṣu na  
yoginah  
Ajñānam bhāvanārthāya pratīmāḥ parikalpitāḥ.



made of black stone; still it is mentioned in *Puruṣottama Māhātmya* as *Dāru* image.<sup>4</sup> The very image is still visible near the temple of *Lakṣmī* in the compound of the *Jagannātha* temple. Therefore, the term *Dāru* does not necessarily mean wood, it may also refer to stone. Even now, to install a *Śivaliṅga*, people go on the traditional *Dāru Anveṣaṇa* or quest of *Dāru*. Here *Dāru* definitely means stone and not wood. However, the popular belief and usage of *Dāru* as wood or tree still dies hard.

The story of *Puruṣottama Māhātmya* of *Skandapurāṇa* tells of four images of *Dāru Brahmā Jagannātha* that came to light from the *Apauruṣeya* tree which floated in the sea. Side by side there is mention of the *Nyagrodha* tree worship<sup>5</sup>. Therefore, we may assume that *Jagannātha* cult may have found its origin in tree worship. In India tree worship was common since the earliest time. Among the seals of *Mohenjodaro* is one depicting a stylised pipal tree with two heads or unicorns emerging from its stem. Therefore, it seems that tree worship was widely prevalent in India before the rise of Buddhism.<sup>6</sup>

Buddhism adopted the cult of tree worship then prevalent in the country. The trees which are associated with the birth of Buddha are *Śāla*, *Aśoka* and *Plakṣa*. He got enlightenment under the *Pipal* tree, which was henceforth called *Bodhi* tree. Lastly he dies under a grove of *Śāla* trees.<sup>7</sup> On account of such associations with the Buddha, these trees are regarded as sacred by the Buddhists. This notion of the Buddhist sanctifying trees might have impinged on the later Hindu society. Therefore, Mr. J. Fergusson rightly observes, "With all their property and all their usefulness we can hardly feel astonished that the primitive races of mankind should have considered trees as the choicest gift of the Gods to men and should have believed that their spirits still delighted to dwell among their branches, or spoke oracles through the rustling of their leaves."<sup>8</sup>

4. *Puruṣottama Māhātmya*, 26.34

*Mādhavapratimām etaṁ dāravīm śubhalakṣanām.*

5. *Ibid.* 28.56. *Nyagrodha mūle.....na samśayaḥ.*

6. C.T.T.W.B.H.S. p. 7 (The cult of trees and tree worship in Buddhist-Hindu sculpture, M. S. Randhawa.)

7. *Ibid.*, p. 7

8. J. Fergusson, *Tree and Serpent Worship*, p. 2.

### Tree worship and Jagannātha

Therefore, in ancient India tree worship was a regular feature both in Hinduism and Buddhism. The evidences are now available from notable places like—Besnagar, Bharhut, Boddh Gayā, Sānchi, Bhaja, Mathurā, Amarāvati, Nāgārjuna Koṇḍa, Ellorā etc.<sup>9</sup> Consequently, people gradually felt the trees as the real sensitive animates. This awareness modified people's attitude towards trees to some extent. In Orissa there is a tradition of the Banyan being wed to the Pīpal tree.

The Pīpal and Neem trees are commonly grown in Mysore State. The Pīpal is regarded as the male and Neem as the female. A ceremonial marriage of these trees is performed there. It is interesting to note that in Rājasthān the Neem is regarded as the male.<sup>10</sup> In Orissa, however, Pīpal is considered to be the symbol of male and Banyan the female. The point, therefore, is that in ancient India Pīpal,<sup>11</sup> Neem and the Banyan<sup>12</sup> trees were all regarded as sacred and worshipped. The image of Jagannātha at Puri is made of Neem tree. Again the Apauruṣeya tree which was found floating in the sea was a Banyan tree and the Kalpavaṭa mentioned in Puruṣottama Māhātmya and worshipped in the temple compound at Puri is also a Banyan tree. Moreover, the tree "Ūrdhva Mūla Adhaḥ Śākhā", which is mentioned in the 15th canto of Bhagavad Gītā is a Pīpal tree.<sup>13</sup> This tree was famous even in the time of the Vedas.<sup>14</sup> Atharva Veda tells us that Pīpal is the abode of the Gods and is grown in the third Loka, i. e., Swarloka.<sup>15</sup>

9. C.T.T.W.B.H. S., p.1

10. Ibid., p. 61

11. Vide, Vedic Index, Macdonnel pp. 531 & 43; R.V.I. 164. 20.; Muṇḍaka Upaniṣad, iii.1.1; Śvetāśvatara Upaniṣad, IV. 6.22; V. 54; 12.3; Bṛhadāraṇyaka, IV. 1.41; Atharva Veda, VI. 109-1.2. See Bloomfield, Atharvaveda, 61; Śatapatha Brā., ii. 7.1.120.

12. Vide, Ibid., p. 462; Atharva Veda, IV. 37.4; V. 55. Aitareya Brāhmaṇa, VII. 30.31.; Śatapatha Brāhmaṇa V. 3.5.13; VIII. 2.7.3.; Taittirīya Saṃhitā, III. 4.8.4; VII. 4.12.1; Chāndogya Upaniṣad, VI. 12.1.

13. Bhagavad Gītā, 15th canto śl. 1.

14. Rig Veda, 1.164.22.

15. Atharva Veda, Quoted in Gītā praveśa of N. K. Dash, p. 177.



Śrī Kṛṣṇa also breathed his last under the Pipal tree.<sup>16</sup> The tree Kalpavṛkṣa was also famous and the symbol of religion for the Jāinas. In course of time Nyagrodha, Udumbara and Pipal are considered as the embodiment of the God Viṣṇu.<sup>17</sup> From Puruṣottama Māhātmya of Skanda Purāṇa we know that during the Universal deluge there existed the sacred Kṣetra and the great Nyagrodha tree with its four branches.<sup>18</sup> It seems possible that in course of time the conception of the four branches were converted into the four arms of Nīlamādhava or Puruṣottama-Jagannātha as the tree itself is the embodiment of Viṣṇu or Puruṣottama.

We know from Skandapurāṇa, etc., that before the installation of the wooden image of Jagannātha, Balabhadra, Subhadrā and Sudarśana, there was Nīlamādhava having four arms, like Viṣṇu. Perhaps there was a time when the Mādhava cult prevailed in Orissa. Now-a-days the remnants of this cult are found as Nīlamādhava of Kantilo (Orissa), Nīlī Mādhava, Lalita Mādhava, Gaṅgā Mādhava, Savari Mādhava, Mugdha Mādhava, Mudgala Mādhava, etc., in different parts of Orissa.

Like Mādhava or Nīla Mādhava, Jagannātha has also been described as the deity having four arms holding the disc, conch, mace and the Lotus. Balabhadra was also having the mace, Muṣala, disc and the Lotus. Subhadrā was having two hands with the Lotus and Abhaya (Mudrā).<sup>19</sup> Today, however, we do not see the images described as such. We see Jagannātha and Balabhadra having two arms. Sudarśana has neither head nor hands, but a pillar like form. Therefore, we may presume that Jagannātha when converted from the stone figure of Nīla Mādhava to the wooden figure was definitely a beautiful one but in course of time by the influence of Jainism, Buddhism, Nāthism, Tantrism and the historical invasions the original form has metamorphosed to the present one.

16. Bhāgavata Purāṇa, 11.30.42

17. Viṣṇu Sahasranāma.

18. Puruṣottama Māhātmya, Skanda, 3.9-10

Ekārṇave mahāghore naur iva kṣetram īkṣate  
Tatrāyam yūpasadrśo nyagrodhastiṣṭhatī mahān.

19. Ibid., 19.9-10.

Subhadrā cāruvanā varābjābhayadhāriṇī  
Lakṣmī prādurbabhūveyam sarvacaitanyarūpinī

The present figure of Jagannātha has been installed in this form by the king Rāmachandra Deva, who assumed himself with the title of Abhinava Indradyumna in the end of the 16th century at the time of Akbar, the Mughal emperor, after the dreadful invasion of Kalapahada who took away the deities and burnt them in the fire.

According to Kapila Saṁhitā Jagannātha was having two hands holding the conch and disc, Balabhadra also had two hands holding the plough share and club. Subhadrā was also having two hands and she was holding a lotus. Sudarśana was like a pillar only as we see now.<sup>20</sup>

This present symbolic figure of Jagannātha has made scholars to conjecture the origin of trinity as a primitive deity. On the one hand he is conceived as a vedic God because of the use of Puruṣa Sūkta<sup>21</sup> in his worship as Dāru Brahmā of Vedantic concept and on the other hand he is also regarded as Śavari Nārāyaṇa, the God of aboriginal tribes. But actually, he is the transformation of Nilamādhava who was also a Śabara Devatā by a chance and disappeared by another chance.

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20. Kapila Saṁhitā, p. 15.

21. Puruṣottama Māhātmya, 20.32 & 38.52.

Vedarakṣārtham evāsyā saṁbhavo hi yuge yuge.

(Here we see the influence of Gītā)



SAHYĀDRIKHAṆḌA

[In the article “*The Sayādrīkhaṇḍa : Some Problems Concerning a Text-Critical Edition of a Purāṇic Text*”, by Stephan Levitt, published in *Purāṇa*, XIX. 1 (Jan., 1977), pp. 8-40 the Table III, at pp. 38-39 contains some major errors. We reprint it here in its correct form and regret the inconvenience.

The Editor]

TABLE III  
PRELIMINARY CORRELATION OF CHAPTERS OF THE  
SAHYĀDRIKHAṆḌA, ĀDIRAḤASYA (ED., DA  
CUNHA) AND THE JÑĀNA [YOGA]  
KHAṆḌA AS IN MANUSCRIPT  
NO. 129 IN THE BODLEIAN  
LIBRARY, OXFORD.<sup>1</sup>

*Sahyādrīkhaṇḍa, Ādiraḥasya*

*Jñāna [yoga] khaṇḍa*

1. Brahmāṇḍotpatti	1. Material analogous to that
2. Sṛṣṭīkrama	2. of first 5 chapters of Skh. ā.
3. Bhūmivistāra	3. according to Latin description
4. Narakavarṇana	4. given by Aufrecht in his
5. Saptalokākhyāna	5. catalog of Bodleian Library Sanskrit MSS.

.....  
6. = ?

1. Abbreviations : Skh. ā. = Sahyādrīkhaṇḍa, Ādiraḥasya; Jñkh = Jñāna [yoga] khaṇḍa. Chapter numbers and titles are indented in each column if the material placed parallel to one another in the two texts does not appear to correspond. The only instance in which the ordering of the seemingly identical material is not parallel in the two texts is in the case of Skh. ā. 9 and Jñkh 56, in which case the chapter is marked off in both texts by broken horizontal lines in order that the reader may correlate them clearly despite their radically different placement. In all other cases, horizontal lines indicate the divisions suggested in Table I (Preliminary Outline of the Sahyādrīkhaṇḍa as in DaCunha's Edition).

Sahyāndrikhaṇḍa, Adirahasya

Jñāna[yoga]khaṇḍa

- { 7. Brahmagītākathana  
8. Brahmagītā

- { 6.  
7. Brahmagītā  
8.  
9.

## 9. Śivapuravarṇana (= Jñkh 56)

10.  
11.  
12.  
  
13. Pralayotpattikathana  
14. Pañcāyatana  
15. Śivamāhātmya

10.  
11.  
12.  
13. Vibhīṣaṇamaheśvara-  
saṃvāda  
14. Nāmasaṃkīrtana  
15. Sthānamāhātmya  
16. Guhyākhyāna  
17. Maheśvaradarśana

16. Liṅgodbhava  
17. Puṣpādidānamāhātmya

18. Liṅgodbhava  
19. Puṣpādidānamāhātmya

- { 18. (= Jñkh 20-21 ?)  
19.

- { 20. Puṣpasamuddeśa  
21. Puṣparasārasamuccaya

- \* { 20. Upavāsavidhi  
21.  
22.  
23. Dānamahimakathana  
24. Dharmopadeśa

- \* { 22. Dānavidhi  
23. Nāmavidhi  
24. Nāmaṣṭamīvidhāna  
25. Dānadharmavidhi  
26. Vratavarṇana

## 25. Niyamopadeśakathana

## 27. Yamopadeśa

26. Śaṃkarajātivarṇana  
27. Pāthāriyajātikathana  
28. Pāthāriyajātikathana  
29. Kṣatriyotpatikathana  
30. Kṣatriyotpattikathana  
31. Somavaṇśotpattikathana  
32. Somavaṇśotpatti  
33. Kṣatriyotpattikathana  
34. Kṣatriyotpattikathana  
35. Candrajanmakathana  
36. Pāthāriyadharmotpatti-  
kathana

## 28. Candrajanmakīrtana

37. Bhūtīmāhātmyakathana  
38. Liṅgārcanavidhi  
39.  
40. Nandīśvarayoga

29. Bhūtikīrtana  
30. Liṅgārcanaphala  
31. Nandīśvarayogopākhyāna  
32.

\* Common source from another MS of Jñkh or from a third source ?



## Sahyādrīkhaṇḍa, Ādirahasya

## Jñāna[yoga]khaṇḍa

41. Yogopaniṣat

33. Yogopaniṣat

42. Durvāsopaniṣat

34.

43. Durvāsopaniṣat

35.

44.

36.

45.

37.

46.

38.

47.

39.

48.

40.

⋮

49. Prāṇayajanakathana

41.

⋮

(=Jñkh 41 ?)

50. = ?

42. Nāḍisaṃcāra

51. Avimuktamāhātmyaka-  
thana

43. Avimuktamāhātmya

⋮

52. Daṇḍapāṇivarada

44. Daṇḍapāṇivarapradāna

53. Pañcāyatanavarṇana

54. Daṇḍapāṇivarada

55. Nandyutpattivarṇana

45.

56. Nandivarapradāna

46.

57. Devasamūhāgamana

47.

58.

48.

59. Nandivarapradāna

49.

50.

60. Brahmakṛtaśivastuti

51. Nilakaṇṭhastava

(=Jñkh 51 ?)

61. Śaṃkarastuti

(=Jñkh 51 ?)

62.

52.

63. = ?

53.

64.

54.

65. Yogavidhi

55. Yogavidhi

56. Śivapuravarṇana

(=Skh. ā. 9)

66. = ?

67. = ?

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST  
(July-December, 1978)

**Varāha Purāṇa Work**

It has already been mentioned in the previous reviews of the work on the Critical edition of the Varāha purāṇa that we have already completed the constitution of the text and the critical apparatus thereon. We have also prepared tentatively some important Appendices to be added after the critical text in the Critical edition.

Now the critical apparatus of the constituted critical text of the Varāha purāṇa is being compared and revised, and the quotations of the Varāha Purāṇa culled from the *Nibandha-s* and *Smṛti-ṭikā-s* are also being revised and checked, and the verse indices of the critical text would soon be prepared so that these quotations may be identified as far as possible.

For the translation-work, the carbon copies of the Adhyāya-s of the critical text are being made, and this work also would soon be completed, so that the translation-work may go on smoothly.

**Purāṇa Pāṭha and Pravacana**

The Gaṇeśa purāṇa was recited in the Bālā Tripurasundarī Devī Temple of Ratanbāgh (Rāmnagar) by Śrī Kāmadeva Jhā from July 6 to 14, 1978. The Viṣṇudharmottara purāṇa was recited in the Padmanābha Temple of Rāmnagar by Śrī Dāmodar Śarmā from November 8 to 14, 1978.

**Veda Pārāyaṇa**

The complete text of Kṛṣṇa Yajurveda, Taittirīya Saṁhitā with its Vikṛti Pārāyaṇa was recited from memory by Śrī Rāmacandra Ghaṇapāṭhi, while the Śrotā was Śrī Gaṇeśa Bhat Bapat in the Prabhu Nārāyaṇeśvara Temple of the Śivalā Palace, Vārāṇasī, from July 6 to August 18, 1978. After the scheduled Pārāyaṇa was completed the usual Dakṣiṇā was given to the Pārāyaṇakartā and the Śrotā. Śrī R. Ghaṇapāṭhi is trying to memorize the rest of the aṅgas of Kṛṣṇa Yajurveda. If this is achieved he will be the only Vedic Scholar who has memorized



# सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर, १९७८)

## वराहपुराणकार्यम्

यथा वराहपुराणसंबन्धिपूर्वकार्यविवरणेषु सूचितं वराहपुराणस्य पाठ-निर्धारणकार्यं पाठसमीक्षोपकरणनिर्माणकार्यं च संपन्नं वर्तते । पाठसमीक्षित-संस्करणस्य केषाञ्चित् विशिष्टपरिशिष्टानामपि प्रारम्भिकरूपेण निर्माणकार्यं सम्पन्नं वर्तते । एतानि परिशिष्टानि पाठसमीक्षितसंस्करणे संयुक्तानि भविष्यन्ति । संप्रति, समीक्षितपाठस्य पाठसमीक्षोपकरणस्य, निबन्धग्रन्थेभ्यः स्मृति-टीकाभ्यश्चाहृतानां वराहपुराणोद्धरणानां च पुनरीक्षणं क्रियमाणं वर्तते । वराह-पुराणस्य श्लोकसूची अपि शीघ्रमेव निर्मिता भविष्यति । अनया सूच्या वराह-पुराणस्योद्धरणानां यथासंभवम् अवधारणं भविष्यति ।

अनुवादकार्यार्थं समीक्षितपाठस्य प्रतिलिपिः क्रियमाणा वर्तते । अनुवादस्य सौविध्यर्थं प्रतिलिपिकार्यमपि शीघ्रमेव पूर्णं भविष्यति ।

## पुराणपाठः प्रवचनं च

रामनगरस्थे रत्नोद्याने बालात्रिपुरसुन्दरीदेव्या मन्दिरे श्रीकामदेवज्ञा-महोदयेन १९७८ वर्षस्य जुलाई मासस्य ६ दिनाङ्कतः १४ दिनाङ्कं यावत् गणेशपुराणस्य पारायणं कृतम् ।

रामनगरस्थे पद्मनाभमन्दिरे १९७८ वर्षस्य नवम्बर मासस्य ८ दिनाङ्क-मारभ्य १४ दिनाङ्कं यावत् श्रीदामोदरशर्मणा विष्णुधर्मोत्तरपुराणस्य पारायणं कृतम् ।

## वेदपारायणम्

न्यासस्य वाराणस्यां शिवालाप्रासादस्थिते प्रभुनारायणेश्वरमन्दिरे ६ जुलाई १९७८ दिनाङ्कमारभ्य १८ अगस्त १९७८ दिनाङ्कं यावत् संपूर्णयाः कृष्ण-यजुर्वेदतैत्तिरीयसंहितायाः स्मृत्याधारेण विकृतिपाठपारायणं श्रीरामचन्द्रघन-पाठिमहोदयेन कृतम् । श्रीगणेशभट्टवापटमहोदयः श्रौता आसीत् । पारायणसमाप्तौ पारायणकर्त्रे श्रौतमहोदयाय च नियमानुसारतो दक्षिणाः प्रदत्ताः । श्रीघनपाठि-महोदयः कृष्णयजुर्वेदस्य अवशिष्टानामङ्गानां स्मरणं कर्तुमपि यतते । यदीदं

the whole Kṛṣṇa Yajurveda with its śākhās, 6 aṅgas and Vikṛti pāṭha.

### Purāṇa Goṣṭhi

As usual, on the 19th of July, 1978 the Purāṇa Goṣṭhi was organized at the Śivalā Palace of the All-India Kashiraj Trust under the chairmanship of His Highness Mahārāja Dr. Vibhuti Narain Singh. Śrī Raj Bali Tiwari, Minister of State for Education, U. P. was the chief guest. Among the other dignitaries were Mr. Badarīnāth Shukla, Vice Chancellor of the Sampūrṇānand Sanskrit University, Prof. Baladeva Upādhyāya former Director of Research in the Sanskrit University, Dr. Bishwanāth Bhaṭṭāchārya of the Sanskrit Deptt., B. H. U. and many other professors of all the three local universities. After the Maṅgalācarāṇa and Vyāsavandanā, the Vyāsa Pūrṇimā number of Purāṇa Bulletin was presented to His Highness, the chairman of the All-India Kashiraj Trust by the Editor. The Editor, Śrī Anand Swarup Gupta placed before the scholars the report of the work done by the Purāṇa Deptt. and some problems relating to the Critical Edition of the Varāha purāṇa. Pt. Badarīnāth Shukla, Pt. Baladeva Upādhyāya and Dr. Bishwanāth Bhaṭṭāchārya spoke about the importance of purāṇic studies and the important work done by the All-India Kashiraj Trust. Pt. Vaikuṅṭha Upādhyāya spoke on the importance of preserving the tīrthas of Kāśī and drew attention of the Hon'ble Minister regarding the encroachment made by the administrative authority over the tīrthas. The Scholar presented a set of the Kāśīkhaṇḍa in the Hindi version prepared by him to the Hon'ble Minister. The Hon'ble Minister Śrī Raja Bali Tiwari appreciated the All-India Kashiraj Trust for its work and assured for all the possible help from the Government. His Highness while concluding the Seminar thanked the Minister for his presence and said that the education is an important feature of the Kāśīrājya. It is specially noteworthy that most of the Education Ministers of U. P. were selected from the Kāśīrājya territory. Even presently the Education Portfolio is held by a resident of Kāśīrājya. In the last prasād was distributed.

### Scholars who contacted the Purāṇa Deptt.

1. Dr. Barron Holland, of Monterey, California, asked for citations from Purāṇa Bulletin to complete his bibliography on popular Hinduism (His letter dated 28 August, 1978).



स्मरणं पूर्णं भविष्यति तर्हि श्रीघनपाठिमहोदय एक एव एतादृशो विद्वान् येन षडङ्गैः विकृतिपाठेन च सह सम्पूर्णा कृष्णयजुर्वेदतैत्तिरीयशाखा स्मृतीकृता ।

### पुराणगोष्ठी

पूर्ववर्षेष्विव १९ जुलाई १९७८ दिनाङ्के सर्वभारतीयकाशिराजन्यासस्य शिवालाप्रासादे तत्रभवतां काशिराजानां डा० विभूतिनारायणसिंहमहोदयानामध्यक्षतायां पुराणगोष्ठी समायोजिता आसीत् । उत्तरप्रदेशशासनस्य राज्यशिक्षामन्त्री श्रीराजबलीतिवारी महोदयो मुख्यातिथिः आसीत् । अन्यविशिष्ट-पुरुषेषु संस्कृतविश्वविद्यालयस्योपकुलपतिः पं० बदरीनाथशुक्लमहोदयः, संस्कृतविश्वविद्यालयस्य प्राप्तावकाशः अनुसन्धाननिदेशकः पं० बलदेव उपाध्यायः, हिन्दुविश्वविद्यालयस्य संस्कृताध्यापकः डा० विश्वनाथ भट्टाचार्यः तथा स्थानिकत्रयाणां विश्वविद्यालयानां बहवोऽन्ये प्राध्यापकाश्च उपस्थिता आसन् । मङ्गलाचरणस्य व्यासवन्दनायाश्चानन्तरं सम्पादकेन 'पुराणम्' पत्रिकायाः 'व्यास-पूणिमाङ्कः' न्यासस्याध्यक्षेभ्यो महाराजकाशिनरेशेभ्यः समर्पितः । सम्पादकेन श्रीआनन्दस्वरूपगुप्तमहोदयेन उपस्थितविदुषां समक्षं पुराणविभागस्य कार्यविवरणं वराहपुराणस्य पाठस्य काश्चित् समस्याश्च प्रस्तुताः । पं० बदरीनाथशुक्लमहोदयः, पं० बलदेव उपाध्यायमहोदयः, डा० विश्वनाथ भट्टाचार्य महोदयश्च पौराणिकाध्ययनस्य महत्त्वविषये सर्वभारतीयकाशिराजन्यासस्य पुराणकार्यस्य महत्त्वविषये च स्वमतानि कथितवन्तः । पं० वैकुण्ठनाथउपाध्यायमहोदयः काश्याः तीर्थानां संरक्षणस्य महत्त्वं प्रतिपादितवान् मन्त्रिमहोदयस्य ध्यानं प्रशासनेन तीर्थभूमीनामधिग्रहणविषये च आकृष्टमकरोत् । स. मन्त्रिमहोदयाय काशीखण्डस्य अद्यावधिप्रकाशितान् भागान् प्रदत्तवान् । माननीयो राज्यशिक्षामन्त्री श्रीराजबलीतिवारीमहोदयः सर्वभारतीयकाशिराजन्यासस्य कार्यजातस्य प्रशंसनमकरोत् शासनेन सर्वसंभवसहायतायाः आश्वासनं चाददात् । तत्रभवन्तः काशिनरेशः समापने भाषणे मन्त्रिमहोदयाय, आगमनार्थं धन्यवादान् प्रदत्तवन्तः । काशिनरेशैर्भणितं यत् काशिराज्यस्य शिक्षा महत्त्वपूर्णो विषय आसीत् । उत्तरप्रदेशशासनस्य अधिकांशतः शिक्षामन्त्रिणः काशिज्यस्य सीमावर्तिनः आसन् इति महत्त्वस्य विषयः । इदानीमपि उत्तरप्रदेशस्य शिक्षामन्त्री काशीराज्यस्य निवासी वर्तते । समारोहस्यावसाने प्रसादवितरणं जातम् ।

### पुराणविभागेन संपर्कं स्थापयितारो विद्वांसः

१. 'कैलिफोर्निया' स्थानस्य डा० बारन महोदयः 'पुराणम्' पत्रिकायाः सारसंकलनं प्रार्थितवान् । एष महोदयः प्रचलितहिन्दुधर्मस्य ग्रन्थसूची निर्माति । [तस्य २८ अगस्त १९७८ दिनाङ्कस्य पत्रम् ।]

2. Dr. P. G. Lalye, Reader in Sanskrit, Osmania University, Hyderabad (Andhra Pradesh), visited the Purāṇa Deptt. for 10 days from 29.12.1978 to 9.1.1979 and consulted books and periodicals on the purāṇas available in our Deptt.

### Letter received by the Purāṇa Department

From the Italian Consul General in Calcutta on July 14, 1978: "It was indeed a privilege for me to meet your Highness and I was greatly impressed by the activities of the Kashiraj Trust in the field of Sanskrit Scholarship. I believe it would be a great advantage to Italian studies of Indology if further co-operation between the Trust and Italian students of Sanskrit culture could be developed."

### Scholars and Distinguished Persons who visited the Purāṇa Deptt.

1. 6 members of the Grambling State University (U. S. A.) Seminar in Indian Art, on July 4.
2. Tomasz Ruciński and Anna Rucińska Lecturing Sanskrit and Indian Philosophy at the Akademia Teologii Katolickiej, Warsaw (Poland) on September, 4. They wrote on the visitors' book: "We are very impressed by the work done in Purāṇa Department: critical editions of purāṇic texts and edition of Purāṇa Bulletin. For this work hundreds of indologists will be very grateful in the future".
3. Dr. Parameśvarī Lāl Guptā, ex Director Patna Museum, on Nov. 6.
4. Dr. Eugene S. Staples, Dr. Tom Kessinger and Mr. V. C. Joshi of the Ford Foundation, New Delhi, on 17th of Nov., 1978. They were presented a copy of Kūrma purāṇa, English translation, Vāmana purāṇa critical edition and Rāmācarita Mānasa.

### Rāsa Līlā

The Rāsa Līlā was organized by the All-India Kashiraj Trust in the Prasiddha Garden of Rāmnagar from August 7 to 18, 1978. The actors of the Rāsa Līlā, who came from Mathurā-Vrindaban contributed a lot, as every year, to keep alive the devotion and enthusiasm of many people who witness the religious performance.



२. डा० पी० जी० लाल्येमहोदयः—हैदराबादनगरस्थस्य उस्मानिया-विश्वविद्यालयस्य संस्कृतविभागे प्रवाचकः—एष महोदयः २९-१२-७८ दिनाङ्कतः ९-१-७९ दिनाङ्कं यावत् पुराणविभागे स्थित्वा ग्रन्थानां पत्रिकाणां च अध्ययनं कृतवान् ।

### पुराणविभागे प्राप्तं पत्रम्

इटलीदेशस्य कलकत्ता नगरस्थः अधिकारी (कानसुल)—तत्र भवतां दर्शनं मम महत्सौभाग्यमासीत् तथा संस्कृतविद्यायाः क्षेत्रे सर्वभारतीयकाशिराज-न्यासस्य कार्योणाहमतीव प्रभावितो जातः । अहं विश्वसिमि यत् यदि न्यासस्य इटलीदेशस्य संस्कृतसभ्यताध्येतृभिश्छात्रैः अतोप्यधिकः सहयोगः भवेत् तर्हि इटलीदेशस्य प्राच्यविद्याध्ययनस्य अधिको लाभो भवेत् ।

### पुराणविभागे आगता विद्वांसः विशिष्टपुरुषाश्च

१. भारतीयकला विषयके सम्मेलने आगता ग्रैम्ब्रलिंग विश्वविद्यालयस्य (यू० एस० ए०) षट् सदस्याः (४ जुलाई १९७८ दिनाङ्के)

२. तोमास्ज रूचिस्की तथा अन्ना रूचिस्क—अकेडमी थेयोलाजी कटोलिकेज, वारसा—इत्यत्रस्थौ संस्कृतस्य भारतीयदर्शनशास्त्रस्य च अध्यापकौ । तौ दर्शकपुस्तिकायां अलिखताम्—पुराणविभागस्य कार्येण पुराणानां समीक्षितसंस्करणेन पुराणपत्रिकया च आवाम् अतीव प्रभावितौ । भविष्ये एतत्कार्यनिर्मितं शताधिकाः प्राच्यविद्याविदः कृतज्ञा भविष्यन्ति । (४ सितम्बर १९७८ दिनाङ्के)

३. डा० परमेश्वरीलाल गुप्त—पटना म्युजियम इत्यस्य भूतपूर्वो निदेशकः (६ नवम्बर १९७८ दिनाङ्के)

४. डा० यूगेन एस० स्टापुल्स, डा० टाम किंसिग्नर तथा डा० वी० सी० जोशी—फोर्ड फाउण्डेसन न्यू दिल्ली इत्यस्य अधिकारिणः—तेभ्यः कूर्मपुराणस्य आंग्लभाषानुवादः, वामनपुराणस्य पाठसमीक्षितसंस्करणं रामचरितमानसस्य प्रतिश्च समर्पिताः ।

### रासलीला

रामनरस्थे प्रसिद्धोद्याने ७ अगस्त दिनाङ्कमारभ्य १८ अगस्तदिनाङ्कं यावत् रासलीला सम्पन्ना । रासलीलायाः प्रदर्शनकर्तारः पूर्ववत् मथुरावृन्दावनतः आगता आसन् । रासलीलाया दर्शकाणां भक्तिवर्धने उत्साहवर्धने च एषा रासलीला अतीवोपकारिणी ।

### Rāma Līlā

For a full month, from Ananta Caturdaśī (Sept. 15, 1978) up to Āśvina Pūrṇimā (Oct. 15, 1978), thousands of people witnessed the famous Rāma Līlā at Rāmnagar, which is celebrated under the auspices of the All-India Kashiraj Trust with the financial help from the Government of India. The Mahārāja of Banaras, Dr. Vibhuti Narain Singh attended every day to the celebrations. Some members of the staff of the Purāṇa Deptt. helped in the distribution of the free ration (baṇḍārā) to the sādhus who flock to Rāmnagar in this time. This year they were particularly numerous (an average of 700-800 every day). This rush was due to the unprecedented flood in Northern India, which receded only one week before the beginning of the Rāma Līlā. A great number of sādhus came to Rāmnagar from the neighbouring districts and the state of Bihar. The presence of the sādhus to the Rāma Līlā contributes to give a colourful and devotional atmosphere to the performance. The open-air representation is followed with enthusiasm and faith by numerous people who come from Benares and the neighbouring country-side. This year many of the Rāma!lābhūmis were still under the residue of the extraordinary flood. Mr. Richard Schechner and Miss Linda Hess (from U. S. A.) have attentively studied and recorded all the details of the Līlā, which they will soon publish. Miss Anuradha Kapūr came also to study the Rāma Līlā for her Doctorate in the University of Leeds (U. K.).

### Visit of the Governor of West Bengal

The Governor of Bengal, Śrī Tribhuvan Narain Singh, visited the Fort, Rāmnagar and had tea with the Chairman of the All-India Kashiraj Trust on 15.10.78. The illustrious guest showed keen interest in the activities of the Trust. He also assured to insure help from the Govt. of West Bengal for the publication of the critical edition of the Purāṇas.

### Reception of the President of Sri Lanka

The Chairman of the All-India Kashiraj Trust, H. H. Mahārāja Dr. Vibhūti Narain Singh met on 1.11.78 the President of Śrī Laṅkā, Dr. S. Jayawardane during his visit to Sarnath.

### Convocation of Sanskrit University

The Chairman also presided over the Convocation of the Sanskrit University on 23.12.78 in absence of the Governor of U. P. who is the Chancellor of the University, the Maharaja is the Pro-Chancellor.



### रामलीला

अनन्तचतुर्दशीदिनमारभ्य (१५ सितम्बर १९७८) आश्विनपूर्णिमा यावत् (१५ अक्टूबर १९७८ दिनाङ्कं) मास्यन्तं रामनगरे रामलीलाया आयोजनमासीत् । एषा रामलीला भारतशासनस्यार्थिकसाहाय्येन सर्वभारतीय-काशिराजन्यासेनायोजिता भवति । सहस्रशः पुरुषा एतां रामलीलां दृष्टवन्तः । तत्रभवन्तः काशिनरेशा डा० विभूतिनारायणसिंहमहोदयाः प्रतिदिनं रामलीलां दृष्टवन्तः । पुराणविभागस्य केचन कर्मचारिणः साधुभ्यो भोजनवितरणकार्ये सहायतां कृतवन्तः । एते साधवः रामलीलासमये रामनगरम् आगच्छन्ति । अस्मिन् वर्षे तेषां संख्या अधिका आसीत् (प्रायशः ७००-८०० प्रतिदिनम्) । एषा वृद्धिः उत्तरभारते अभूतपूर्वजलप्लावनेन आसीत् (एतज्जलप्लावनं रामलीलायाः एकसप्ताहं प्राक् समाप्तमासीत् ।) बहवः साधवः वाराणस्याः समीपवर्तिजनपदेभ्यो बिहारप्रान्ताच्चागच्छन्ति । साधूनाम् उपस्थित्या रामलीलाया धार्मिकं बहुरूपं च वातावरणं भवति । उन्मुक्तवातावरणे रामलीलाया अनुगमनं वाराणसीतः समीपवर्तिस्थानेभ्यश्चागता दर्शकाः सोत्साहं कुर्वन्ति । अस्मिन् वर्षे अनेका रामलीलाया भूमयो जलप्लावनस्य अवशिष्टजलेन मग्ना आसन् । यू०एस०ए० देशनिवासिनौ मि० रिचार्डं सेचनर तथा मिस लिण्डाहेस रामलीलादर्शने विवरणलेखने च तत्परौ आस्ताम् । शीघ्रमेव एतद्विवरणं प्रकाशितं भविष्यति । आंग्लदेशस्य लीडविश्वविद्यालये स्वशोधप्रबन्धस्य पूरणार्थं मिस अनुराधाकपूरमहोदया अपि रामलीलाया अध्ययनार्थमागता आसीत् ।

### पश्चिमवङ्गप्रदेशस्य राज्यपालस्य आगमनम्

पश्चिमवंगप्रदेशस्य राज्यपालः श्रीत्रिभुवननारायणसिंहमहोदयः, १५.१०.१९७८ दिनाङ्के दुर्गस्यावलोकनं कृतवान् अल्पाहारं च गृहीतवान् । राज्यपालमहोदयः सर्वभारतीयकाशिराजन्यासस्य कार्ये स्वरुचिं प्रदर्शितवान् पुराणानां प्रकाशनार्थं वङ्गप्रदेशशासनस्यार्थिकसाहाय्यस्य आश्वासनं च प्रदत्तवान् ।

### श्रीलंकादेशस्य राष्ट्रपतेः स्वागतम्

न्यासस्याध्यक्षाः महाराजा डा० विभूतिनारायणसिंहमहोदया श्रीलङ्कादेशस्य राष्ट्रपतिश्रीजयवर्धनमहोदयस्य १ नवम्बर १९७८ दिनाङ्के स्वागतं कृतवन्तः । श्रीजयवर्धनमहोदयः सारनाथं बौद्धमहोत्सवार्थम् आगतः आसीत् ।

### संस्कृतविश्वविद्यालयस्य समावर्तनोत्सवः

२३.१२.७८ दिनाङ्के महाराजा डा० विभूतिनारायणसिंहमहोदयाः संस्कृतविश्वविद्यालयस्य कुलाधिपतेः राज्यपालमहोदयस्य अनुपस्थित्या दीक्षान्तमहोत्सस्याध्यक्षतां कृतवन्तः । महाराजाः संस्कृतविश्वविद्यालयं प्रतिकुलपतयः सन्ति ।

## ACTIVITIES OF THE SISTER TRUSTS

**Mahārāja Prabhu Narain Singh Physical Cultural Trust**

On the 3rd and 4th of December, 1978 on the occasion of the birth day ceremony of the Mahārāja Kumār Śrī Anant Narain Singh, sports of the boys of the local schools were organized in the grounds adjacent to the Fort. The local junior and primary schools took part in the sports with great enthusiasm and competitive spirit. The students of the Vidyāmandir Pāṭhaśālā and the Mahārāja Kumār himself took part in all the sports. Judges of the competitions were Śrī Aśok Kumār Singh and Virendra Kumār Sharma, Principal of Balwant Singh Degree College, Gaṅgāpur.

**MAHĀRĀJA BANĀRAS VIDYĀMANDĪR TRUST****Vedic Bālaka Vasant Pūjā**

On the 4th of December in the morning a Vedic Bālaka VasantaPūjā was performed by sixteen Vedic students under 15 years of age from Vārāṇasī. They recited by heart the Vedic mantrās in the Devī Mandir with due ceremonial rites. Dakṣiṇā was given to them after the pūjā and the children were fed.

**Painting Competitions**

1—A painting competition was organized on the 5th of December for the local potter artists. Ten artists competed for the wall paintings of the external walls of the Museum in the Fort, Rāmnaḡar. Rs. 101/- were given as first prize, Rs. 75/- as second, Rs. 65/- as third. Consolation prizes of Rs. 25/- each were also distributed to the other artists.

2—A competition was held among the students of the local schools for art-painting. Three hundred children took part in the competition. Prizes were distributed among the children.

3. A competition of wall-painting was organized also for the students of the Fine Art Deptt. of the Banaras Hindu University. Five students took part in it. Rs. 50/- were given to the winner of the first prize, Rs. 45/- to the second and Rs. 20/- each to the others.

**Bāla-śāstrārtha**

Under the auspices of this Trust an intellectual competition among school-boys (Bāla-śāstrārtha) on Nyāya was organized on the 10th of December, in which the students of Vidyāmandir Pāṭhaśālā and Udyāna Pāṭhaśālā took part. The Mahārāja Kumār Śrī Anant Narain Singh also participated in the śāstrārtha. Pt. Badarīnāth Shukla, Vice Chancellor of the Sampūrṇanand Sanskrit Viśvavidyālaya, Prof. Kīryānand Jhā of B. H. U. and Pt. Gaṅapāṭhi Shastri Heddar of Saṅgaveda Vidyālaya were the



## सहयोगिन्यासानां कार्यविवरणम्

### महाराज प्रभुनारायणसिंह फिजिकल कल्चरल ट्रस्ट

३, ४ दिसम्बर १९७८ दिनाङ्कयोः चि० महाराजकुमारस्य श्री अनन्त-नारायणसिंहस्य जन्मदिवससमारोहस्यावसरे दुर्गस्य समीपस्थे प्रांगणे स्थानिक-पाठशालानां बालकानां क्रीडाप्रतियोगिता आयोजिता आसीत् । स्थानिक-प्रारम्भिकलघुमाध्यमिकविद्यालयानां विद्यार्थिनः अत्युत्साहेन स्पर्धमानेन मनसा च क्रीडाप्रतियोगितायां सम्मिलिता बभूवुः । महाराजकुमारेण सह विद्यामन्दिर-पाठशालायाः छात्रा अपि प्रतियोगितायां सम्मिलिता बभूवुः । श्री अशोक-कुमारसिंहस्तथा महाराज बलवन्तसिंह महाविद्यालयस्य प्राचार्यः श्री वीरेन्द्र-कुमार शर्मा निर्णायकस्य कार्यम् अकुरुताम् ।

### महाराज बनारस विद्यामन्दिर न्यासः

#### वैदिकबालकवसन्तपूजा

४ दिसम्बर दिनाङ्के प्रातः काले वाराणस्या ऊनपञ्चदशवर्षीयैः षोडश-बालकैः वसन्तपूजा संपादिता आसीत् । ते देवीमन्दिरे कण्ठस्थमन्त्राणां सविधि परायणं कृतवन्तः । पूजानन्तरं तेभ्यो भोजनं दक्षिणा च प्रदत्ता ।

#### चित्रकलाप्रतियोगिताः

१. ५ दिसम्बर १९७८ दिनाङ्के स्थानिककुम्भकाराणां कृते चित्रकला-प्रतियोगिताया आयोजनमासीत् । रामनगरस्थविद्यामन्दिरसंग्रहालयस्य बाह्य-भित्तीनां चित्रणे दश कलाकाराः सम्मिलिता जाताः । १०१) रुप्यकाणां प्रथम-पुरस्कारः, ७५) रुप्यकाणां द्वितीयपुरस्कारः, ६५) रुप्यकाणां तृतीयपुरस्कारश्च प्रदत्ताः जाताः । शेषकलाकारेषु प्रत्येकेभ्यः २५) रुप्यकाणां सान्त्वनापुर-स्काराश्च प्रदत्ताः ।

२. स्थानिकविद्यालयानां छात्राणां चित्रकलाप्रतियोगिता अपि आयो-जिता आसीत् । अस्यां प्रतियोगितायां छात्राणां संख्या त्रिशतमासीत् । छात्रेभ्यः पुरस्काराः प्रदत्ताः ।

३. काशिकहिन्दुविश्वविद्यालयस्य ललितकलाविभागस्य छात्राणां कृते भित्तौ चित्राङ्कनस्य प्रतियोगिताऽपि आयोजिता आसीत् । अस्यां प्रतियोगितायां पञ्च छात्राः सम्मिलिता आसन् । ५० रुप्यकाणां प्रथमपुरस्कारः, ४५ रुप्यकाणां द्वितीयपुरस्कारः, शेषछात्रेभ्यः २० रुप्यकाणां पुरस्काराश्च प्रदत्ताः ।

#### बालशास्त्रार्थः

अस्य न्यासस्य संरक्षणे १० दिसम्बर १९७८ दिनाङ्के न्यायविषये बालकानां शास्त्रार्थः आयोजितः आसीत् । अस्मिन् शास्त्रार्थे विद्यामन्दिरपाठ-शालाया उद्यानपाठशालायाश्च छात्राः सम्मिलिता बभूवुः । चि० महाराजकुमार श्री अनन्तनारायणसिंहोऽपि शास्त्रार्थे सम्मिलितः आसीत् । संस्कृतविश्वविद्या-लयोपकुलपतिः पं० बदरीनाथशुक्लः, काशिकहिन्दुविश्वविद्यालयस्य न्याया-ध्यापकः श्रीकीर्त्यानन्दज्ञा, साङ्गवेदविद्यालयस्य श्रीगणपतिशास्त्रिहेब्बार-महोदयश्च निर्णायका आसन् । उपस्थितजनेषु साङ्गवेदविद्यालयस्य श्रीरामचन्द्र-

judges. Among the present Dr. Rāmchandra Shastri Hoshmane of Sangaveda Vidyalaya and Pt. Viśvanātha Śāstri Dātār of the Sanskrit Viśvavidyālaya were the most important. Śrī Jāyārām Shastri Shukla of Vidyāmandir Pāṭhaśālā was the Niyamaka (Supervisor). Cash prizes were given to the winners after the śāstrārtha was over.

### Sarasvati Bhaṇḍāra

A reach library, called Sarasvati Bhaṇḍāra, is included in the Fort, Rāmnagar. It contains several important Manuscripts in Sanskrit, Hindi, Urdu, Persian and Arabic. The famous 'Pañca-nāma', which is the only available handwriting of the famous saint Tulsidās, author of the Rāmacarita Mānasa, is also kept in this library.

### KASHINARESH MAHĀRĀṆI DHARMAKĀRYA NIDHI

#### Bāla Melā

A Bala Melā including the baby show was arranged on the 5th of December, 1978. Sweets were distributed to the children of the local educational institutions and also to the other children of Rāmnagar and neighbouring villages. Clothes were also distributed to the poor children of Rāmnagar under three years of age on the next day in the afternoon. On the 7th of December a similar Bāla Melā was held at Chakyā Dt for the tribal and backward class boys.

### MAHĀRĀJA KASHIRĀJ DHARMAKĀRYA NIDHI

The Trust gives donations to several religious and cultural institutions such as the Viśva Hindu Sammelan, Girvāṇa-Vāgvārdhinīsabhā of Vārāṇasī. The Trust gives medals and prizes in the Benares Hindu University, Saṃpūrṇānand Sanskrit Viśvavidyālaya, Kashinaresh Degree College (Jhānpur) and various other Colleges. The Trust is also running the following educational institutions.

#### 1. Mahārāṇi Rāmratna Kumvari Saṅskṛta Pāṭhaśālā Rāmnagar

This school was established in 1923 A. D. to impart Sanskrit education. The school has now teachings upto the Uttara Madhyama (High Secondary) examination of the Saṃpūrṇānand Sanskrit Viśvavidyālaya, Vārāṇasī. Pt. Damodar Jhā has been recently appointed to re-organize it.



शास्त्रिहोशमने तथा संस्कृतविश्वविद्यालयस्य श्रीविश्वनाथशास्त्रिदातारमहोदयः प्रमुखौ आस्ताम् । विद्यामन्दिरपाठशालाया अध्यापकः श्रीजयरामशास्त्रिशुक्लः नियामक आसीत् । शास्त्रार्थसमाप्तौ विजेतृछात्रेभ्यः पुरस्काररूपेण द्रव्याणि प्रदत्तानि ।

### सरस्वतीभण्डारपुस्तकागारः

रामनगरे दुर्गे सरस्वतीभण्डारनामकः पुस्तकालयो वर्तते । अस्मिन् पुस्तकालये संस्कृत-हिन्दो-उर्दू-पारसी-भाषासु लिखिता अनेके महत्त्वपूर्णा हस्तलेखाः सन्ति । अस्मिन् पुस्तकालये रामचरितमानसस्य रचनाकारेण गोस्वामितुलसीदासेन लिखितं 'पञ्चनामा' नामकं प्रसिद्धं पत्रमपि वर्तते । इदं पत्रं तुलसीदासस्य एकमात्रं हस्तलिखितं पत्रमस्ति ।

### काशीनरेश महारानी धर्मकार्यनिधि

#### बालमेला

५ दिसम्बर १९७८ दिनाङ्के बालप्रदर्शनेन सह बालमेलाया आयोजन-मासीत् । स्थानिकपाठशालानां बालकेभ्यस्तथा रामनगरस्थेभ्य इतरबालकेभ्यः समीपवर्तिग्रामाणां बालकेभ्यश्च मिष्ठान्नवितरणं जातम् । द्वितीयदिने मध्याह्नोत्तरकाले रामनगरस्थेभ्यो निर्धनेभ्यः उनत्रिवार्षिकबालकेभ्यः वस्त्रवितरण-मपि कृतम् । ७ दिसम्बर १९७८ दिनाङ्के एतादृशायाः बालमेलाया आयोजनं चकियानगरे वनवासिबालकानां निर्धनबालकानां च कृते संपन्नम् आसीत् ।

### महाराज काशिराजधर्म कार्यनिधिः

एष न्यासः अनेकः धार्मिकसांस्कृतिकसंस्थाभ्यः आर्थिकसाहाय्यं प्रददाति । आसु संस्थासु विश्वहिन्दूधर्मसम्मेलनम् गोर्वाणवाग्वाधर्नीसभा प्रमुखे स्तः । एष न्यासः काशिकहिन्दुविश्वविद्यालये, सम्पूर्णानन्दसंस्कृतविश्व-विद्यालये, काशीनरेश महाविद्यालये (ज्ञानपुरस्थे) अन्येषु महाविद्यालयेषु च पदकानि पुरस्कारांश्च प्रददाति । एष न्यासः अधोनिर्दिष्टानां शिक्षासंस्थानां संचालनमपि करोति ।

### १. महारानीरामरत्नकुँवरिसंस्कृत पाठशाला, रामनगर

एषा पाठशाला १९२३ ई० वर्षे स्थापिता आसीत् । संपूर्णानन्दसंस्कृत-विश्वविद्यालयस्य उत्तरमध्यमाकक्षापर्यन्तं पठनपाठनमत्र भवति । अस्मिन् वर्षे अस्यां पाठशालायां पं० दामोदरझामहोदयः संयोजकपदे नियुक्तो जातः ।

## 2. Mahārāja Balwant Singh Degree College, Gaṅgāpur

This college was established in September, 1972 at Gaṅgāpur (Dt. Vārāṇasī), the birth place of late Mahārāja Balwant Singh, founder of the Kāshīrājya at Rāmnaḡar. The College imparts education in Arts upto the Degree examinations of the Gorakhpur University in Sanskrit, Hindi, Urdu, English, Economics, Political Sciences, History, Psychology, Sociology, Education, Geography and Indian Culture. In 1978-79 session 65 students are admitted in B. A. part I. The Professors of this College are 12.

## 3. Rājā Manasārām Law College, Rājātālāb

This College was established in Nov., 1973 at Rājā Tālāb which is at a distance of about 15 Km. from Vārāṇasī. It is affiliated to the Gorakhpur University. In 1978-79 session 135 students are admitted in LL. B. Part I. 5 are the members of the staff.



## २. महाराजबलवन्तसिंह महाविद्यालयः, गङ्गापुर

एष महाविद्यालयः रामनगरस्थस्य काशिराज्यस्य संस्थापकस्य महाराजस्य बलवन्तसिंहस्य जन्मस्थाने गङ्गापुरे सितम्बर १९७२ वर्षे स्थापितो जातः । एष महाविद्यालयः गोरखपुर विश्वविद्यालयस्य स्नातकक्षायाः संस्कृत-हिन्दी-उर्दू-आंग्लभाषा-अर्थशास्त्र-राजनीतिशास्त्र-इतिहास-मनोविज्ञान-समाजशास्त्र-शिक्षाशास्त्र-भूगोल-भारतीयसंस्कृतिविषयाणां प्रशिक्षणं करोति । १९७८-७९ वर्षे बी० ए० प्रथमभागकक्षायां ६५ छात्राः प्रविष्टाः सन्ति । अध्यापकानां संख्या द्वादश वर्तते ।

## ३. राजा मनसाराम विधिमहाविद्यालयः, राजातालाब

वाराणस्या १५ कि० मी० दूरस्थिते राजातालाब नामके स्थाने एष महाविद्यालयः नवम्बर १९७३ वर्षे स्थापितः आसीत् । एष महाविद्यालयः गोरखपुरविश्वविद्यालयेन सम्बद्धो वर्तते । १९७८-७९ वर्षे एल०-एल० बी० प्रथमभागकक्षायां १३५ छात्राः प्रविष्टाः सन्ति । अध्यापकानां संख्या पञ्च वर्तते ।

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Saptadvīpa, No. 459 and Chapter on the Five Characteristics of the Nārada Purāṇa.

### 275. Kuśasthali

Cy. The *Rāmāyaṇa* and the *Vāyu* refer to this as the capital of Kosala. The *Vāyu*, *Viṣṇu*, *Matsya* and *Bhāgavata* mention this city.<sup>1</sup> Nārada also refers to it under Avantī.<sup>2</sup> Dey identifies it with (i) Dvārakā, the capital of Ānarta, in Gujarat and (ii) with Ujjayinī. Kane identifies it with (i) Dvārakā, (ii) Capital of Kosala, and (iii) Kuśāvati, former name of Kusinārā where occurred Buddha's nirvāṇa.<sup>3</sup> Cf. Avantī, No. 39.

### 276. Kuśāvarta

D. The *Viṣṇu Dharma Sūtra*, the *Matsya* and the *Brahma* refer to it. The *MBh.*, the *Bhāgavata* and the Nārada locate it near Gaṅgādvāra (Haridvāra).<sup>4</sup> Dey identifies it with (i) a sacred tank in Tryambaka, 21 miles from Nasik, near the source of the Godāvarī and (ii) with a sacred Ghāṭ in Haridvāra.<sup>5</sup> Cf. Gaṅgādvāra, No. 141.

### 277. Lakṣmaṇa

Tī. While the *Skanda* and the Nārada place it under Setu, the *Brahma* refers to it under Godāvarī.<sup>6</sup> Cf. Setu, No. 477.

### 278. Lakṣmaṇācala

Mt. Nārada states that when Rāma's brother Lakṣmaṇa performed penance here and attained final salvation, this mountain became popular by this name.<sup>7</sup>

### 279. Lakṣmikuṇḍa

Tī. Nārada refers to it under Kāśī.<sup>8</sup> Cf. Kāśī, No. 242.

1. Rām, VII. 107.17; Vā, 88. 199; 86.24; 88.1; Vi, IV. 1.64, 91; M, 12.22; 69.9; Bh, VII. 14.31; IX. 3.28; HD, IV. p. 773.
2. N, II. 78.23.
3. GD, p. 111; HD, IV. p. 773.
4. VDS, 85.11; M, 22.69; B, 80.2; Mbh (B), Anu, 25.13 = Mbh, XIII. 26.12; Bh, III. 20.4; HD, IV. p. 773; N, II. 40. 28, 79.
5. GD, p. 111.
6. SK, III. Brahmakhaṇḍa, 52. 106-107; N, II. 76.13; B, 123. 215; HD, IV. p. 773.
7. N, II. 75; HD, IV. p. 773.
8. N, II. 50.5.

**280. Lalitaka**

Ti. According to the *MBh.*, *Padma* and *Nārada Purāṇas*, it is Śantanu's tīrtha. Nārada locates it under Gaṅgādvāra.<sup>1</sup> Cf. Gaṅgādvāra, No. 141.

**281. Laṅkā**

Cy. The *Rāmāyaṇa* describes it as Trikūṭa, the abode of Rāvāṇa.<sup>2</sup> The *Vāyu* and the *Nārada* refer to it.<sup>3</sup> The *Bṛhat Saṁhitā* and *Devī Purāṇa* mention Laṅkā and Simhala as two distinct islands. Laṅkā and Ujjayinī are situated on the same meridian according to Varāhamihira. Dey identifies it with Ceylon, and adds that according to the *Mahāvaiṁśa*, the most ancient history of Ceylon composed in the 5th Century A. D., it was called Simhala.<sup>4</sup>

**282. Lelihāna**

Ti. The *Vāyu* locates it in Gayā near Bharatāśrama. It is an auspicious place under Gayā for śrāddha, according to the Nārada.<sup>5</sup> Cf. Gayā, No. 152.

**283. Lohadaṇḍa**

Ti. The *Vāyu*, *Matsya* and *Vāmana* refer to it. According to the *Vāyu* and *Nārada* it is under Gayā. It is a place fit for śrāddha.<sup>6</sup> Cf. Gayā, No. 152.

**284. Lohajaṅgha**

F. The *Varāha* and the *Nārada* describe it as the 9th of the 12 *vanas* under Mathurā.<sup>7</sup> Cf. Mathurā, No. 320.

**285. Lokapāla**

Ti. The *Varāha* and the *Nārada* place it under Badarī, and Nārada state that the Lokapālas performed penance here.<sup>8</sup> Cf. Badarī, No. 45.

1. Mbh (B), Vana, 84.34 = Mbh, III. 82.30 here the term is as Lalitikā; P, I. 28.34; N, II. 66.37; HD, IV. p. 773.
2. Rām, Sundara, Ch. 7; Laṅkā, Ch. 125; GD, p. 113.
3. Vā, 94.95; CHVP, p. 298; N, II. 75.43.
4. Brs, Ch. 14; Devī, Chaps. 42, 47; GD, pp. 113-114.
5. Vā, 112.24; PI, III. p. 123; N, II. 47.21.
6. Vā, 108.74; 109.16; M, 22.65; Vām, 90.29; PI, III. p. 129; HD, IV. p. 774; N, II. 47.75.
7. Var, 153.41; HD, IV. p. 774; N, II. 79.15.
8. Var, 141. 28-31; HD, IV. p. 774; N, II. 67.70.



**286. Lolārka**

Ti. While the *Matsya* places it under Vārāṇasī, Nārada locates it under Kāśī. The *Padma* denotes it as Lokārka.<sup>1</sup> Cf. Kāśī, No. 242.

**287. Lukeśa**

Ti. According to Nārada, there are two tīrthas by this name under Narmadā.<sup>2</sup> Cf. Narmadā, No. 354.

**288. Madhu**

F. The *MBh.*, *Kūrma*, *Vāmana*, *Varāha* and the *Nārada* place it under Mathurā. According to the *Vāmana* and the *Nārada* it is one of the seven vanas under Kurukṣetra.<sup>3</sup> Cf. Mathurā, No. 320 and Kurukṣetra, No. 273.

**289. Madhukulyā**

R. The *Vāyu* and the *Nārada* place it under Gayā.<sup>4</sup> Cf. Gayā, No. 152.

**290. Madhusravā**

R. The *MBh.* and the *Vāmana* place a tīrtha named Madhusrava under Sarasvatī. The *Vāyu* and the *Nārada* locate the river Madhusravā under Gayā.<sup>5</sup> Cf. Gayā, No. 152.

**291. Madhya**

Ti. The *Vāmana* and the *Padma* denote it by the name Madhyama Puṣkara under Puṣkara.<sup>6</sup> According to Nārada, there are a *peak*, a *lake* and a *fountain* of this name situated in Puṣkara.<sup>7</sup> Cf. Puṣkara, No. 408.

1. M, 185. 68; N, II. 48.21; P, I. 37.17; HD, IV. p. 774.

2. N, II. 77.23.

3. Mbh(B), Vana, 1.12, 31=Interpolation, ref. Mbh, III. I. pp. 3-5; K, II. 36.9; Vām, 83.31; Var, 153.30; N, II. 79.6; Vām, 34.5; HD, IV. p. 775; N, II. 65.6.

4. Vā, 106. 75; HD, IV. p. 774; N, II. 47.27.

5. Mbh(B), Vana, 83.150= Mbh, III. 81.130; Vām, 34.7, 39; Vā, 106.75; N, II. 47.27; HD, IV. p. 775.

6. Vām, 22.19; P, V. 19-38; HD, IV. p. 775.

7. N, II. 71.12.

**292. Mahāhrada**

Lk. While the *MBh.* and the *Kārma* locate it near Badarī-nāth, Nārada places it under Gayā as an auspicious spot for śrāddha.<sup>1</sup> Cf. Gayā, No. 152.

**293. Mahākālavana**

F. The *Matsya* and the *Nārada* place it under Avantī, and Nārada states that it is the place where Lord Mahākāla performed penance.<sup>2</sup> Cf. Avantī, No. 39.

**294. Mahānadī**

R. The *MBh.*, *Vāyu*, *Agni*, *Padma* and the *Nārada* locate it under Gayā.<sup>3</sup> The *Brahmaṇḍa* states that it rises in Pāriyātra. According to the *Bhāgavata* it is under Drāviḍa.<sup>4</sup> Nārada regards the place where the Mahānadī meets Prabhāsātri (Śilāpāda) as a sacred spot for holy bath<sup>5</sup>. Kane identifies the Mahānadī with (i) a river starting from Vindhya, flowing in Orissa near Cuttack and falling into Bay of Bengal, and (ii) a river under Gayā, probably Phalgu. Dey identifies it with (i) Phalgu river in Gayā, and (ii) a river in Orissa.<sup>6</sup> Cf. Gayā, No. 152.

**295. Mahāvana**

F. The *Varāha* and the *Nārada* mention it as the 8th of 12 *vanas* under Mathurā. Dey and Kane identify it as the same as *Vraja*. Kane states that the modern Nahaban town is near the left bank of the Yamunā. Lord Kṛṣṇa is supposed to have spent his childhood here.<sup>7</sup> According to Dey, the village of new Gokula is one mile to the south of Mahāvana on eastern bank of the Yamunā.<sup>8</sup> Cf. Mathurā, No. 320.

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1. *Mbh*(B), Anu, 25.18. (q. by T. K. pp. 245-246) = *Mbh*, XIII. 26.17; K, II. 37.39; HD, IV. p. 776; N, II. 44.59.
  2. M, 179.5; HD, IV. p. 776; N, II. 78.4.
  3. *Mbh*(B), Vana, 84 = *Mbh*, III 82; Vā, 108. 16-17; Ag, 115. 25; P, I. 38.4; HD, IV. p. 776.
  4. Br, II. 16.28; Bh, XI. 5.40; HD, IV. p. 776.
  5. N, II. 45.4.
  6. HD, IV. p. 776; GD, p. 117.
  7. Var, 153. 40; N, II. 79.4; HD, IV. p. 777; GD, p. 119.
  8. GD, p. 70.



**296. Maheśīkuṇḍa**

Tī. Nārada locates it under Gayā as a fit place for *śrāddha* and adds that the goddess Maṅgalā Gaurī is present there.<sup>1</sup> Cf. Gayā, No. 152.

**297. Mahiṣa-kuṇḍa**

Tī. Nārada places it under Avantī.<sup>2</sup> Cf. Avantī, No. 39.

**298. Māhiṣmatī**

Cy. It is the Māhissati of Buddhists, and according to the *Mahā Govinda Suttānta*, it is the capital of Avantī (Mālava). Pargiter identifies it with the island Omkāra Māndhātā (an island) and Halder and others with Maheśvara. Law supports the views of Pargiter. The *MBh.*, *Bhāgavata*, *Padma* and the *Nārada* place it on the Narmadā. Nārada locates a group of 100 tīrthas there.<sup>3</sup> Cf. Narmadā, No. 354.

**299. Malaya**

Mt. It is referred to in the *MBh.*, *Vāyu*, *Kūrma* and the *Nārada*. Malaya is one of the seven principal mountains of India.<sup>4</sup> According to Pargiter, it is a portion of Western Ghats from the Nilagiris to the Cape Comorin, while others say that the mount of Candaka mentioned in the *Jātaka* is the Malayagiri or the Malabar State.<sup>5</sup>

**300. Mānāhva**

Lk. According to Nārada, it is under Vṛndāvana.<sup>6</sup> Cf. Vṛndāvana, No. 606.

**301. Mānasa**

Lk. According to the *MBh.*, *Brahmaṇḍa* and *Matsya* it is a lake in the Himālayas. The *Vāyu* and the *Nārada* place it under Gayā, and according to Nārada it is a tank auspicious for bath and

1. N, II. 47.61.

2. N, II. 78.9.

3. Mbh (B), Udyoga, 19.23-24 = Mbh, V. 19.23-24; Bh, IX. 15.22; P, II. 92.32; HD, IV. p. 777; N, II. 77.7; HD, IV. p. 777; HGAI, p. 174; GD, p. 120.

4. Mbh (B), Vana, 282.43 = Mbh, III. 266. 42; Vā, 45.88; K, I.47. 23; HD, IV. p. 778; N. II. 13.9; 22.11.

5. Jātaka, V. 162; HGAI, p. 173.

6. N, II. 80.76.

*śrāddha*.<sup>1</sup> Again, the *Matsya* locates it near Prayāga on the north bank of the Gaṅgā, the *Matsya* and *Padma* under Narmadā, and *Varāha* under Kubjāmraka to the west of Mathurā.<sup>2</sup> Cf. Gayā, No. 152.

### 302. Mānasodbhedaka

Tī. Nārada locates it under Badarī and says that it justifies its name by cutting asunder the bonds of heart, clearing every doubt and destroying all the sins of people.<sup>3</sup> Cf. Badarī, No. 45.

### 303. Mandākinī

R. It is a river rising from R̥kṣavat and situated near the mountain Citrakūṭa according to the *MBh.*, *Rāmāyaṇa*, *Vāyu*, *Brahmāṇḍa*, *Matsya* and *Agni*. Elsewhere, the *Brahmāṇḍa* and *Matsya* mention it as a river at the foot of Kailāsa. According to the *Līṅga* it is a sub-tīrtha under Vārāṇasī.<sup>4</sup> Nārada refers to it as one of the holy rivers, i. e., Trisrotā, Mandākinī, and Matsyodarī, situated under Kāśī. Besides, Nārada locates it under Kurukṣetra and also under Avantī.<sup>5</sup> Cunningham identifies it with the modern Mandākinī, a small tributary of the Paisundi (Paisuni) in Bundelkhand which flows by the side of the mount Citrakūṭa. Dey identifies it with the Kālīgaṅgā or the western Kālī or Mandāgni, which rises in the mountains of Kedāra in Garwal<sup>6</sup>. Cf. Kāśī, No. 242. Kurukṣetra, No. 273 and Avantī, No. 39.

### 304. Mandara

Mt. The *MBh.*, *Viṣṇu*, *Mārkaṇḍeya*, *Vāmana* and *Līṅga* refer to it. According to the *Viṣṇu*, it is situated to the east of Meru<sup>7</sup>. According to Nārada, it is the mountain where Mohinī went to

1. Mbh(B), Vana, 130.12 = Mbh, III. 130.12; Br, II. 18.15; M, 121. 16-17; Vā, 111. 2. 6; 8. 22; HD, IV. pp. 778-779; N, II. 44.64.
2. M, 107.2; 194.8; P, I. 21.8; Var, 126.129; 154.25; HD, IV. pp. 778-779.
3. N, II. 67. 53-54.
4. Mbh(B), Vana, 85.58 = Mbh, III. 83.55; Rām, II. 93.8; Vā, 45.99; Br, II. 16.30; M, 114.25; Ag, 109.23; Br, II. 18.1; M, 121.4; L, q. T. K. p. 86; HD, IV. p. 779.
5. N, II. 50. 28-30; 65.8; 78.24.
6. GD, p. 124; HGAI, pp. 106, 320.
7. Mbh (B), Vana, 139. 5 = Mbh, III.140.4; Vi, II. 2.18; Mār, 51.19; Vām, 51.74; L, I. 92. 187-188; HD, IV. p. 779.



meet king Rukmāṅgada in accordance with the instructions of Brahmā. Nārada describes this mountain. He says that this was used by Hari (Viṣṇu) once as a stick for churning (the ocean). This mountain is so big that even Vāsukī is insufficient for being tied round this and even the Sindhu (ocean) of six lac yojanas is like a cave of this mountain. Lord Digambara (Śiva) is present here. This is the treasure of jewels and play-ground of gods<sup>1</sup>.

Dey identifies the Mandara mountain with (i) a hill situated in the Bāṅkā sub-division of the district of Bhagalpur, two or three miles to the north of Barāsi and 30 miles to the south of Bhagalpur, and (ii) a portion of the Himālaya to the east of Sumeru in Garwal.<sup>2</sup>

### 305. Māṇḍavya

Tī. The *Matsya* refers to this tīrtha and adds that the goddess Māṇḍavyā is present there. Nārada mentions two tīrthas of this name under Narmadā.<sup>3</sup> Cf. Narmadā, No. 354.

### 306. Maṅgala

Tī. The *Devībhūgavata* refers to a tīrtha called Maṅgalā, a Devīsthāna in Gayā.<sup>4</sup> According to Nārada, Maṅgalatīrtha is under Setu.<sup>5</sup> Maṅgala is identified by Wilford with Maṅgora or Maṅglora. Maṅgala is called also Maṅgali or Maṅgalapura, the capital of Udayana.<sup>6</sup> Cf. Setu, No. 477.

### 307. Maṅikarṇikā

Tī. The *Matsya* and *Padma* place the tīrtha called Maṅikarṇī or Maṅikarṇikā under Vārāṇasī.<sup>7</sup> The *Kāśīkhaṇḍa* of the *Skanda* gives a story of its origin.<sup>8</sup> Nārada locates this tīrtha under Kāśī. It is said that Bhagavān Dhūrjaṭi is always present here and it is the most holy among all the tīrthas here.<sup>9</sup> It seems that the Maṅikarṇī referred to by Nārada under Kāśī is the same as Maṅikar-

1. N, II. 7.55; Ch. 8.

2. GD, pp. 124-125.

3. M, 13.42; HD, IV. p. 779; N, II. 22-23.

4. D. Bh, VII. 38.24; HD, IV. p. 779.

5. N, II. 76.9.

6. GD, p. 125.

7. M, 182.24; 185.69; P, VI. 23.44; HD, IV. p. 779.

8. SK, Kāśī, 26.51-63; q. in Tri. S, pp. 145-146; HD, IV, p. 635.

9. N, II. 40.87; 48. 65-67.

ṅikā.<sup>1</sup> Dey identifies Maṅikarṅikā with (i) Maṅikarṅā, Maṅikaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Beas in the Kulu valley, and (ii) a celebrated Ghāt in Benares.<sup>2</sup> It seems that Nārada's Maṅikarṅā is the Ghāt in Benares. Cf. Kāśī, No. 242.

### 308. Maṅinadi-Saṅgama

Ti. Nārada refers to it under Narmadā along with a group of 108 tīrthas.<sup>3</sup> Cf. Narmadā, No. 354.

### 309. Manmathesā

Ti. According to Nārada, there are two tīrthas of this name under Narmadā.<sup>4</sup> Cf. Narmadā, No. 354.

### 310. Manoharakhaṇḍa

Ti. While the *Matsya*, *Kūrma* and *Padma* refer to a tīrtha called Manohara under Narmadā, Nārada locates Manoharakhaṇḍa under Vṛndāvana.<sup>5</sup> Cf. Vṛndāvana, No. 606.

### 311. Manohari

R. Nārada identifies it as one of the seven rivers known as Saptasārasvata, situated under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

### 312. Manojaya

Ti. It is referred to in the *MBh.* and the *Padma*. Nārada places it under Kurukṣetra.<sup>7</sup> Cf. Kurukṣetra, No. 273.

### 313. Manthokuṇḍa

Ti. It is an auspicious tīrtha for *tarpaṇa* and *śrāddha* under Gayā, according to Nārada.<sup>8</sup> Cf. Gayā, No. 152.

1. N, II. 49.44.

2. GD, p. 125.

3. N, II. 77. 8.

4. N, II. 77. 20-23.

5. M, 194. 7; K, II. 42.20; P, I. 21.7; HD, IV. p. 780; N, II. 80.73.

6. N, II. 65. 100-101.

7. Mbh(B), Vana, 83.93=Mbh, III. 81.78; P, I. 26.87; HD, IV. p. 780; N, II. 65.80.

8. N, II. 47. 32-33.



**314. Manūnām āśrama**

H. Nārada refers to it under Puṣkara.<sup>1</sup> Cf. Puṣkara, No. 408.

**315. Mānuṣa**

Ti. The *Vāmana*, *Padma* and the *Nārada* place it under Kurukṣetra. Nārada states that the great river Āpagā is situated a Krośa away from the Mānuṣatīrtha.<sup>2</sup> Cf. Kurukṣetra, No. 273.

**316. Mārkaṇḍeyahrada**

Lk. While the *Liṅga* locates it under Vārāṇasī, Nārada refers to it under Kāśī. It is placed to under Puruṣottama by the *Nārada* and *Brahma*. This is very important for bath and tarpaṇa.<sup>3</sup> Cf. Kāśī, No. 242 and Puruṣottama, No. 407.

**317. Māruteśa**

Ti. A tīrtha named Mārutālayam is placed under Narmadā by the *Matsya Purāṇa*. According to Nārada, there are two tīrthas by the name Māruteśa under Narmadā itself.<sup>4</sup> Cf. Narmadā, No. 354.

**318. Mataṅga-pada**

Ti. The *Vāyu* and the *Nārada* place it under Gayā.<sup>5</sup> Cf. Gayā, No. 152.

**319. Mataṅgavāpī**

Lk. The *Viṣṇu Dharma Sūtra*, *Vāyu*, *Agni* and the *Nārada* refer to it under Gayā. The *Vāyu* locates it under Kośalā also and the *Brahmāṇḍa* under Kailāsa.<sup>6</sup> The Mataṅgavāpī seems to be the same as Mātaṅgavāpī, located by Dey in Mātaṅga-āśrama, same as Gandhahastī stāpa, Bakraur on the Phalgu, opposite to Buddha-Gayā.<sup>7</sup> Cf. Gayā, No. 152.

1. N, II. 71. 18.

2. Vām, 35. 50-56; P, I. 26. 60-63; HD, IV. p. 780; N, II. 65. 55-57.

3. L, q. by T. K. p. 67; N, II. 50.6; 55. 13-22; B, 56. 73; HD, IV. p. 780.

4. H, 191. 86-88; PI, II. p. 693; N, II. 77. 21-23.

5. Vā, 108.25; HD, IV. p. 780; N, II. 44.57.

6. VDS, 85.38; Vā, III. 23-24; Ag, 115.34; N, II. 45.100-102; Vā, 77.36; Br, III. 13.36; HD, IV. p. 781.

7. GD, pp. 60, 127.

### 320. Mathurā

Cy. This city is referred to in Jaimini's *Pūrva-mīmāṃsā-sūtra* (I. 3.21) and described in the *MBh.* and *Rāmāyaṇa*. The *Mahābhāṣya* of Patañjali mentions it several times.<sup>1</sup> It is mentioned in the Purāṇa like *Vāyu*, *Viṣṇu*, *Agni*, *Varāha* and *Padma*.<sup>2</sup> The *Viṣṇu*, *Bhāgavata*, *Varāha* and *Nārada* devote a number of verses for describing the greatness of Mathurā, Vṛndāvana, etc.<sup>3</sup> According to the *Varāha*, it is a famous Viṣṇukṣetra and the birth place of Lord Kṛṣṇa. The *Varāha* and *Nārada* Purāṇas mention 12 holy forests near Mathurā, viz., Madhu, Tāla, Kumuda, Kāmya, Bahula, Bhadra, Khādira, Mahāvana, Lohajaṅgha, Bilva, Bhāṇḍira and Vṛndāvana.<sup>4</sup> According to Nārada, Mathurāmaṇḍala (the tract round about Mathurā) is of 20 yojanas and the Mathurāpurī is in the midst of it. Nārada enumerates the auspicious tīrthas under Mathurā like Ananta, Asikuṇḍaka, Bodhinī, Cakra, Catuṣśāmurika, Daśāśvamedha, Dhārāyatana, Dhruva, Ganeśitā, Ghaṇṭābharaṇaka, Kanakhala, Koṭi, Kṛṣṇa-Gaṅgā, Kubjā, Lohajaṅgha, Mokṣa, Nāga, Nava, Paṭusvāmi, Prācisarasvatī, Ṛṣi, Rāma, Saṁsāramokṣaṇa, Saṁyamana, Soma, Tinduka, Vighnarāja-tīrtha, Vimāla, Vimukta and Viśrānti. Besides, there are gods like Gokarṇa, Varāhamūrti and Nārāyaṇamūrti. According to Law, Mathurā is included in the Agra division of U. P.<sup>5</sup>

### 321. Mātṛtīrtha

Tī. The *MBh.*, *Padma* and the *Nārada* place it under Kurukṣetra. The *Kūrma* locates it under Narmadā, but Nārada refers to seven tīrthas of this name under Narmadā itself. The *Brahma* locates this tīrtha under Godāvari.<sup>6</sup> Cf. Kurukṣetra, No. 273 and Narmadā, No. 354.

1. JBS, I. 3.21; Mbh (B), Ādi, 221.46=Mbh, I. 213.42; Rām, Uttara, 70.6-9; Pat, Vol. I. p. 192 on Pāṇ, I.2.1; HD, IV. pp. 687-688.
2. Vā, 99.383; CHVP, p. 303; Vi, V.6.28-40; Ag, 11.8-9; Var, 152.8, 11; P, Ādi, 29.46-47; HD, IV. pp. 689-691.
3. Vi, V-VI; Bh, X; Var, Chaps. 152-178; N, II.79-80; HD, IV. p. 690.
4. Var, 152.8, 11; Chs. 153 and 161. 6-10; N, II.79.10-18; HD, IV. p. 690.
5. N, II. 78; HGAI, p. 107.
6. Mbh (B), Vana, 83.58=Mbh, III. 81.47; P, I. 26.54; N, II. 65.52; K, II. 41.40; N, II. 77.25; B, 112.1; HD, IV. p. 781.



**322. Mātsya**

Ti. A river by name Matsyanadī is referred to in the *Matsya*. Nārada locates it under Badarī and adds that the Vedas lie there in the waters of Mātsyatīrtha. According to Dey, Matsyatīrtha is a small lake in Mysore near the river Tuṅga-bhadra.<sup>1</sup> Cf. Badarī, No 45.

**323. Matsyodarī**

R. While the *Liṅga* and *Skanda* place it under Vārāṇasī, Nārada refers to it under Kāśī and compares with the Suṣumnā nādī, the most auspicious river. Matsyodarī is one of the three auspicious rivers under Kāśī.<sup>2</sup> Cf. Kāśī, No. 242.

**324. Māyā**

Cy. The Gaṇapāṭha (IV. 2.97) of Pāṇini mentions Māyā. The *Vāyu*, *Brahmaṇḍa*, *Skanda*, *Garuḍa* and *Nārada* refer to Māyāpurī. It is one of the seven auspicious cities like Ayodhyā, Mathurā, etc. Hiouen Thsang mentions it as Moyulo (Māyurs). It is the same as Gaṅgādvāra and Haridvāra.<sup>3</sup>

**325. Meru**

M. Parāśara, an astronomer, describes Meru as a golden mountain, "84000 yojanas high and sixteen below and thrice as much in length and width, which is called Svarga."<sup>4</sup> It is referred to in the *Vāyu*, *Mārkaṇḍeya* and *Kūrma*.<sup>5</sup> According to Nārada, it is a mountain, where Brahmasabhā meets.<sup>6</sup> It is known as Hemādri, Svarṇācala, etc., and is identical with the Rudra Himālaya in Garhwal, where Gaṅgā takes its rise.<sup>7</sup>

**326. Meru**

Ti. Nārada refers to a *tīrtha* named Meru under Badarī, where the worship of Dhanurdhara is considered auspicious.<sup>8</sup> Cf. Badarī, No. 45.

1. M, 22.49; HD, IV. p. 781; N, II. 67.51; GD, p. 129.
2. L, q. by T. K. pp. 58-59; SK, IV. 33.120; IV. 73.155; HD, IV. p. 781; N, II. 48.23; 50. 28-30.
3. Pān, IV. 2.97; Vā, 104.75; Br, IV. 40.91; G, 1.81; N, I. 27.35; AG, pp. 351-354; HD, IV. pp. 678, 781.
4. Parāśara, q. by Utpala on Brs, I. 11; HD, IV. pp. 168-169.
5. Vā, 1.23; Mār, Vaṅgavāsī edition, p. 240; CHVP, pp. 303 ff; HGAI, p. 111.
6. N, I. 2.6.
7. HGAI, p. 111.
8. N, II. 67.69.

**327. Miśraka**

Tī. The *Gaṇapāṭha* (VI. 3.117) of Pāṇini refers to a *Miśra-kavana*, which may be identified with the *Miśraka tīrtha*. The *MBh*, the *Padma* and the *Nārada* place it under *Kurukṣetra*.<sup>1</sup> Cf. *Kurukṣetra*, No. 273.

**328. Mithilā**

Cy. The *Vāyu*, *Viṣṇu* and *Brahmāṇḍa* say that *Mithilā* was named after *Mithi* and the kings were called *Maithilas*. The *Maithilas* were generally experts in the knowledge of *ātman* according to the *Bhāgavata*.<sup>2</sup> *Nārada* refers to it.<sup>3</sup>

According to *Rhys Davids* *Mithilā* was situated about 30 miles north-west of *Vaiśālī*. It is said that *Buddha* stayed at *Mithilā* and preached there the *Makhādeva* and *Brahmāyusuttas*.<sup>4</sup> *Dey* identifies *Mithilā* with (i) *Tirhut* and (ii) *Janakpur*.<sup>5</sup>

**329. Mokṣa**

Tī. The *Varāha* and the *Nārada* locate it under *Mathurā* to the south of *Rṣitīrtha*. Again, *Nārada* places it under *Prabhāsa*.<sup>6</sup> Cf. *Mathurā*, N. 320 and *Prabhāsa*, No. 390.

**330. Mṛgikuṇḍa**

Tī. According to *Nārada*, it is under *Prabhāsa* in *Vastrāpatha kṣetra*.<sup>7</sup> Cf. *Prabhāsa*, No. 390 and *Vastrāpatha*, No. 574.

**331. Mudita**

Tī. The *Vāyu* refers to a river called *Muditā*, in *Plakṣadvīpa*. According to *Nārada*, *Muditatīrtha* is under *Kurukṣetra*.<sup>8</sup> Cf. *Kurukṣetra*, No. 273.

**332. Muṇḍapṛṣṭha**

Mt. The *Vāyu*, *Brahmāṇḍa*, *Kūrma*, *Agni* and the *Nārada* refer to it under *Gayā* near the *Phalgu* river. It was here that

1. Pāṇ, VI. 3.117; Mbh (B), Vana, 83.91-92 = Mbh, III. 81.76-77; P, I. 26. 85-86; HD, IV, p. 781; N, II. 65. 79.
2. Vā, 89.6; Vi, IV. 5.14; Br, III. 64.6; Bh, IX. 13.27; HGAI, pp. 236-239.
3. N, I. 79.12.
4. HGAI, pp. 236, 238.
5. GD, p. 130.
6. Var, 152. 61; HD, IV. p. 782; N, II. 79.32; 70.70.
7. N, II. 70. 86.
8. Vā, 49. 1-28; CHVP, pp. 308, 314; N, II. 65. 86.



Lord Mahādeva practised severe penance for a number of years.<sup>1</sup> Dey identifies it with that portion of the Brahmayoni hill in Gayā, which contains the Viṣṇupada temple.<sup>2</sup> Kane also says that "it is no other than the hill on which there is Viṣṇupada, the very centre of Gayāyātrā". There is also another Muṇḍapṛṣṭha mentioned in the *Nīlamata Purāna* which Kane identifies with a hill in Kashmir. Cf. Gayā, No. 152.

### 333. Muñjavaṭa

Tī. The *MBh.* and the *Padma* refer to it under Gaṅgā, but according to Nārada, it is an auspicious place for Śūli (Śiva) worship under Kurukṣetra.<sup>4</sup> Cf. Kurukṣetra, No. 273.

### 334. Muniśa

Tī. Nārada places it under Narmadā.<sup>5</sup> Cf. Narmadā, No. 354.

### 335. Nābhi

Tī. It is an auspicious place under Gayā for offering piṇḍa.<sup>6</sup> Cf. Gayā, No. 152.

### 336. Nādeśvara

Tī. The *Līṅga* refers to it under Vārāṇasī. According to Nārada, it is a Mahākṣetra, situated on Himavat, where Bhagīratha practised tapas. Kane states that Nādeśvara is "probably same as Bindusaras".<sup>7</sup>

### 337. Nāga

Tī. The *MBh.* mentions it. The *Matsya*, *Kūrma* and *Padma* refer to it under Vārāṇasī, and the *Varāha* and *Nārada* locate it under Mathurā. Nārada places it particularly to the north of Dhārāyatana in Mathurā. While the *Padma* places it under Tripuṣkara, Nārada locates it under Kurukṣetra, Puṣkara and Narmadā.

1. Vā, 77. 102-103; Br, III, 13. 110-111; K, II. 37. 39-40; Ag, 115. 22; N, II. 44. 60; 45. 96; HD, IV. p. 782.
2. GD, p. 134.
3. Nmp, 1247-1254; HD, IV. p. 782.
4. Mbh (B), Vana, 85.67 = Interpolation, ref. Mbh, III. footnote No. 446, under III. 83.63; p. 305; P, I. 39.63; HD, IV. p. 782; N, II. 65.36.
5. N, II. 77. 18.
6. N, II. 47.82; HD, IV. p. 783.
7. L, q. by T. K. p. 127; N, I. 16.46; HD, IV. p. 783.

The *Brahma* refers to it under *Godāvārī*.<sup>1</sup> Cf. *Mathurā*, No. 320, *Kurukṣetra*, No. 273, *Puṣkara*, No. 408 and *Narmadā*, No. 354.

### 338. Nāgahrada

Lk. According to Nārada, it is auspicious for *śrāddha* under *Kurukṣetra*.<sup>2</sup> Cf. *Kurukṣetra*, No. 273.

### 338. Nāgakūṭa

Ti. According to the *Vāyu* and *Nārada*, it is included under *Gayāśīras*.<sup>3</sup>

### 340. Nāgarāja-tirtha

Ti. The *Vāyu* refers to a *tirtha* named 'Nāgarāḥtīrthan' fit for *śrāddha*. According to Nārada, the Nāgarājatīrtha is in *Gaṅgādvāra*.<sup>4</sup> Cf. *Gaṅgādvāra*, No 141.

### 341. Naimiṣa

Ti. The expressions *Naimiṣyā*, *Naimiṣīya* and *Naimiṣīyānām* occur in the *Kāthaka Samhitā*, *Pañcaviṃśa Brāhmaṇa* and *Kauṣītaki Brāhmaṇa* respectively. The *MBh.*, *Vāyu* and *Brahmaṇḍa* place *Naimiṣa* on *Gomatī*. According to the *Matsya*, *Naimiṣa* is the most holy on the earth, and according to the *Kūrma*, it is very dear to *Mahādeva*.<sup>5</sup> Nārada refers to *Naimiṣa* as a *tirtha* under *Prayāga*, as a *dhārā* (fountain) under *Badarī*, and as a *kuṇḍa* (pool) under *Kurukṣetra*.<sup>6</sup> Dey identifies the *Naimiṣāraṇya* with the *Nimkhāravana* or *Nimsar*, very near the *Nimsar* station of the *Oudh* and *Rohilkhand* Railway, and 20 miles from *Sitapur* and 45 miles to the north-west of *Lucknow*.<sup>7</sup> Cf. *Prayāga*, No. 397, *Badarī*, No. 45 and *Kurukṣetra*, No. 273.

1. Mbh (B), Vana, 84.33 = Mbh, III. 82.29; M, 22.33; K, I. 35.7; P, I. 38.33; Var, 154.14; N, II. 79. 38-39; P, V. 26.51; N, II. 65.23; 71.23; 77.17; B, 111. 1; HD, IV. p. 783.
2. N, II. 65. 70-71.
3. Vā, 111. 22; N, II. 45.95; HD, IV. p. 783.
4. Vā, 77.89; PI, II. p. 219; N, II. 66.36.
5. KS, X.6; Pañ, Br, 25.6, 4; Kau. Br, 26.5; Mbh(B), Vana, 87. 5.7 = Mbh, III. 85. 4-5; Vā, 2.9; Br, I. 2.9; M, 109. 3; K, II. 43. 1-16; HD, IV. p. 783.
6. N, II. 63.48; 67.57-58; 65.97.
7. GD, p. 135.



**342. Nanda**

Tī. Nārada refers to it along with a group of 500 tīrthas under Narmadā. Again, Nārada locates two tīrthas of this name also under Narmadā<sup>1</sup>. Cf. Narmadā, No. 354.

**343. Nandā**

R. The *MBh.* places it near Homakūṭa and the *Bhāgavata* near Kailāsa and Saugandhikavana<sup>2</sup>. According to Nārada, it is situated under Puṣkara. It is known as Sarasvatī also<sup>3</sup>. Dey identifies it with (i) a portion of the river Sarasvatī, (ii) the river Mahānandā, to the east of the river Kusi, (iii) the Mandākinī, a small river in Garwal and (iv) the river Godāvārī<sup>4</sup>. Cf. Puṣkara, No 408.

**344. Nandigrāma**

Pl. It is referred to in the *MBh.*, *Rāmāyaṇa* and *Bhāgavata*. Bharata is said to have resided here and guarded the kingdom during the exile of his brother Rāma. Nārada places it under Vṛndāvana near the river Yamunā and Vṛndātapovana. It is the Nundagaon in Ondh about 8 miles to the south of Faizabad<sup>5</sup>. Cf. Vṛndāvana, No. 606.

**345. Nandi-tīrtha**

Tī. The *Matsya*, *Kūrma*, *Padma* and *Nārada* place it under Narmadā. Nārada refers to a crore and eight tīrthas there.<sup>6</sup> Cf. Narmadā, No 354.

**346. Nāradakuṇḍa**

Tī. While the *Varāha* refers to it under Lohārgala, Nārada places it under Badarī. It is from this tīrtha that Brahmā and other gods raised the image of Hari and consecrated it.<sup>7</sup> Cf. Badarī. No. 45.

1. N, II. 77.13; 20-23.

2. Mbh (B), Vana, 110.1 = Mbh, III. 109.1; Bh, IV. 6.24; HD, IV. p. 784.

3. N, I. 71.13.

4. GD, p. 138.

5. Mbh (B), Vana, 277.39 = Mbh, III. 261.38; Rām, II. 115-22; Bh, IX. 10.36; HD, IV. p. 784; N, II. 80.8, 75; GD, p. 138.

6. M, 191. 37; K, II.41.90; P, 18.37; HD, IV. p. 784; N, II. 77.16.

7. Var, 151. 37; HD, IV. p. 784; N, II. 67.12, 36-37.

**347. Nāradi Śilā**

Ti. Nārada refers to it under Badarī. Nārada performed tapas here on account of which the rock became popular by this name. It is said that Lord Hari occupies this place permanently.<sup>1</sup> Cf. Badarī, No. 45.

**348. Naraka**

Ti. It is referred to in the *MBh.* (some MSS read Naraka and others Anaraka). The *Padma* locates it under Narmadā. This Dharmarāja's tīrtha is placed under Prayāga on the west bank of Yamunā by Nārada.<sup>2</sup> Cf. Prayāga, No. 397.

**349. Naranārāyaṇa-Śilā**

Ti According to Nārada, the Naranārāyaṇa-Śilā is the fifth slab situated on the banks of Vahnikuṇḍa in Badarī.<sup>3</sup> Cf. Badarī, No. 45.

**350. Naranārāyaṇāśrama**

H. According to the *MBh.* and the *Bhāgavata* this may be identified with Badarī. Nārada refers to it.<sup>4</sup>

**351. Nārasimha**

Ti. Nārada refers to Nārasimha under Gayā. Again a Śilā (slab) of this name is placed under Badarī. It is said that after killing Hiranyakaśipu, Caturbhuja (Nṛsimha) turned into a slab.<sup>5</sup> Cf. Gayā, No. 152 and Badarī, No. 45.

**352. Nārāyaṇa**

Ti The *Padma* refers to it under Vārāṇasī, the Nārada under Prabhāsa, and the *Brahma* under Godāvarī.<sup>6</sup> Cf. Prabhāsa, No. 390.

1. N, II. 67, 11-12.

2. Mbh (B), Vana. 83. 168 = Mbh, III. 81.146 here the term is as Anaraka; P, I. 18.36; 20.1-2; HD, IV. p. 784; N, II. 63.162.

3. N, II. 67. 29-30.

4. Mbh (B), Vana, 156.14 = Interpolation, ref. Mbh, III. Concordance p. XL; Bh, IX. 3.36; HD, IV. p. 785; N, I. 38.56.

5. N, II. 46.46; 67. 25-28.

6. P, I. 37.5; N, II. 70.81; B, 167. 1, 33; HD, IV. p. 785.



**353. Nārāyaṇaḡṛha**

Ti. According to Nārada, it is under Prabhāsa.<sup>1</sup> Cf Prabhāsa, No. 390.

**354. Narmadā**

R. There is no reference to Narmadā available in the Vedic literature. This river is described in the *MBh.* and Purāṇas like *Vāyu*, *Viṣṇu*, *Matsya*, *Kūrma*, *Padma* and *Nāradya*.<sup>2</sup> According to the *Amarkośa*, its another name is Revā, but the *Bhāgavata* and *Vāmana* enumerate them separately. Further, the *Vāmana* says that the Revā springs from Vindhya and Narmadā from Rkṣapāda,<sup>3</sup> Nārada deals with the greatness of this river. He says that there are 400 principal tīrthas on both banks of the Narmadā, but from Amarakāṅṭaka three crores and half. There are the tīrthas sacred to all deities like Śiva, Viṣṇu, Śakti and Brahmā.<sup>4</sup>

Holy tīrthas on Narmadā are : Agni, Akrūreśa, Amarakāṅṭaka, Aṅgāragartā, Aṅgārakeśvara, Apsareśa, Aśokavanikā, Aśokeśa, Ayoni, Bhārabhūti, Bhārgava, Bhīṣmeśa, Bṛḡgukṣetra, Brahma, Daiva, Dārukeśa, Daśāśvamedha, Devagrāma, Dhautapāpa, Dīpakeśvara, Dvādaśārka, Eraṇḍisaṅgama, Gautama, Ghaṭeśvara, Gopeśa, Guha, Indriya, Jaṅgaleśa, Kapila, Kapilāsaṅgama, Karañjā-Saṅgama, Karañjeśa, Kedāra, Kokila, Kṣetrapāla-tīrtha, Kubjā, Lukeśa, Māhiṣmatī, Māṇḍavya, Maṇmadī-Saṅgama, Manmatheśa, Māruteśa, Mātṛ-tīrtha, Munīśa, Nāga, Nanda, Nandi-tīrtha, Omkāra, Prāśara, Pippaleśa, Pitṛ, Raudrī, Rauhiṇa, Revā, Revābdhisāṅgama, Rṇamukti, Romakeśa, Sahasrayajña, Sārasvata, Sarasvatī, Siddha, Stabaka, Śukla, Śuktaka, Śulabheda, Svarṇa, Ulūka, Uttareśa, Vaidyanātha, Vārīśa, Vāyusaṅga, Vidhu-tīrtha, Vimalēśa, Vimalēśvara, Viṣṇu, Vyāsa, Yameśa and Yodhaneśa<sup>5</sup>.

This river rises in the Amarakāṅṭaka mountain, and is the most important river of Central and Western India, which, running,

1. N, II. 70.71.

2. Mbh (B), Vana, 188. 103; 22.24; 89.1-3 = Mbh, III. 186.94; 212.23; 87. 1.3; Vā, 77.32; Vi, IV. 3-12.13; M, Chs. 186-194; K, Uttara, Chs. 40-42; P, Ādi, Chs. 13-23; N, II. 77; HD, IV. pp. 703-705.

3. Bh, V. 19.18; Vām, 13.25; 29-30; HD, IV. p. 704.

4. N, II. 77.2-4; 24-25.

5. N, II. 77.

through Indore, flows past Revākaṅṭha of Bombay and meets the sea at Broach.<sup>1</sup>

### 355. Nava

Ti. Nārada locates it under Mathurā to the north of Asikuṅḍa. Saṁyamanatīrtha is situated to the north of this Nava-tīrtha<sup>2</sup>. Cf Mathurā, No. 320.

### 356. Nilagaṅgā

R. Nārada places it under Avantī. According to the *Brahma*, it rises in Nilaparvata and is under Godāvartī<sup>3</sup>. Cf Avantī, No. 39.

### 357. Nilaparvata

Mt. The *MBh* and the *Nārada* place it near Haridvāra. The *Skanda* and *Padma* mention it as the mount on which Puruṣottama shrine stands<sup>4</sup>. Dey identifies it with (i) Nīlgiri or Nīlācal, a low range of Sand-hills in the district of Puri in Orissa on which the temple of Jagannātha is situated, (ii) a hill near Gauhati in Assam, (iii) the Nīlgiri hill in the Madras State, (iv) the Haridwar-hills called Caṅḍi-pāhāḍ situated on the northern side of the Gaṅgā called here Nīladhārā between Haridwar and Kankhala, and (v) on the north of Meru, kuen-lun range in Tibet<sup>5</sup>. The fourth identification made by Dey fits in with the description of Nilaparvata found in the *Nāradiya*. Cf Gaṅgādvāra, No 141.

### 358. Nṛsimha-tīrtha

Ti. According to Nārada, it is under Puṣkara<sup>6</sup>. Cf Puṣkara, No 408.

### 359. Nyaṅkumatī

Ti. Nārada places it under Prabhāsa. Worship of Siddheśvara at this place is considered very auspicious.<sup>7</sup>. Cf Prabhāsa, No. 390.

1. HGAI, pp. 36-37.

2. N, II. 79.36-37.

3. N, II. 78.16; B, 80.4; HD, IV. p.785.

4. Mbh (B), Anu, 25.13 = Mbh, XIII. 26.12; N, II 40.79; Sk, q. by T. P. p. 562; P, IV. 17-23, 35; HD, IV. pp. 785-786.

5. GD, p. 141.

6. N, II. 71.43.

7. N, II 70.46.



**360. Omkāra**

Ti. 'Omkāra Māndhātā' is referred to in the *Matsya*, *Skanda* and *Padma*. 'Omkāra' is one of the five Guhyaliṅgas in Vārāṇasī according to the *Kūrma*, *Līṅga* and *Padma Purāṇas*.<sup>1</sup> Nārada places the Omkāra-tīrtha near Amaraṅgaṭaka under Narmadā. It is said that there is a group of 3½ crores of tīrthas in two Krośas near Omkāra. It is placed in Vārāṇasī under Kāśī near Timicāṅ-ḍeśvara and Śaṅkukaṅga.<sup>2</sup> Kane identifies Omkāra with (i) one of the five guhya liṅgas in Vārāṇasī, and (ii) Omkāra Māndhātā, one of the 12 jyotirliṅgas on an island in Narmadā about 32 miles north-west of Khandwa. According to Pargiter, Māhiṣmatī is identified with Omkāra Māndhātā (an island), but Haldar and others take it to be Maheśvara.<sup>3</sup> Here the description of Omkāratīrtha referred to under Narmadā by Nārada fits in with the identification made by Pargiter, while Kane's identifications are applicable to the tīrthas under Vārāṇasī and Narmadā. Cf. Narmadā, No. 354 and Kāśī, No. 242.

**361. Pāda**

Ti. According to Nārada, it is very auspicious for śrāddha and is situated under Gayā.<sup>4</sup> Cf. Gayā, No. 152.

**362. Pādāṅkita**

Ti. Nārada places it under Gayā as a place fit for śrāddha.<sup>5</sup> Cf. Gayā, No. 152.

**363. Paitāmaha**

Ti. While the *Matsya* and *Kūrma* refer to it under Narmadā, Nārada locates it under Puṣkara. Nārada adds that it is a tīrtha which had come from Antarikṣa.<sup>6</sup> Cf. Puṣkara, No. 408.

**364. Pañcanada**

Ti. In the Vedic age the five rivers, viz., Sutudri, Vipāś, Paruṣṇī, Asiknī and Vitastā were together known by this name, and in the modern age they are respectively called as Sutlej, Bias,

1. M, 22, 27; SK, I. 1.17.209; P, II. 92.52; K, I. 32. 1-11; L, I. 92. 137; P, I. 34. 1-4; HD, IV. p. 786.

2. N, II. 48.20; 77.4.

3. HD, IV. pp. 786, 777; Cf. also GD, p. 142.

4. N, II. 44. 59.

5. N, II. 47. 21-22.

6. M, 194. 4-5; K, II. 42.18; HD, IV. p. 787; N, II. 71.33.

Rāvī, Chenab and Jhelum situated in the Punjab.<sup>1</sup> According to the *MBh.* and *Agni*, the five rivers are Śatadru, Vipāśā, Irāvati, Candrabhāgā and Vitastā.<sup>2</sup> The *Vāyu*, *Kūrma*, *Vāmana* and *Padma* refer to these rivers.<sup>3</sup> According to the *Līṅga*, the five rivers of Japyeśvara collectively called Pañcanada are Jātodaka, Trisrota, Vṛṣadvanī, Svarṇodaka, and Jambunadī. In the *Viṣṇu Saṁhitā* the confluence of five rivers in the Deccan is collectively called the Dakṣiṇa Pañcanada. The rivers are the Kṛṣṇā, Veṇā, Tuṅgā, Bhadrā and Koṇā in Deccan.<sup>4</sup> According to Nārada, these rivers are Kiraṇā, Dhūtapāpā, Sarasvatī, Gaṅgā and Yamunā situated under Kāśī. Further, it is said that this tīrtha is very auspicious for śrāddha and Pitṛtarpaṇa. The worship of Maṅgalā Gaurī here provides the person with issues. It is known as Dharmanada, Dhūtapātaka, Bindutīrtha and Pañcanada respectively in the four ages, Kṛta, Tretā, Dvāpara and Kali. The Pañcanada tīrtha is referred to under Kurukṣetra. It is said that once Hara (Śiva) made a terrific sound five times to frighten the demons here, due to which this tīrtha became popular as Pañcanada.<sup>5</sup> According to Dey, Pañcanada may be identified with (i) the Punjab, (ii) a place of pilgrimage in Kurukṣetra, (iii) the five rivers of Japyeśvara, and (iv) the confluence of five rivers in the Deccan.<sup>6</sup> The second identification of Pañcanada by Dey fits in with the description of Pañcanada referred to under Kurukṣetra. However, from the description of Nārada it is clear that he does not refer to the Dakṣiṇa Pañcanada, for he fixes it under Kāśī and Kurukṣetra.\* Cf. Kāśī, No. 242 and Kurukṣetra, No. 273.

### 365. Pañcasrotaḥ Sarasvatī

Tī. According to Nārada, it is situated in the Puṣkarāraṇya, under Puṣkara. The sages have made here many tīrthas.<sup>7</sup> Cf. Puṣkara, No. 408.

1. HD, IV. p. 787.

2. GD, p. 145.

3. Vā, 77.56; Vām, 34.26; K, II. 44.1-2; P, I. 24.31; HD, IV. p. 787.

4. GD, pp. 145-146.

5. N, II. 51. 15-36; 65. 25-26; HD, IV. p. 636.

6. GD, pp. 145-146.

\* Tiruvayyāru (=The sacred place of five rivers, Kāverī and its four branches), seven miles from Tanjavūr in Tamilnadu is known as Pañcadakṣetra—Ed.

7. N, II. 71.34.



**366. Pañcatīrtha**

Tī. According to the *Brahmāṇḍa*, it is in Kāñcī and according to Nārada, it is under Gayā.<sup>1</sup> Dey mentions that it is a collective name given to five pools or basins of water, situated between two hills on the west of Haridvāra named as Amṛtakuṇḍa, Taptakuṇḍa, Sītakuṇḍa, Rāmakuṇḍa and Sūryakuṇḍa. Dey identifies it also with a place of pilgrimage in the Madras State.<sup>2</sup> But these identifications do not suit the description of the Pañcatīrtha given by Nārada, for he locates it under Gayā. Cf. Gayā, No. 152.

**367. Pañcavaṭa**

Tī. The *Vāmana* and *Nārada* place it under Kurukṣetra. It is an auspicious place for the worship of Yogamūrtidhara Śiva. Kane says that it may be probably the same as Pañcavaṭī, referred to in the *MBh.*, Vana, 83.162 = *Mbh.*, III. 81.141<sup>3</sup>. Cf. Kurukṣetra, No. 273.

**368. Pañcavaṭī**

F. The *MBh.* refers to it. It is placed on the Godāvārī by the *Rāmāyaṇa*, *Agni* and the *Nārada*<sup>4</sup>.

**369. Pāṇḍukūpa**

Tī. According to the *Brahmāṇḍa*, it is a place fit for śrāddha near the sea. Nārada gives it as an auspicious tīrtha for Pāṇḍaveśvara worship, under Prabhāsa<sup>5</sup>. Cf. Prabhāsa, No. 390.

**370. Pāṇḍuśilā**

Tī. This is on the slope of the Himālayas and is the playground of Skanda according to the *Vāyu*. Nārada locates it under Gayā<sup>6</sup>. Cf. Gayā, No. 152.

**371. Pāṇikhāta**

Tī. Nārada places it under Kurukṣetra. The *MBh.* refers to a tīrtha named Pāṇikhāta. The *Padma* refers to Pāṇikhyāta<sup>7</sup>. Cf. Kurukṣetra, No. 273.

1. Br, IV. 40. 59-61; HD, IV. p. 788; N, II, 54.93.
2. GD, p. 147.
3. Vām, 41.11; P, I. 27.50; HD, IV. p. 788; N, II. 65.108-109.
4. *Mbh(B)*, Vana, 83.162 = *Mbh.*, III. 81.141—here the term is Pañcavaṭa; some MSS read Pañcavaṭī also; Rām, III. 21.19-20; 13.13; Ag, 7. 2-3; N, II. 75.30; 72.33; HD, IV. pp. 710, 788.
5. Br, III. 13.37; HD, IV. p. 788; N, II. 70.31.
6. Vā, 41.42; 112.44; Pl, p. 311; N, II. 47.25.
7. N, II. 65.78; *Mbh(B)*, Vana, 83.89 = *Mbh.*, III. 81.75; P, I. 26.84; HD, IV. P. 788.

**372. Pañkajavana**

F. The *Vāyu* and *Nārada* place it under *Gayā*<sup>1</sup>. Cf. *Gayā*, No. 152.

**373. Pāpavināśana**

Ti. The *Padma* refers to a *tīrtha* called *Pāpapaṇāśana* on the *Yamunā*. According to *Nārada*, *Pāpavināśana* *tīrtha* is under *Setu*. *Dey* mentions *Pāpanāśam*, the cataract in *Tirunelveli* in the south in *Tamilnadu* visited by *Chaitanya*<sup>2</sup>. Cf. *Setu*, No. 477.

**374. Paramaka**

Ti. According to *Nārada*, it is under *Gaṅgādvāra*. Here is the hermitage of the *Saptarṣis*<sup>3</sup>. Cf. *Gaṅgādvāra*, No. 141.

**375. Parāśara**

Ti. *Nārada* refers to two *tīrthas* by this name under *Narmadā*<sup>4</sup>. Cf. *Narmadā*, No. 354.

**376. Pāriplava**

Ti. While the *MBh.*, *Vāmana* and *Padma* place it under *Sarasvatī*, *Nārada* locates it under *Kurukṣetra*<sup>5</sup>. Cf. *Kurukṣetra*, No. 273.

**377. Pārvatī-tīrtha**

Ti. According to the *Vāyu*, this is the same as the river *Nandā*. *Nārada* refers to this *tīrtha* under *Puṣkara*. *Dey* identifies *Pārvatī* with the river *Parba* in the *Kohistan* of the *Jalandhar Doab*, which falls into the river *Bias* a couple of miles above *Bajoura*<sup>6</sup>. Cf. *Puṣkara*, No. 408.

**378. Pāśāṇa**

Mt. According to *Nārada*, this *Parvata* is under *Gayā* and there are some *tīrthas* created by *Brahmā* here. *Dey* identifies *Pāśāṇa* *Parvata* with the *Amran* mountains on the western boundary of *Pishin* (*Pāśāṇa*) valley in southern *Afganistan*<sup>7</sup>. Cf. *Gayā*, No. 152.

1. *Vā*, 112.43; *HD*, IV, p. 788; *N*, II, 44.58.

2. *P*, I, 31.15; *HD*, IV, p. 789; *N*, II, 76.7; *GD*, p. 148.

3. *N*, II, 66.31.

4. *N*, II, 77. 21-23.

5. *MBh*(B), *Vana*, 83.12 = *Mbh*, III, 81.10; *Vām*, 34.17; *P*, I, 26.10; *HD*, IV, p. 789; *N*, II, 65.16.

6. *Vā*, 49.92; *PI*, II, p. 320; *N*, II, 71.44; *GD*, p. 150.

7. *N*, II, 44.18; *GD*, p. 150.



**379. Paṭusvāmi**

Tī. Nārada refers to it under Mathurā as very important to Bhāskara (the Sun).<sup>1</sup> Cf. Mathurā, No. 320.

**380. Pavana-hrada**

Tī. It is referred to in the *MBh.* Nārada places under Kurukṣetra.<sup>2</sup> Cf. Kurukṣetra, No. 273.

**381. Pāyati**

R. According to Nārada, the Rṇamocanakatīrtha is situated on the north bank of this river.<sup>3</sup> Cf. Rṇamocanaka, No. 427.

**382. Phalaki**

F. It is referred to under Kurukṣetra in the *MBh.* Nārada places it as one of the seven vanas under Kurukṣetra itself. Probably this may be the modern Pharal, 17 miles to south-east of Thanesar.<sup>4</sup> Cf. Kurukṣetra, No. 273.

**383. Phalgu**

Tī. The *Vāyu* and *Agni* refer to a river by this name. Nārada refers to this tīrtha, full of roots and fruits under Gayā near the river Kauśiki.<sup>5</sup> Cf. Gayā, No. 152.

**384. Piṅgalā**

R. Nārada places this river under Prabhāsa.<sup>6</sup> Cf. Prabhāsa No. 390.

**385. Pippaleśa**

Tī. The *Matya*, *Padma* and *Nārada* Purāṇas locate it under Narmada. But according to Nārada, there are two tīrthas by this name.<sup>7</sup> Cf. Narmadā, No. 354.

1. N, II. 79.29.

2. Mbh (B), Vana, 83.105 = Mbh, III. 81.88; HD, IV. p. 790; N, II. 65.95.

3. N, II. 63.98.

4. Mbh (B), Vana, 83.86 = Mbh, III. 81.72; HD, IV. 790; N, II. 65. 5; GD, p. 156.

5. Vā, 111. 16; Ag, 115.27; HD, IV. p. 790; N, II. 44.81.

6. N, II. 70.40.

7. M, 190.13; P, I.17.10; HD, IV. p. 791; N, II. 77.22-23.

**386. Piśāca**

Ti. The *Vāyu* and *Brahmāṇḍa* refer to a river named Piśā-cikā. According to Nārada, it is a *tīrtha* under Puṣkara.<sup>1</sup> Cf. Puṣkara, No. 408.

**387. Pitṛ**

Ti. Nārada locates two *tīrthas* named Pitṛ under Narmadā. According to him, Gayā and the Sarasvatikūpa at Kurukṣetra also are known by this name.<sup>2</sup> Cf. Narmadā, No. 354, Gayā, No. 152 and Kurukṣetra, No. 273.

**388. Plakṣa**

Ti. According to the *Vāyu*, it is a sacred tank probably in Kurukṣetra. According to Nārada, it is a *tīrtha* under Kurukṣetra. It is said that the river Sarasvatī has taken its origin from Plakṣa.<sup>3</sup> Cf. Kurukṣetra, No. 273.

**389. Plakṣadvīpa**

I. It is one of the seven *continents*, which form the earth according to the epics and Purāṇas. Nārada refers to it.<sup>4</sup> Cf. Saptadvīpa, No. 459 and 'The Description of the terrestrial globe', *supra*.

**390. Prabhāsa**

Ti. It is described in the *MBh.*, *Kūrma*, *Vāmana*, *Skanda* and *Garuḍa*. It is referred to as a hill near Gayā in the *Vāyu* and *Agni Purāṇas*. It is located under *Vārāṇasī* in the *Kūrma* and *Padma*, on the *Sarasvatī* in the *Skanda* and under *Dvārakā* in the *Varāha*.<sup>5</sup> According to Nārada, it is a *tīrtha* where the *Somanātha* temple is situated. He adds that *Prabhāsa maṇḍala* covers an area of 12 *yojanas*. In the middle part of it there is *Tīrthapīṭhikā* of five *yojanas*. There are several *tīrthas* like *Agni*, *Arkasthala*, *Bhadra-saṅgama*, *Bhikṣu*, *Brahmakunḍa*, *Cakra*, *Camasodbhedaka*, *Dāmo-daragrha*, *Devikā*, *Dunnābila*, *Gaurītapovana*, *Goṣpada*, *Hiraṇyā-*

1. CHVP, p. 313; Br, II.13.30; HD, IV. p. 791; N, II. 71.24.
2. N, II. 77.21-23; 44.4; 65,115.
3. Vā, 91. 31-32; CHVP, p. 296; HD, IV. p. 791; N, II. 64.18.
4. PVS, p. 53; CHVP, pp. 313-314; N, I. 3.44.
5. Mbh (B), Vana, 82.58=Mbh, III. 80.77; K, II, 35. 15-17; Vāmana, 82.29; SK, VII.1.2. 44-53; G, I.4.81; Vā, 108.16; 109.14; Ag, 116.15; K, I.35.16; SK, VII.1.11-14; P, I. 37.15; Var, 149. 29-33; HD, IV. pp. 791-792; HGAI, p. 293.



saṅgama, Hurṅkarakūpa, Jāmbavatī, Kalākuṇḍa, Kardamāla, Koṭīhrada, Kuberasthānaka, Mokṣa, Mrgīkuṇḍa, Nārāyaṇa, Nārāyaṇagrha, Nyaṅkumatī, Pāṇḍukūpa, Piṅgalā, Raivataka, Ṛṣi, Ṛṣitoyanadī, Ṣaṇḍa, Śaṅkhāvarta, Sannihatyā, Sarasvatī, Śaśopāna, Siddhashāna, Sūlasthāna, Svarṇarekhā, Taptakuṇḍodaka, Trilocana, Tritakūpa, Ujayanta, Vastrāpatha, Vidurāśrama, and Yādavasthala. There stay gods like Kedāreśvara and Bhīmeśvara. Many liṅgas exist there. Nārada identifies another tīrtha by this name as one of the five dhārās under Badarī.<sup>1</sup> Dey identifies Prabhāsa with (i) Somnath in Junagar State, Kathiawad, which is also called Devapattana and Berawal, (ii) Pabhosa, now a small village on the top of a hill 32 miles south-west of Allahabad and three miles to the north-west of Kosam Kherāj (Kauśāmbi), visited by Hiouen Thsang, and (iii) a place of pilgrimage in Kurukṣetra on the bank of the Sarasvatī near Camasodbheda. Kane places Prabhāsa in Saurashtra near the sea, where there was a famous temple of Somanātha.<sup>2</sup>

### 391. Prabhāsātri

Tī. Nārada states that the pāda of Pretaśilā is covered by this holy spot. The place where the river Mahānadī meets with this tīrtha in Gayā is considered as auspicious for holy bath.<sup>3</sup> Cf. Gayā, No. 152.

### 392. Prācisarasvatī

R. The *Vāyu* and Nārada place it under Gayā. The *Vāmana* and *Bhāgavata* refer to it.<sup>4</sup> Again, Nārada refers to it under Kurukṣetra, Puṣkara and Mathurā. Kane identifies it with the Sarasvatī.<sup>5</sup> Cf. Gayā, No. 152, Kurukṣetra, No. 273, Puṣkara, No. 408 and Mathurā, No. 320.

### 393. Pradyumna

Tī. Nārada places it under Gayā and says that by performing penance here Smara (Kāmadeva) took birth as Pradyumna, the

1. N, II. 70; 67. 57-58.

2. GD, pp. 157-158; HD, IV. p. 791.

3. N, II. 45. 2-4.

4. Vā, 112.23; N, II. 47.19; Vām, 42.20-23; Bh, VI. 8.40; HD, IV. p. 792.

5. N, II. 65.116; 71.10; 79.42; HD, IV. p. 792.

son of Hari. Dey identifies the Pradyumna-nagara with Pāṇḍuā in the District of Hughly in Bengal.<sup>1</sup> Cf. Gaṅgā, No. 140.

### 394. Prajāpatikṣetra

Ti. The *Matsya*, *Agni* and *Padma* refer to it.<sup>2</sup> According to Nārada, Prajāpatikṣetra is known in the three worlds as the sacred spot of Prajāpati. This Prajāpatikṣetra extends from Prayāga up to the two nāgas Kambala and Aśvatara and the nāga Bahumūlaka.<sup>3</sup> Kane identifies it with Prayāga.<sup>4</sup> Cf. Prayāga, No. 397.

### 395. Pramādārājya

D. Nārada mentions it as a country won over by Dharmāṅgada.<sup>5</sup>

### 396. Pratiṣṭhāna

Ti. The *MBh.* and the Nārada place it near Prayāga. According to Nārada, it is a *well*. The *Vayu* refers to it on the bank of Yamunā and the *Matsya* on the eastern side of the Gaṅgā. Pratiṣṭhāna was identified as the capital of Mahārāṣṭra, in Hiouen Thsang's times. According to the *Jaina Vividhatīrthakalpa*, this town was in Maharashtra, and it became, in course of time, an insignificant village. According to Law, Pratiṣṭhāna (modern Paiṭhān) is on the north bank of Godāvarī in the Aurangabad district of Hyderabad and it is famous in literature as the capital of Śātakarṇi (Sātvāhana or Śālivāhana) and his son Śaktikumāra.<sup>6</sup> Dey identifies it with (i) Bithoor, (ii) Brahmapuri Pratiṣṭhāna, now called Paiṭhān or Pattana or Maṅgila-Pattana or Mungi-Pattana (Mūṅgi-Paiṭhān), the capital of Aśvaka or Maharashtra in the district of Aurangabad, on the north bank of Godāvarī, (iii) Jhusi, opposite to Allahabad, across the Gaṅgā; it is still called Pratiṣṭhāpura and (iv) Pathankot, the capital of Audurvara, the present Gurudāspur.<sup>7</sup> Cf. Prayāga, No. 397.

1. N, II. 40.95-96; GD, p. 158; HD, IV. p. 792.

2. M, 104.5; Ag, 111.5; P, I. 39. 69-70; HD, IV. pp. 792, 599.

3. N, II. 63. 127-128.

4. HD, IV. p. 792.

5. N, II. 10.59.

6. Mbh (B), Vana, 85.76 = Mbh, III. 83.72; N, II 63.91; Vā, 91.50; M, 12.18; 106.30; AG, pp. 553-554; HD, IV. p. 792; HGAI, p. 183.

7. GD, p. 159.



**397. Prayāga**

Tī. The reference to the greatness of the confluence of the Gaṅgā and Yamunā occurs in a Khila verse which is usually placed in the Ṛgveda. It is the holiest of all the places in the world according to the *MBh.* and it is referred to in the *Rāmāyaṇa*.<sup>1</sup> It is a *kṣetra* according to the *Bhāgavata*.<sup>2</sup> Nārada states that the confluence of the Gaṅgā and Yamunā is a holy place in Prayāga. Nārada mentions its extent as five yojanas. There are three crores and ten thousand tīrthas. Prajāpatikṣetra is an important place there. Here Prayāga is an auspicious holy place for performing *śrāddha* and the cutting of hair is considered as very auspicious.<sup>3</sup> Under Prayāga the following tīrthas are enumerated :

Agni, Bhogavatī, Daśāśvamedha, Dhenuka, Gaṅgāsāgara-saṅgama, Gaṅgā-Yamunā-Saṅgama, Go, Hamsapratapana, Kambalāśvataras, Kāmika, Koṭi, Naimiṣa, Naraka, Pratiṣṭhāna, Puṣkara, Ṛṇamocanaka, Sindhusāgara, Urvaśīpulina, Vāsuki-hrada, Vaṭamūla and Veṇī. Nārada locates Prayāgatīrtha under Mathurā also.<sup>4</sup> Kane, Dey and Law identify Prayāga with modern Prayāga. Kane also identifies it with the confluence of the Indus and Vitastā, i. e., Zhelum.<sup>5</sup>

**398. Pretakūpa**

Tī. The *Vāyu* refers to Pretakūpa in Gayā. According to Nārada, it is a tank or well under Gayā.<sup>6</sup> Cf. Gayā, No. 152.

**399. Pretaparvata**

M. The *Vāyu* and *Nārada* place it under Gayā.<sup>7</sup> Cf. Gayā, No. 152.

**400. Pretaśilā**

Tī. The *Vāyu* and *Nārada* place it under Gayā as an auspicious place for Piṇḍadāna. It is a peak 530 feet in height spread over five miles north-west of Gayā.<sup>8</sup> Cf. Gayā, No. 152.

1. RV, IX. 75; Mbh (B), Vana, 85.79-83 = Mbh, III. 83.74-78; Rām, Ayodhyā, 2-5; HGAI, p. 117; HD, IV. pp. 596 ff.

2. Bh, VII. 14.30; HGAI, p. 118.

3. N, II. 63.3; 44, 33, 127-128, 104 ff.

4. N, II. 63; 79.26.

5. HD, IV. pp. 792-793; GD, p. 160; HGAI, p. 118.

6. Vā, 109.15; PI, II. p. 449; N, II. 47.70.

7. Vā, 83.20; HD, IV. p. 793; N, II. 45.60

8. Vā, 110.15; N, II. 45.3-4; Gayā, District Gazetteer, p. 235; HD, IV. p. 793.

**401. Priyādevi-kuṇḍa**

Ti. Nārada refers to it under Kāśī<sup>1</sup>. Cf. Kāśī, No. 242.

**402. Pṛthivi**

Ti. While the *Padma* places it near Pāriplava, Nārada refers to it under Kurukṣetra.<sup>2</sup> Cf. Kurukṣetra, No. 273.

**403. Pulastya-Pulahāśrama**

H. The *Bhāgavata* and *Nārada Purāṇas* place it near Śālagrāma and the *Varāha* places it near the source of the Gaṇḍaki river.<sup>3</sup> Cf. Śālagrāma, No. 446.

**404. Punaḥpunaḥ**

R. The river Punaḥpuna is placed under Gayā by the *Vāyu*, Nārada also locates the river Punaḥpunaḥ under Gayā itself. Kane identifies it with the modern Pūn-Pūn, a river under Gayā.<sup>4</sup> According to Dey it is the river Punpun, a tributary of Gaṅgā in the district of Patna.<sup>5</sup> Cf. Gayā, No. 152.

**405. Puṇḍarikapura**

The *Matsya* refers to a Puṇḍarikapura. According to Nārada, Puṇḍarikapura is under Tryambakeśvara where Lord Mahādeva performed Tāṇḍava (dance) in front of Jaimini.\* Furthermore, sage Jaimini established a liṅga of Mahādeva here.<sup>6</sup> Kane and Dey identify Puṇḍarikakṣetra with the modern Pandharpur.<sup>7</sup> Cf. Tryambaka, No. 540.

**406. Puṇya-pulina**

Ti. The *Varāha* refers to a *tīrtha* called Puṇyasthala under Mathurā as one of the five Sthalas. According to Nārada, Puṇya-pulina is under Vṛndāvana<sup>8</sup>. Cf. Vṛndāvana, No. 606.

1. N, II. 50 4.

2. P, I. 26.11; HD, IV. p. 793; N, II. 65. 19.

3. Bh, V. 8.30; N, I. 48.8-9; Var, 144.113; HD, IV. p. 793.

4. Vā, 108. 73; HD, IV. p. 793; N, II. 47.75.

5. GD, p. 161.

\* The famous Chidambaram with the Naṭarāja temple in Tamilnadu is called Puṇḍarikapura, where Śiva displayed his Tāṇḍava to the Sages—Ed

6. M, 22.77; N, II. 73; HD, IV. p. 793.

7. HD, IV. p. 793; GD, pp. 161, 147.

8. Var, 160.21; HD, IV, p. 793; N, II. 80.76.



407. **Puruṣottama**

Tī. Raghunandana in his *Puruṣottama-tatva*, on the basis of the Ṛgvedic verse and an interpretation of Sāyaṇa on the same, finds a reference to Puruṣottama in the *Ṛgveda*. It is referred to in the *Matsya*, *Kūrma* and *Brahma*.<sup>1</sup> Nārada locates it on the southern bank of the ocean in Utkala (Orissa) and mentions its area as ten yojanas. Lord Puruṣottama is the presiding deity here. It is said that once king Indradyumna constructed temples and consecrated the images of Kṛṣṇa, Rāma and Subhadrā here. Here are several holy *tīrthas* fit for *śrāddha*, *tarpaṇa*, etc. They are :

Bhogavati, Guṇḍicāmaṇḍapa, Indradyumna, Kubjaka, Mārkaṇḍeyahrada, Sarvatīrthamayakūpa, Saukara, Svargadvāra, Śvetagaṅgā, and Tīrtharāja<sup>2</sup>. It is identified with Jagannātha or Purī in Orissa.<sup>3</sup>

408. **Puṣkara**

Tī It is referred to in the *MBh.*, *Vāyu*, *Brahmaṇḍa*, *Kūrma*, *Vāmana*, *Padma* and the *Nārada*.<sup>4</sup> Nārada further describes it as a place where Brahmā performed a number of yajñas. There are three *peaks*, *rivers* and *kuṇḍas* named Jyeṣṭha, Madhya and Kaniṣṭha respectively. There are several *tīrthas* like Agastyāśrama, Ākāśa-puṣkara, Aviyoga, Brahma, Gaṅgā-Sarasvatī-saṅga, Gaṅgāvinirgama, Guha, Jvalana-tīrtha, Hari-tīrtha, Koṭi, Manūnām āśrama, Nāga, Nandā, Nṛsimhatīrtha, Paitāmaha, Pañcasrotaḥ Sarasvatī, Pārvatī-tīrtha, Prācīsarasvatī, Puṣkarāraṇya, Saubhāgyakūpa, Śīva, Śivadūtīhrada, Soma, Sūrya, Varāha and Viṣṇupada. Taking bath in the Gaṅgā-Vinirgama is considered very auspicious. Again Nārada refers to this *tīrtha* under Prayāga and Kurukṣetra. It is also mentioned by Nārada as one of the five dhārās under Badarī.<sup>5</sup> Kane identifies Puṣkara with (i) town, lake and place of pilgrimage, six miles from Ajmer, (ii) Puṣkara, on Sarasvatī called Suprabha

1. M, 13.35; K, II. 35.37; B, Chs. 42, etc.; HD, IV. pp. 793; 692 ff.
2. N, II. Chs. 52-61; Cf. the Story of Indradyumna.
3. HD, IV. p. 793; HGAI, p. 184.
4. Mbh(B), Vana, 82. 20-39 (q. by T. K. pp. 182-185) = Mbh, III. 80. 41-59; Vā, 77.40; Br, III. 34.111; K, II. 20.34; Vām, 22.19; P, V. 25.63; HD, IV. pp. 793-794; N, II. 71.
5. N, II. 71; 63.48; 65.38; 67. 57-58.

mountain, (iii) in Kashmir among the group of tīrthas at Kapateśvara, and (iv) one of the five dhārās at Badarikāśrama.<sup>1</sup> Cf. Prayāga, No. 397, Kurukṣetra, No. 273 and Badarī, No. 45.

#### 409. Puṣkaradvīpa

I. It is one of the seven *continents* which form the earth according to the epics and Purāṇas. Nārada refers to it.<sup>2</sup> According to Dey, it is a portion of Central Asia commencing from the north of the Oxus, including Western Tartary.<sup>3</sup> Cf. Saptadvīpa, No. 459 and the Description of the terrestrial globe, *Supra*.

#### 410. Puṣkarāraṇya

F. According to the *MBh.* the river Prācīsarasvatī flows through this place. It is referred to in the *Bṛhat Saṁhitā* and the *Padma*. Nārada locates it under Puṣkara.<sup>4</sup> Cf. Puṣkara, No. 408.

#### 411. Puṣkariṇī

Tī. According to the *Matsya*, *Kūrma* and the *Padma*, it is under Narmadā. The *Agni* and the *Nārada* place it under Gayā.<sup>5</sup> Cf. Gayā, No. 152.

#### 412. Puṣpasaras

Lk. Nārada places it under Vṛndāvana.<sup>6</sup> Cf. Vṛndāvana, No. 606.

#### 413. Raivataka

Mt. The *MBh.* and the *Nārada* place it near Prabhāsa. According to Nārada, there are numerous tīrthas on it. The *Matsya*, *Skanda* and *Varāha* describe it. It is a hill at Junagadh opposite to Girnar.<sup>7</sup> Cf. Prabhāsa, No. 390.

1. HD, IV. pp. 793-794.

2. PVS, p. 52; CHVP, p. 316; N, I. 3.43.

3. GD, p. 163.

4. Mbh (B), Sabhā, 32.8=Mbh, II.29.9; P, V.18.217; Brs, XI. 35; P, V. 18.217; HD, IV. p. 794; N, II. 71.5.

5. M, 190.16; K, II. 41.10-11; P, I. 17.12; Ag, 116.13; HD, IV. p. 794; N, II. 47.24.

6. N, II. 80.6.

7. Mbh (B), Adi, 218.8=Mbh, I.210.8; N, II.70.85; M, 22.74; SK, VII. 2.1.68; Var, 149.66 q. by T. K. p. 227; HD, IV. p. 794.



**414 Rājagṛha**

F. The *MBh.* refers to it. According to the *Vāyu* and the *Nārada* it is a sacred place. The *Agni* and *Padma* refer to it. According to *Nārada*, it is an auspicious place under *Gayā* for *śrāddha*.<sup>1</sup> Dey identifies it with (i) Rajgir, the ancient capital of Magadha, and (ii) Rājagiri on the north bank of the Bias in the Punjab, the capital of Aśvapati, king of Kekaya.<sup>2</sup> Cf. *Gayā*, No. 152.

**415. Rājasthala**

Ti. *Nārada* places it under *Avantī*. Here there is the *Sāmudrika tīrtha*.<sup>3</sup> Cf. *Avantī*, No. 39.

**416. Rāma**

Ti. While the *MBh.* places it in Śūrpāraka and on the *Gomatī*, the *Vāyu*, *Matsya*, *Agni* and *Nārada* locate it under *Gayā*. At the same time, the *Padma* refers to it under *Mahendra*.<sup>4</sup> *Nārada* further refers to it under *Mathurā* and under *Gaṅgā* near *Vaikuṅṭha*.<sup>5</sup> Dey places it three miles north of *Hāngal* in *Dharwar* district, *Bombay*.<sup>6</sup> Cf. *Gayā*, No. 152, *Mathurā*, No. 320 and *Gaṅgā*, No. 140.

**417. Rāmahrada**

Lk. According to Dey, it is known in the *Ṛgveda* as Śaryāṇavānt or Śaryāṇāvata. The *MBh*, *Bhāgavata* and *Padma* refer to it.<sup>7</sup> *Nārada* places it under *Kurukṣetra*.<sup>8</sup> It is also known by the names of *Dvaipāyanahrada*, *Brahmasaras* and *Cakratīrtha*. It is identified with a sacred *tonk* or *lake* (five lakes according to Kane) on the north of *Thaneswar*.<sup>9</sup> Cf. *Kurukṣetra*, No. 273.

1. *Mbh* (B), *Vana*, 84.104 = *Mbh*, III. 82.89; *Vā*, 108.73; *N*, II. 47.74; 109.20; *P*, I.38.22; *HD*, IV. p. 795.
2. *GD*, p. 165.
3. *N*, II. 78.14.
4. *Mbh*(B), *Vana*, 85.43; 84.73-74 = *Mbh*, III. 83.40; 82.66; *Vā*, 108.16-18; *M*, 22.70; *Aṅ*, 116.13; *N*, II. 45.6; *P*, I. 39.14; *HD*, IV. p. 795.
5. *N*, II. 79.24; 40.85.
6. *GD*, p. 166.
7. *RV*, I. 84.14; *GD*, p. 166; *Mbh*(B), *Vana*, 83.26-40 = *Mbh*, III. 81.22-33; *Bh*, X. 84.53; *P*, I. 26.23-37; *HD*, IV. p. 795.
8. *N*, II. 64.12.
9. *GD*, p. 166; *HD*, IV. p. 795.

**418. Rāmakuṇḍa**

Ti. Nārada locates it under Setu and also under Vṛndāvana.<sup>1</sup>  
Cf. Setu, No. 477 and Vṛndāvana, No. 606.

**419. Rāmapuṣkarīṇī**

Ti. According to Nārada, it is a place under Gayā auspicious for *śrāddha*.<sup>2</sup> Cf. Gayā, No. 152.

**420. Rāmaśambhutapovana**

H. Nārada mentions this as a Siddhakṣetra located under Gaṅgā.<sup>3</sup> Cf. Gaṅgā, No. 140

**421. Rantuka**

The *MBh.*, the *Vāmana* and *Nārada* place it under Kurukṣetra. Nārada adds that one should stay there for a night and next morning he should worship Dvārapālaka. Kane identifies it as a boundary of Kurukṣetra.<sup>4</sup>

**422. Rasāvarta**

Ti. Nārada places it under Kurukṣetra.<sup>5</sup> Cf. Kurukṣetra, No. 273.

**423. Raudri**

Ti. Nārada refers to this *tīrtha* under Narmadā.<sup>6</sup> Cf. Narmadā, No. 354.

**424. Rauhiṇa**

Ti. According to Nārada, there are two *tīrthas* of this under Narmadā<sup>7</sup>. Cf. Narmadā, No. 354.

**425. Revā**

T. The *Śatapatha Brāhmaṇa* refers to one Revottaras who was a Pāṭava Cākra and Sthapati. The *Meghadūta* mentions it. It is another name for Narmadā according to the *Amarakośa*. But the

1. N, II. 76.12; 80.76.

2. N, II. 47.35.

3. N, II. 43.122.

4. Mbh(B), Vana, 83.208 = Mbh, III. 81.178; Vām, 22.51; 33.2; N, II. 65.24; HD, IV. pp. 683, 795.

5. N, II. 65.73.

6. N, II. 77.26.

7. N, II. 77.22-23.



*Vāmana* and *Bhāgavata* enumerate the *Revā* and *Narmadā* separately<sup>1</sup>. *Nārada* refers to *Revā* under *Narmadā*. *Nārada* states that according to *Vāyu* there are 35 millions of tīrthas in the sky, on the earth and in the aerial regions and all of them are centred in the *Revā*<sup>2</sup>. Cf. *Narmadā*, No. 354.

#### 426. *Revābdhisāngama*

Ti. *Nārada* places it under *Narmadā* and says that there are one and a half lac tīrthas<sup>3</sup>. Cf. *Narmadā*, No. 354.

#### 427. *Ṛṇamocanaka*

Ti. A tīrtha, called *Ṛṇapramocana* is referred to near *Prayāga* under *Kurukṣetra* and *Vārāṇasī* in the *Matsya*, *Vāmana* and *Skanda* respectively. According to *Nārada*, *Ṛṇamocanakatīrtha* is on the north bank of *Pāyati* and southern side of *Prayāga*<sup>4</sup>. Cf. *Prayāga*, No 397.

#### 428. *Ṛṇamokṣa*

Ti. The *Agni* and *Nārada* place it under *Gayā*<sup>5</sup>. Cf. *Gayā*, No. 152.

#### 429. *Ṛṇamukti*

Ti. The *Matsya* refers to a tīrtha called *Ṛṇa* under *Narmadā*. *Nārada* places two tīrthas of this name under *Narmadā*<sup>6</sup>. Cf. *Narmadā*, No. 354.

#### 430. *Romakeśa*

Ti. *Nārada* refers to 1000 tīrthas in *Romakeśa*, under *Narmadā*<sup>7</sup>. Cf. *Narmadā*, No. 354.

#### 431. *Ṛṣi*

Ti. While the *Matsya*, *Kūrma* and *Padma* place it under *Narmadā*, the *Varāha* and *Nārada* refer to it under *Mathurā*. *Nārada* places *Mokṣatīrtha* to the south of *Ṛṣitīrtha*. *Nārada* locates this

1. Ś. Br, XII. 9.3.1; Megh, I. 19; Vām, 13.25, 29-30; Bh, V. 19.18; HD, IV pp. 733 ff.; HGAI, p. 328.

2. N, II. 77. 27-28.

3. N, II. 77.9.

4. M, 22.67; Vām, 41.6; SK, IV. 33.117; HD, IV. p. 796, N, II. 63.98.

5. Ag, 116.8; HD, IV. p. 796; N, II. 47.79.

6. M, 191.27; CHMP, p. 378; N, II. 77.20-23.

7. N, II. 77.12.

tīrtha under Prabhāsa also<sup>1</sup>. Cf. Mathurā, No. 320 and Prabhāsa, No. 390.

#### 432. Ṛṣitoyanadī

R. Nārada places it under Prabhāsa<sup>2</sup>. Cf. Prabhāsa, No. 390.

#### 433. Ṛṣyamūka

M. The *Rāmāyaṇa* places it on the borders of Pampā lake. While narrating the life-story of lord Rāma, Nārada makes a reference to it. Dey identifies it with a mountain situated eight miles from Anagandī on the bank of Tuṅgabhadrā<sup>3</sup>.

#### 434. Rudrakuṇḍa

Tī. Nārada refers to it under Vṛndāvana<sup>4</sup>. Cf. Vṛndāvana, No. 606.

#### 435. Rudrapada

Tī. The *Vāyu*, *Agni* and *Nārada* place it under Gayā. Nārada says that it is an auspicious place for *śrāddha*. The *Padma* locates it under Kurukṣetra<sup>5</sup>. Cf. Gayā, No. 152.

#### 436. Rudrasaras

Lk. The *Matsya* refers to it as very sacred to the Pitṛs. Nārada places it under Avantī. The worship of Hanumatkeśvara after taking bath here is considered as very auspicious<sup>6</sup>. Cf. Avantī, No. 39.

#### 437. Rudrāvāsa-kuṇḍa

Tī. Nārada refers to it under Kāśī.<sup>7</sup> Cf. Kāśī, No. 242.

#### 438. Rukma (Rukmiṇī) kuṇḍa

Tī. It seems that the Rukmiṇīkuṇḍa or Rukmikuṇḍa, referred to under Gayā in the *Vāyu* and *Agni* is the same as Rukma (miṇī) kuṇḍa placed by Nārada under Gayā.<sup>8</sup> Cf. Gayā, No. 152.

1. M, 191.22; K, II.41.15; P, I. 18.22; Var, 152.60; HD, IV. p. 797; N, II. 79.32; 70.43.
2. N, II. 70.61.
3. Rām, III. 75.7.25; HD, IV. p. 797; N, I. 79.22; GD, p. 169.
4. N, II. 80.73.
5. Vā, III. 64-67; Ag, 115.48; N, II. 46.21; P, I. 26.94; HD, IV. p. 797.
6. M, 22.23; PI, III. p. 92; CHMP, p. 320; N, II. 78.9, 20-21.
7. N, II. 50.3.
8. Vā, 108.57; Ag, 116.5; HD, IV. p. 797; N, II.47.24, 59.



**439. Sahasrayajña**

Tī. Nārada places it under Narmadā.<sup>1</sup> Cf. Narmadā, No. 354.

**440. Saikata**

Mt. This *mountain* is referred to by Nārada.<sup>2</sup>

**441. Śākadvīpa**

I. It is one of the seven *continents* which form the earth according to the epics and Purāṇas. Nārada refers to it.<sup>3</sup> Cf. Saptadvīpa, No. 459 and the Description of the terrestrial globe, *supra*.

**442. Sakhisthala**

Tī. Nārada places it under Vṛndāvana near the mountain Govardhana.<sup>4</sup> Cf. Vṛndāvana, No. 606.

**443. Śākta**

Tī. Nārada refers to 28 Śāktatīrthas under Narmadā.<sup>5</sup> Cf. Narmadā, No. 354.

**444. Śaktibheda**

Tī. Nārada locates it under Avantī.<sup>6</sup> Cf. Avantī, No. 39.

**445. Śālahotra-tīrtha**

Tī. This tīrtha of king Śālahotra is placed under Kurukṣetra by Nārada.<sup>7</sup> Cf. Kurukṣetra, No. 273.

**446. Śālagrāma**

D. According to the *MBh.* it is a sacred place near the source of the Gaṇḍakī river. The *Viṣṇu*, *Matsya* and *Padma* refer to it. According to Nārada, it is a place where king Bharata performed penance. The hermitage of Pulastya-Pulaha is situated here. Nārada also refers to the Cakranadī under Śālagrāma.<sup>8</sup> Law mentions a village called Śālaigrāma in the Paramagudi Taluk of

1. N, II. 77.19.

2. N, I. 12.86.

3. PVS, p. 54; CHVP, pp. 319-323; N, I. 3.43.

4. N, II. 80.7.

5. N, II. 77.25.

6. N, II. 78.32.

7. N, II. 65.96.

8. Mbh (B), Vana, 84.123-128 = Mbh, III. 82. 106-111; Vi, II. 1.24; M, 13.33; P, I.38.41; HD, IV. p. 799; N, I.48. 8-9.

Ramnad district in South India.<sup>1</sup> Cf. *Fulastya-Pulahāśrama*, No. 403.

#### 447. Śālakinī

Ti. Probably it may be the same Śālūkinī or Śālvikinī referred to in the *MBh.* and *Padma* respectively. The *MBh.* and the *Nārada* place Śālūkinī and Śālakinī respectively under Kurukṣetra.<sup>2</sup> Cf. *Kurukṣetra*, No. 273.

#### 448. Śālmaladvīpa

I. It is one of the seven continents which form the earth according to the epics and Purāṇas. Nārada refers to it.<sup>3</sup> Cf. *Sapta-dvīpa*, No. 459 and the Description of the terrestrial globe, *supra*.

#### 449. Saṁsāramokṣaṇa

Ti. The *Matsya* refers to a *tīrtha* called Saṁsāramocana. Nārada places Saṁsāramokṣaṇa under Mathurā to the south of Rāmatīrtha.<sup>4</sup> Cf. *Mathurā*, No. 320.

#### 450. Sāmudrika

Ti. The *MBh.* refers to a *tīrtha* called Sāmudraka, situated near Brahmāvarta. According to Nārada, Sāmudrikatīrtha is under Avanti<sup>5</sup> in Rājasthala Cf. *Avanti*, No. 39.

#### 451. Samudyata

Ti. According to Nārada, Samudyatatīrtha is under Gayā.<sup>6</sup> Cf. *Gayā*, No. 152.

#### 452. Saṁyamana

Ti. The *Varāha* and *Nārada* place it under Mathurā. Nārada locates it to the north of Navatīrtha.<sup>7</sup> Cf. *Mathurā*, No. 320.

1. HGAI, p. 187.
2. Mbh (B), Vana, 83.13 = Mbh, III. 81.11; p. I. 26.11; HD, IV. p. 799; N, II. 65.22.
3. PVS, p. 54; CHVP, p. 320; N, I. 3.43.
4. M, 22.67; HD, IV. p. 800; N, II. 79.24-25.
5. Mbh (B), Vana, 84.41 = Mbh, III.82.37; HD, IV. p. 800; N, II. 78-14.
6. N, II. 47.18.
7. Var, 153.3; HD, IV. p. 800; N, II. 79.36-37.



**453. Śaṇḍa**

Tī. Śaṇḍatīrtha is placed under Prabhāsa by Nārada.<sup>1</sup>  
Cf. Prabhāsa, No. 390.

**454. Śaṅkara-vāpi**

Lk. Nārada refers to it under Avanti.<sup>2</sup> Cf. Avanti, No. 39.

**455. Śaṅkha**

Tī. The *MBh.* places Śaṅkhatīrtha on Sarasvatī, the *Kūrma* (Śaṅkhitīrtha) under Narmadā, and the *Nṛsiṃha* under Amalagrāma. Nārada locates Śaṅkhatīrtha under Setu.<sup>3</sup> Cf. Setu, No. 477.

**456. Śaṅkhāvarta**

Tī. Nārada locates it under Prabhāsa.<sup>4</sup> Cf. Prabhāsa, No. 390.

**457. Śaṅkukarṇa**

Tī. The *Matsya*, *Kūrma* and *Padma* refer to it under Vārāṇasī. According to Nārada, the southern portion of Banaras is called Śaṅkukarṇa. Dey also gives a similar view.<sup>5</sup> Cf. Kāśī, No. 242.

**458. Sannihatyā**

Lk. While the *Vāmana* places Sannihatya-Saras in Kurukṣetra on the north bank of Sarasvatī and near Dvaitavana, Nārada locates Sannihatyatīrtha under Prabhāsa.<sup>6</sup> Cf. Prabhāsa, No. 390.

**459. Saptadvīpa**

I. The description of the earth is an important topic dealt with by the Purāṇas, *Vāyu*, *Brahmāṇḍa*, *Matsya*, *Mārkaṇḍeya*, *Kūrma*, etc. These descriptions prove that there were two different conceptions (caturdvīpī bhūgola and saptadvīpī bhūgola) regarding the earth. The earth, according to the first theory, is in the shape of a lotus with mount Mahāmeru as its pericarp and the four conti-

1. N, II. 70.54.

2. N, II. 78.15.

3. Mbh (B), Śalya, 35.87 = Interpolation, ref. Mbh, IX, 34. pp. 260-261; K, II. 42.17; Nṛ, 66.23; HD, IV. p. 800; N, II. 76.15.

4. N, II. 70.70.

5. M, 181. 27; K, I. 31.48; P, I. 24.18; HD, IV. p. 800; N, II. 48,20; GD, p. 177.

6. Vām, 47.56; 49.6; HD, IV. p. 801; N, II, 70.20.

nents, viz., Bhadrāśva in the east, Jambudvīpa on the south, Ketumāla on the west and Uttarakuru on the north being its petals.<sup>1</sup> The continent Bhadrāśva signifies China here. Jambudvīpa was also known as Bhāratavarṣa or Haimavata varṣa situated south of the Himālayas, Ketumāla was the land of river Vaṅkṣu (orus) towards the west of Meru, and Uttarakuru was the vast region from the Altai-mountain on the northern ocean.<sup>2</sup>

The second view conceives of the earth as composed of seven continents arranged concentrically and surrounded by seven seas. The seven continents are Jambu, Plakṣa, Śālmala(li), Kuśa, Krauñca, Śāka and Puškara, the Jambu being in the centre.<sup>3</sup> The *Kūrma* gives both the conceptions regarding the earth.<sup>4</sup>

Nārada speaks of the second conception regarding the earth, i. e., the Saptadvīpī bhūgola. According to Nārada, these seven continents each succeeding one being double that of the preceding one are surrounded by the seven oceans, Kṣāra, Ikṣu, Surā, Ghṛta, Dadhi, Dugdha and Svādujala. The mountain Meru is situated at the centre of the earth. Beyond the earth is situated the Lokāloka mountain. Bhārata-varṣa is said to be situated to the north of the Himālaya mountain.<sup>5</sup>

#### 460. Saptagaṅgā

R. The *MBh.* and *Padma* refer to it. Gaṅgā, Godāvārī, Kāverī, Tāmraparṇī, Sindhu, Sarayū and Narmadā are known as the seven Gaṅgās. The *Nilamata Purāṇa* mentions them as Bhāgīrathī, Pāvānī, Hrādinī, Hlādinī, Sītā, Sindhu and Vaṅkṣu.<sup>6</sup> According to Nārada, it is the famous Paramaka tīrtha situated under Gaṅgādvāra. He adds that when Bhagīratha brought the heavenly river, it ran into seven dhārās (flows) for the pleasure of the seven sages and thenceforth became popular by this name.<sup>7</sup> Cf. Gaṅgādvāra, No. 141.

1. M, 113. 43-44.

2. M-A study, pp. 184-185.

3. M-A study, p. 186; PVS, p. 54. N, I. 3.43.

4. K, I. 46. 34-35; 45. 1-6.

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

6. Mbh (B), Vana, 84.29 = Mbh, III. 82.25; P, I. 28-29; NmP, 720; HD, IV. p. 801.

7. N, II. 66. 30-34.



**461. Saptapada**

TĪ. Saptapada is mentioned by Nārada as a tirtha by the mere sight of which all sins get destroyed.<sup>1</sup> Cf. Badarī, No. 45.

**462. Saptarṣiṇām Āśramāḥ**

H. Nārada refers to the hermitages of the seven sages under Gaṅgādvāra at Paramakatīrtha.<sup>2</sup> Cf. Gaṅgādvāra, No. 141.

**463. Saptasārasvata**

TĪ. The *MBh.*, the *Vāmana* and the *Nārada* enumerate the seven Sarasvatīs. According to the *MBh.*, the seven Sarasvatīs are (i) Suprabhā (in Puṣkara), (ii) Kāñcanākṣī (in the Naimiṣa forest), (iii) Viśālā (in Gayā), (iv) Manoramā (in Uttarakosala), (v) Sureṇu (in Rṣabhadvīpa in Kuru's yajña), (vi) Oghavati (in Kurukṣetra) and (vii) Vimalodā (in the Himālaya). The *Vāmana Purāna* names the seven (but nine actually are named) rivers, viz., (i) Sarasvatī, (ii) Vaitaraṇi, (iii) Āpagā, (iv) Gaṅgā-Mandākinī, (v) Madhusravā, (vi) Ambunadī, (vii) Kauśikī, (viii) Dṛṣadvatī and (ix) Hiraṇvatī<sup>3</sup>. According to Nārada, these seven Sarasvatīs are, (i) Suprabhā, (ii) Kāñcanākṣī, (iii) Viśālā, (iv) Manoharī, (v) Sunandā, (vi) Suveṇu and (vii) Vimalodakā. Nārada says that these seven Sarasvatīs join together in the Saptasārasvatatīrtha in Kurukṣetra<sup>4</sup>. Cf. Kurukṣetra, No. 273.

**464. Saraka**

TĪ. The Sarakatīrtha may be identified with Parisaraka of the *Aitareya Brāhmaṇa*. The *MBh.*, the *Padma* and the *Nārada* place it under Kurukṣetra, and Nārada adds that in Saraka there is a group of three crores tirthas. One who visits Lord Maheśvara on the 14th of the dark half of a month at Saraka attains Śaivapada.<sup>5</sup> Cf. Kurukṣetra, No. 273.

**465. Sārasvata**

TĪ. The *MBh.* refers to a Sārasvatatīrtha. Nārada places it under Narmadā<sup>6</sup>. Cf. Narmadā, No. 354.

1. N, II. 67. 62-63.

2. N, II. 66.31.

3. Mbh, (B), Śalya, 38 = Mbh, IX 37; Vām, 34.6-8; HD, IV. pp 801, 686; GD, p, 179.

4. N, II. 65. 100-101.

5. Mbh(B), Vana, 83 75-76 = Mbh, III. 81.63; P, I. 26.76; HD, IV. pp 802, 684; N, II. 65. 62-63.

6. Mbh (B), Śalya, 50 = Mbh; HD, IV. p. 802; N, II. 77.18.

466. **Sarasvatī**

R. In the Vedic period, Sarasvatī was a very large river and flowed into the sea. But the *Ṛgveda* does not point out about its subterranean course. In the *MBh.* and the *Padma* it is called Triveṇī at Allahabad<sup>1</sup>. According to the *Ṛgveda*, *MBh.* and the *Padma* it is called as Plakṣāvatarāṇa or Plakṣaprasravaṇa as it started from a fountain situated at the foot of a Plakṣa tree.<sup>2</sup> Elsewhere, the *MBh.* speaks of its origin from Brahmasaras. It rises from Badarikāśrama according to the *Vāmana*.<sup>3</sup> It is referred to by Nārada as one of the five rivers under Kāśī, as a river lying on the border of Brahmāvarta, under Prabhāsa, Gayā, and under Narmadā together with a group of 100 tīrthas. Known also as *Pitṭīrtha*, a *kūpa* (well) by this name is referred to under Kurukṣetra too by Nārada.<sup>4</sup> Dey identifies it with (i) the river Sarasvatī rising in the hills of Sirmur in the Himalayan range, called the Sewalik and emerging into the plains of Ād-Badrī in Ambala, which is deemed as one of the most sacred rivers of Hindus, (ii) the river Raunākṣī near Somnāth in Gujarat, (iii) Arachosia or eastern Afganistan, Sarasvatī being written as Harakhaiti in the Zenda-vesta, (iv) the river Helmand in Afganistan, (v) the Arghandav in Arachosia and (vi) a tributary of the Alakanandā (Gaṅgā) in Garwal.<sup>5</sup> Cf. Kāśī, No. 242, Brahmāvarta, No. 79, Prabhāsa, No. 390 Gayā, No. 152, Narmadā, No. 354 and Kurukṣetra, No. 273.

467. **Sarayū**

R. The term Sarayū appears in the *Ṛgveda* and another term Śarayū or Sarayū also in the classical literature. According to the *Rāmāyaṇa*, Ayodhyā is situated on the Sarayū. The *Vāyu* refers to it. The *Brahmāṇḍa* and *Matsya* state that it springs from the Mānasa lake at Vaidyutagiri.<sup>6</sup> Nārada refers to it under Gaṅgā

1. Max Muller's *Ṛgveda Samhitā*, p. 46; GD, pp. 180-181; HGAI, p. 121.
2. RV, X. 75; Mbh (B), Ādi, 172 = Mbh, I.161; P, Sarga, 14; GD, p. 180.
3. Mbh (B), Śalya, 51.19 = Mbh, IX.50.19; Vām, 2.42-43; HD, IV. p. 802.
4. N, II. 51. 15-16; 64.6; 70.39; 44.15; 77.6; 65.115.
5. GD, pp. 180-181.
6. RV, IV. 30.18; V. 33.9; X.64.9; Rām, II.49.15; Vā, 45.94; Br, II. 18.70; M, 121.16-17; HD, IV. p. 803.



and says that it springs from the Mānasa lake and originates from the holy water used for washing the left foot of Lord Hari. The rivers Sarayū and Gaṅgā meet together as sisters in the Veṅīrājya.<sup>1</sup> The river Sarayū is the Sarabos of Ptolemy and is also called the Ghagra or Gharghara.<sup>2</sup> Cf. Gaṅgā, No. 140.

#### 468. Sarayū-Gaṅgā-Saṅgama

Ti. Nārada refers to this as the confluence of the rivers Sarayū and Gaṅgā in Veṅīrājya.<sup>3</sup> Cf. Veṅīrājya, No. 582.

#### 469. Sarva

Ti. The tīrtha is referred to in the *Padma* as one of the four tīrthas which remove all the sins. Nārada places it under Setu<sup>4</sup>. Cf. Setu, No. 477.

#### 470. Sarvatīrthamayakūpa

Ti. Nārada places it under Puruṣottama.<sup>5</sup> Cf. Puruṣottama, No. 407.

#### 471. Śaśopāna

Ti. According to Nārada, it is under Prabhāsa.<sup>6</sup> Cf. Prabhāsa, No. 390.

#### 472. Satyapada

Ti. Nārada refers to this under Gayā as an auspicious place for śrāddha.<sup>7</sup> Cf. Gayā, No. 152.

#### 473. Saubhāgyakūpa

Ti. This tīrtha is placed under Puṣkara by Nārada.<sup>8</sup> Cf. Puṣkara, No. 408.

#### 474. Saukara

Ti. The *Padma* refers to a tīrtha called Sūkara. Nārada places Saukaratīrtha under Gaṅgā and mentions that Acyuta (Viṣṇu) in the form of Varāha appeared here. Nārada refers to a Śūkaratīrtha under Puruṣottama. It appears that this Sūkaratīrtha

1. N, II. 40.81-82.

2. HD, IV. p. 803.

3. N, II. 14. 43-44; 40.81-82.

4. P, II. 92.4, 7; HD, IV. p. 803; N, II. 76.17.

5. N, II. 60.39.

6. N, II. 70.45.

7. N, II. 46.23.

8. N, II. 71.39.

is the same as Saukaratīrtha.<sup>1</sup> Kane identifies the Sūkaratīrtha with Soron on the west bank of the Gaṅgā between Bareli and Mathurā.<sup>2</sup> Cf. Gaṅgā, No. 140 and Puruṣottama, No. 407.

#### 475. Sauvira-nagaram

Cy. The *MBh.* refers to Sindhusauvira.<sup>3</sup> It is a city lying in between Dvārakā and Hastināpura according to the *Bhāgavata*.<sup>4</sup> Nārada refers to it while narrating the story of Gulika.<sup>5</sup> Sauvira is identified with (i) Eder by Cunningham, a district in the provinces of Gujarat which was Badari of the Buddhist period at the head of the Gulf of Kambay, (ii) a place situated between the Indus and Jhelum, according to another writer, (iii) a place to the north of Kathiawar and along the Gulf of Cutch according to Rhys Davids, and (iv) Multan and Jahrawar according to Alberuni. According to Dey "the identification of Sauvira by Alberuni with Multan and Jahrawar seems to be correct".<sup>6</sup>

#### 476. Śeṣaśāyi

Ti. Nārada places it under Vṛndāvana. The *Brahma* mention a Śeṣatīrtha under Godāvārī<sup>7</sup>. Cf. Vṛndāvana, No. 606.

#### 477. Setu

Ti. Setubandha is referred to in the *Rāmāyaṇa*. The *Skanda* and *Garuḍa* describe the greatness of Setu. The *Padma* says that Setu was built in three days.<sup>8</sup> According to Nārada, it is a place made holy by the presence of lord Rāma. Worship of Rāma, performance of *dāna*, *pitṛyajña*, etc., are efficacious here. Here are auspicious *tīrthas* like Agastya, Agni, Amṛtavāpī, Brahmakuṇḍa, Cakrā, Dhanuṣkoṭī, Hanumatkuṇḍaka, Jaṭā, Kāpi, Kṣīrakuṇḍa, Lakṣmaṇa, Maṅgala, Pāpavināśana, Rāmakuṇḍa, Śaṅkha, Sarva, Śītakuṇḍa, Śiva and Tāla.<sup>9</sup> The Sethubandha is the same as Setu. It is the supposed bridge called as Adam's bridge between Rameśvara and Ceylon said to have been built by Rāma with the assistance of Sugrīva and his force.<sup>10</sup>

1. P, VI. 121. 6-7; HD, IV. p. 808; N, II. 40.31; 60.22.

2. HD, IV. p. 808.

3. Mbh, VI. 10.52.

4. Bh, X. 71.21, etc.; Pl, III. p. 709.

5. N, I 37.23.

6. GD, p. 183.

7. N, II. 80.75; B, 115.1; HD, IV. p. 804.

8. Rām, VI. 22.45-53; VI. 126.15; SK, III. Brahmakhaṇḍa, Chs. 1-52; G, I. 81.8; P, V. 35.62; HD, IV. p. 804.

9. N, II. 76.

10. HD, IV. p. 804; GD, p. 184,



**478. Siddha**

Tī. Nārada locates it under Narmadā. He adds that there are seven *tīrthas* by this name.<sup>1</sup> But the *Brahma* places this *tīrtha* on Godāvārī.<sup>2</sup> Cf. Narmadā, No. 354.

**479. Siddhāśrama**

H. Nārada describes the Siddhāśrama as a very holy place and as the residence of Sūta, the reciter of the Purāṇas. It is a place beautified by Acchodasaras and a number of trees. The sages stay here and worship Lord Nārāyaṇa. Sūta recited the Nārada Purāṇa here at the request of sages residing in Naimiṣāraṇya.<sup>3</sup> Dey identifies Siddhāśrama with (i) Buxar in the district of Shahabad, where Viṣṇu is said to have incarnated as Vāmana (dwarf), (ii) the hermitage on the bank of the Acchoda Sarovara in Kashmir, (iii) a sacred place near Dvārakā in Ānartta or Gujarat and (iv) a hermitage said to be situated in the Himālaya between Kanchanjanga and Dhavalagiri on the river Mandākinī, 14 miles from Namar Bazar.<sup>4</sup> As Nārada also states that the Acchodasaras is situated in the Siddhāśrama, the second identification made by Dey seems to be correct.

**480. Siddhasthāna**

Tī. Nārada places it under Prabhāsa as an important place for worshipping Liṅgas.<sup>5</sup> Cf. Prabhāsa, No. 390.

**481. Śiloccaya**

Tī. Nārada places it under Gaṅgā<sup>6</sup>. Cf. Gaṅgā, No. 140.

**482. Sindhu**

R. This river is referred to in the *Rgveda* and later literature. Another river rising from Pāriyātra and falling into Yamunā also is identified with it in the *Vāyu*, *Matsya* and *Brahma Purāṇas*. This river is referred to by Nārada as one of the seven sacred rivers. Kane identifies it with the modern Indus, Greek Sinthos.<sup>7</sup>

1. N, II. 77.17.

2. B, 143. 1; HD, IV. p. 804.

3. N, I. 1.

4. GD, p. 185.

5. N, II. 70.83.

6. N, II. 40.92.

7. RV, II. 15.6; Vā, 45.98; M, 114. 23; B, 27.28; HD, IV. pp. 804-805; N, I. 66.27.

Dey identifies Sindhu with (i) the river Indus, (ii) the river Kālī-Sindhu in Malwa called Dakṣiṇa-Sindhu in the Mahābhārata and (iii) a river Malwa, which, rising near Sironj, falls into Yamunā.<sup>1</sup>

#### 483. Sindhusāgara

Tī. Nārada places it under Prayāga. It is referred to by the *Nṛsimha* also.<sup>2</sup> Cf. Prayāga, No. 397.

#### 484. Sitā

R. As a branch of Gaṅgā, it is referred to in the *Vāyu* and *Bhāgavata*. Nārada also refers to it.<sup>3</sup> Dey says that according to Mr. Csoma the Sitā is the modern Jaxarates. It is also identified with the river Yarkand or Zarafshan on which the town of Yarkand is situated. Again, it is identified with the river Candrabhāgā (Chenab) and the river Alakanandā, on which Badarikāśrama is situated.<sup>4</sup>

#### 485. Sitā

F. The *Padma* and the *Nārada* refer to it under Kurukṣetra. It is the 7th out of the seven *vanas* there.<sup>5</sup> Cf. Kurukṣetra, No. 273.

#### 486. Sitādri

Mt. The *Vāyu* and the *Nārada* place it under Gayā near Mataṅgapada.<sup>6</sup> Cf. Gayā, No. 152.

#### 487. Sitākunḍa

Tī. Nārada refers to it under Setu.<sup>7</sup> According to Law it is the holiest place of the Hindus in the Chittagong district and it is said that Rāma and Sitā, while in exile, roamed about on the hills in the vicinity, and that Sitā bathed in the hot spring which is associated with her name.<sup>8</sup> Cf. Setu, No. 477.

#### 488. Siva

Tī. The *Nārada* refers to it under Setu and Puṣkara.<sup>9</sup> Cf. Setu No. 477 and Puṣkara, No. 408.

1. GD, p. 186.
2. N, II. 63.48; Nṛ, 65.13. q. by T. K. p. 252; HD, IV. p. 805.
3. Vā, 47.21, 39; Bh, V.17.5; HD, IV. p. 805; N, I.2.13.
4. GD, p. 187.
5. P, I 26.35; HD, IV. p. 805; N, II. 65. 4-6.
6. Vā, 108.56; PI, III. p. 605; N, II. 47.48.
7. N, II. 76.8.
8. HGAI, pp 260-261.
9. N, II. 76. 15; 71.43.



**489. Śivadūtīhrada**

Lk. The *Brahmaṇḍa* mentions a tīrtha called Śivahrada. According to Nārada, Śivadūtīhrada is under Puṣkara.<sup>1</sup> Cf. Puṣkara, No. 408.

**490. Śivanadī**

R. Nārada places it under Gayā. *Nṛsiṅha* refers to it.<sup>2</sup> Cf. Gayā, No. 152.

**491. Śmaśāna**

Ti. Śmaśāna is identified with Avimukta by the *Matsya* and *Padma*. Nārada locates it in Kāśī as an important place for Bhīṣmacaṇḍikā worship.<sup>3</sup> Cf. Kāśī, No. 242.

**492. Snātaka**

Ti. Nārada places it under Gaṅgā and adds that by performing penance here Viśvāmitra secured the status of a Brahmarṣi.<sup>4</sup> Cf. Gaṅgā, No. 140.

**493. Soma**

Ti. The *MBh.*, *Matsya* and *Vāmana* refer to it on the bank of Sarasvatī. It is placed under Kurukṣetra in the *MBh.* and the *Nārada* and Nārada adds that by performing penance here the Moon became free from disease. The *Matsya*, *Kūrma* and *Padma* Purāṇas locate it under Narmadā, the *Kūrma* and *Padma* under Vārāṇasī, and the *Varāha* under Kokāmukha and Sūkara.<sup>5</sup> While the *Varāha* and the *Nārada* mention it under Mathurā, the *Padma* locates it under Sābhramatī.<sup>6</sup> Besides the places mentioned above, viz, Kurukṣetra and Mathurā under which it is located, Nārada locates it under Gaṅgā too where Saurthakula Muni (Nakula Muni—according to the *Kalyan Nārada Purāṇaṅka*) after worshipping Lord Śiva secured the position of a Gaṇa. Nārada refers to a Soma-tīrtha under Puṣkara also. The *Brahma* Purāṇa refers to it under Godāvarī and Virajā.<sup>7</sup> Kālidasa's *Śakuntala* mentions a *Soma*

1. Br, III. 13.52; HD, IV. p. 805; N, II. 71.25.
2. N, II. 44.88; Nṛ, 65.23. q. by T. K. p. 253; HD, IV. p. 805.
3. M, 184.19; P, I.33.14; HD, IV. p. 805, 626-627; N, II.49.5.
4. N, II. 40.94.
5. Mbh(B), Vana, 83.114=Mbh, III. 81.96; M, 109.2; Vām, 41.4; Śakuntala, Act. I. GD, p. 188; N, II. 65. 32-33, 99; M, 191. 30; K, II. 41.47; P, I. 18.30; K, I. 35.7; P, I. 37.7; Var, 140. 26-28; I 7-43; HD, IV. p. 306.
6. Var, 154.18; N, II. 79.41; P, VI. 154.1; HD, IV. p. 806.
7. N, II. 40. 85-86; 71.43.

*tīrtha*. According to Dey, it may be identified with (i) Prabhāsa, and (ii) a place of pilgrimage in Kurukṣetra.<sup>1</sup> Cf. Kurukṣetra, No. 273, Mathurā, No. 320, Gaṅgā, No. 140 and Puṣkara, No. 408.

#### 494. Somadvīpa

I. According to Nārada, it is equivalent to Vārāṇasī under Gaṅgā, and Soma (Moon), after performing penance here, secured a place on Rudra's head.<sup>2</sup> Cf. Gaṅgā, No. 140.

#### 495. Somakuṇḍa

Tī. The *Agni* and the *Nārada* place it under Gayā.<sup>3</sup> Cf. Gayā, No. 152.

#### 496. Somavatī

Tī Nārada places it under Avantī and says that after taking bath here worship of Someśvara is very efficacious.<sup>4</sup> Cf. Avantī, No. 39.

#### 497. Soṇagaḥ

Tī. Nārada refers to it under Gayā.<sup>5</sup> Cf. Gayā, No. 152.

#### 498. Śrī

Tī. While the *MBh.*, *Kūrma* and *Padma* refer to it under Vārāṇasī, Nārada places it under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

#### 499. Śrikumbha

Tī. Nārada refers to it under Kurukṣetra as a *tīrtha* presided over by Goddess Sarasvatī.<sup>7</sup> Cf. Kurukṣetra, No. 273.

#### 500. Śrikuṇḍa

Tī. The *MBh.* refers to it. Nārada places it under Vṛndāvana.<sup>8</sup> Cf. Vṛndāvana, No. 606.

1. GD, p. 188.

2. N, II. 40. 88-89.

3. Ag, 116.4; HD, IV. p. 805; N, II. 47.55.

4. N, II. 78.28.

5. N, II. 47.75.

6. Mbh(B), Vana, 83.46 = Mbh, III. 81.37; K, I. 35.8; P, I. 37.8; HD, IV. p. 807; N, II. 65.46.

7. N, II. 65.97.

8. Mbh(B), Vana, 82.86 = Mbh, III. 80.102—Here the term is 'Girimuñja' Śrikuṇḍa occurs only in some MSS. Ref. foot note under III. 80.102; HD, IV. p. 806; N, II. 80.72.



**501. Stabaka**

Tī. Nārada places 214 tīrthas here under Narmadā<sup>1</sup>. Cf. Narmadā, No. 354.

**502. Sthāṇu**

Tī. It is referred to in the *MBh*. According to the *Vāmana*, it is on the north bank of the Sarasvatī. Nārada locates it under Kurukṣetra. It is the same as Sthāneśvara (Thaneswar), situated 25 miles south of Ambala on the river Sarasvatī<sup>2</sup>. Cf. Kurukṣetra, No. 273.

**503. Sthāṇuvaṭa**

Tī. It is placed in Sthāṇutīrtha, under Kurukṣetra.<sup>3</sup> Cf. Kurukṣetra, No. 273.

**504. Śukla**

Tī. It is referred to in the *Matsya*, *Kūrma*, *Skanda* and *Padma*.<sup>4</sup> Nārada places it, along with a group of 200 tīrthas, and also with 802,000 tīrthas under Narmadā. It was the residence of Cāṇakya. It is situated on the north bank of Narmadā about ten miles north-east of Broach in Gujarat.<sup>5</sup> Cf. Narmadā, No. 354.

**505. Sukra**

Tī. While the *Matsya* and *Brahma* place it on the north bank of Godāvarī, Nārada locates it under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

**506. Śuktaka**

Tī. Nārada refers to two tīrthas by this name under Narmadā.<sup>7</sup> Cf. Narmadā, No. 354.

1. N, II. 77.24.

2. Mbh(B), Śalya, 42.4 = Mbh, IX.41.4; Vām, 40.3; HD, IV. p. 808; N, II. 65.119; GD, p. 194.

3. N, II. 65.119.

4. M, 192.14; K, II. 41. 67-82; SK, I. 2.3.5; P, I. 19.2-35; HD, IV. p. 808.

5. N, II. 77.7, 12; GD, p. 196; HD, IV. p. 808.

6. M, 22.99; B, 95.1; HD, IV. p. 808; N, II. 65.117.

7. N, II. 77. 21-23.

**507. Sūlabheda**

Tī. The *Matsya*, *Kūrma*, *Padma* and the *Nārada* place it under Narmadā. According to Nārada, there is a group of ten thousand tīrthas here.<sup>1</sup> Cf. Narmadā, No. 354.

**508. Sūlasthāna**

Tī. Nārada places it under Prabhāsa and says that it is an important place for performing obeisance to the sage Vālmiki. Cf. Prabhāsa, No. 390.

**509. Sunandā**

R. The *Bhāgavata* refers to it. Nārada locates it under Kurukṣetra as one of the seven rivers, viz., Saptasārasvata.<sup>3</sup> Cf. Kurukṣetra, No. 273.

**510. Suprabhā**

R. Nārada refers to it under Kurukṣetra as one of the seven rivers viz., Saptasārasvata.<sup>4</sup> Cf. Kurukṣetra, No. 273.

**511. Sūrya**

Tī. While the *MBh.*, *Kūrma* and *Padma* place it under Vārāṇasī and the *Varāha* places under Mathurā, Nārada places it under Kurukṣetra and Puṣkara.<sup>5</sup> Cf. Kurukṣetra, No. 273 and Puṣkara, No. 408.

**512. Sūrya**

F. Nārada mentions it as the 5th of seven vanas under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

**513. Sūryapada**

Tī. The *Vāyu* and *Nārada* place it under Gayā.<sup>7</sup> Cf. Gayā, No. 152.

1. M, 191.3; K, II. 41.12-14; P, I. 18.3; HD, IV. p. 809; N, II. 77.7.
2. N, II. 70.58.
3. Bh, VIII. 1.8; HD, IV. p. 809; N, II. 65. 100-101.
4. N, II. 65.100-101.
5. Mbh (B), Vana, 83.48=Mbh, III. 81.39; K, I. 35.7; P, I. 37.7; Var, 152.50; HD, IV. p. 810; N, II. 65.49; 71.43.
6. N, II. 65.4-7.
7. Vā, 111.54; PI, III. p. 685; N, II. 46.25.



**514. Suṣkā Sarit**

R. It is situated under Vārāṇasī according to the *Matsya* and *Linga*. Nārada calls it as Piṅgalā related to Agni and situated under Kāśī, where Lolārka is placed. It is the same as Asi.<sup>1</sup> Cf. Kāśī, No. 242.

**515. Suveṇu**

R. According to Nārada, it is one of the rivers forming the Saptasārasvata, referred to under Kurukṣetra.<sup>2</sup> Cf. Kurukṣetra, No. 273.

**516. Svargadvāra**

Tī. The *Kūrma* and *Padma* place this *tīrtha* under Vārāṇasī. A *tīrtha* called Svargadvārī is referred to under Gayā by the *Agni*. The *Padma* and the *Nārada* locate this under Kurukṣetra. Further, this is referred to under Avantī and under Puruṣottama also by Nārada<sup>3</sup>. Cf. Kurukṣetra, No. 273, Avantī, No. 39 and Puruṣottama, No. 407.

**517. Svarṇa**

Tī. A *tīrtha* named Svarṇabindu is placed under Narmadā by the *Mbh.* and *Padma*. Nārada refers to it under Narmadā<sup>4</sup>. Cf. Narmadā, No. 354.

**518. Svarṇakṣurabrahmavāpi**

Tī. According to Nārada, it is under Avantī and is very important for *worshipping* Abhayeśvara and Agastyeśvara<sup>5</sup>. Cf. Avantī, No. 39.

**519 Svarṇarekhā**

R. The *Skanda* refers to a *river* named Svarṇarekhā near Raivataka and another *river* called Svarṇarekhā in Vastrāpathakṣetra. Nārada places Svarṇarekhā, a *river* (?) in Dāmodara under

1. M, 183.62; L, q. by T. K. p. 118; N, II. 48.21; HD, IV. p. 810.
2. N, II. 65. 100-101.
3. K, I. 35.4; P, I. 37.4; Ag, 116.4; P, I. 27.55; HD, IV. p. 811; N, II. 65.110; 78.13; 56.31.
4. Mbh (B), Anu, 25.9 = Mbh, XIII. 26.9; M, 194.15; HD, IV. p. 811; N, II. 77.19.
5. N, II. 78.32.

Prabhāsa.<sup>1</sup> Dey identifies Suvarṇarekhā with (i) the river Palāśini which flows by the side of the Girnar hill and (ii) another river which is called by the same name in Orissa.<sup>2</sup> Cf. Prabhāsa, No. 390.

### 520. Śvetadvīpa

Tī. It is a mythical *country* to the north of Kṣīrodadhi according to most of the texts like the *MBh.*, *Vāmana*, *Kūrma* and *Garuḍa*. It seems that Nārada also holds a similar view<sup>3</sup>.

### 521. Śvetagaṅgā

Tī. It is a *tīrtha* under Puruṣottama. Nārada says that one who, taking *bath* in this *tīrtha*, perceives Śvetamādhava and Matsyamādhava, attains the Śvetadvīpa<sup>4</sup>. Cf. Puruṣottama, No. 407.

### 522. Śveta-giri

Mt. According to the *Matsya* the eastern part of Meru is called as Śvetādri. The *Padma* refers to it. Nārada says that king Rukmāṅgada made a visit to this *mountain*<sup>5</sup>.

### 523. Taimiṅgala

Tī. Nārada places it under Badarī. Even the sight of it rids one of all sins<sup>6</sup>. Cf. Badarī, No. 45.

### 524. Tāla

Tī. While the *Padma* places it under Varāṅasī, Nārada refers to it under Setu<sup>7</sup>. Cf. Setu, No. 477.

### 525. Tāla

F. The *Varāha* refers to it to the west of Mathurā. According to Nārada, this is the 2nd of the 12 vanas of Mathurā<sup>8</sup>. Cf. Mathurā, No. 320.

1. SK, VII. 2.1. 1-3; VII. 2.3.2; VII. 2.10. 209; HD, IV. pp. 810-811; N, II. 70.85.
2. GD, p. 199.
3. Mbh (B), Śānti., 336.8 ff = Mbh, XII. 322.7 ff; Vām, 25.16; K, I. 1.49; G, I.81.7; HD, IV. p. 811; N, II. 56.3.
4. N, II. 56.3.
5. M, 113.38; P, VI. 280.19; HD, IV. p. 811; N, II. 11.27.
6. N, II. 67.48.
7. P, I. 37.2; HD, IV. p. 311; N, II. 76.6.
8. Var, 157.35; HD, IV. p. 811; N, II. 79.7.



**526. Tāmraparṇī**

R. It is a *river* referred to in the *MBh.*, *Rāmāyana* and the *Purāṇas*. Nārada also refers to it. The Tāmraparṇī, situated in the Pāṇḍya country, rises from Malaya and falls into the sea<sup>1</sup>. Dey identifies the river Tāmraparṇī with the river Tāmbraparṇī locally called Tāmbaravari or the united stream of the Tāmbaravari and the Chittar in Tirunelveli which rise in the Agasti-Kūṭa mountain<sup>2</sup>.

**527. Taptakuṇḍodaka**

Tī. Nārada states that this is an important *tīrtha* under Prabhāsa<sup>3</sup>. Cf. Prabhāsa, No. 390.

**528. Tārksya Govinda**

Tī. Nārada places it under Vṛndāvana<sup>4</sup>. Cf. Vṛndāvana, No. 606.

**529. Tatvaprakāśa**

Tī. Nārada places it in the river Yamunā where Lord Kṛṣṇa subdued the serpent Kāliya<sup>5</sup>. Cf. Vṛndāvana, No. 606.

**530. Timicaṇḍeśvara**

Tī. Nārada places it under Kāśī. The *Padma* refers to a *tīrtha* named Timi in Kāśī to the right of Śaṅkukarṇeśvara<sup>6</sup>. Cf. Kāśī, No. 242.

**531. Tinduka**

Tī. Nārada refers to it under Mathurā to the right side of Kanakhala<sup>7</sup>. Cf. Mathurā, No. 320.

**532. Tirtharāja**

Tī. Nārada places it under Puruṣottama<sup>8</sup>. Cf. Puruṣottama, No. 407.

1. Mbh(B), Vana, 88.14 = Mbh, III. 86.11; Rām, IV. 41. 17-18; Vā, 45.105; Br, III. 13.24; M, 114. 30; K, II. 37.21-22; Bh, X. 79.16; HD, IV. p.812; N, I. 63.1.

2. GD, p. 203.

3. N, II. 70.63.

4. N, II. 80.77.

5. N, II. 80.63.

6. P, 1.24. 20-23; HD, IV. p. 812; N, II. 48.20.

7. N, II. 79.28.

8. N, II. 52.36.

**533. Tirthavarākṣaya**

Tī. Nārada places it under Gaṅgā.<sup>1</sup> Cf. Gaṅgā, No. 140.

**534. Trigāṅgam**

Tī. The *MBh.* and *Padma* refer to a *tīrtha* called Trigāṅga. Nārada places Trigāṅgam under Gaṅgādvāra and says that here Tripathagā is visible to all.<sup>2</sup> Cf. Gaṅgādvāra, No. 141.

**535. Trilocana**

Tī. A *līṅga* by this name is mentioned in the *Kūrma*, *Skanda* and *Padma*. Nārada refers to Trilocana-tīrtha under Prabhāsa.<sup>3</sup> Cf. Prabhāsa, No. 390

**536. Trisrotā**

R. According to Nārada, it is one of the three *ivers* (Trisrotā, Mandākinī and Matsyodarī) under Kāśī. Dey identifies it with the river Tristā in the district of Rungpur and also with the Gaṅgā.<sup>4</sup> Cf. Kāśī, No. 242.

**537. Tritakūpa**

Tī. The *Rgveda* mentions that 'Trita' had been thrown into a well and was helped by Bṛhaspati. The Tritakūpa is referred to in the *Bhāgavata*. According to Nārada, it is under Prabhāsa.<sup>5</sup> Cf. Prabhāsa, No. 390.

**538. Triviṣṭapa**

Tī. According to the *Padma* the Vaitaraṇī river is in Triviṣṭapa. Nārada places the Triviṣṭapatīrtha under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

**539. Tṛtiyā**

Tī. The *Matsya* refers to a river of this name. According to Nārada, it is an auspicious place for *śrāddha* and is situated

1. N, II. 43.114.

2. Mbh (B), Vana, 84.29 = Mbh, III. 82.25; P, I. 28.29; HD, IV. p. 813; N, II. 66.22.

3. K, I. 35. 14-15; SK, IV. 33.120; P, I.37.17; HD, IV. p. 813; N, II. 70.56.

4. N, II. 50.29-30; GD, p. 206.

5. RV, I. 105.17; Bh, X. 78.19; HD, IV. p. 814; N, II. 70.44.

6. P, I.26.79; HD, IV. p. 814; N, II. 65.71.



under Gayā.<sup>1</sup> Dey identifies it with Tistā and says that this identification is doubtful. However, he adds that it is a river in Gayā, evidently the Tiliya.<sup>2</sup> Cf. Gayā, No. 152.

#### 540. Tryambaka

Mt. This is the same as Tryambakeśvara.<sup>3</sup> The *Skanda* and *Padma* refer to it.<sup>4</sup> Nārada describes the greatness of Tryambaka and places it near Gautamāśrama at the source of the river Godāvarī in Pañcavaṭī. Here there is the holy Puṇḍarīkapura. It is stated that Lord Tryambaka (Mahādeva, Śiva) played tāṇḍava here and settled here at the prayer of sage Gautama, and that since then the hill became popular by the name Tryambaka. This is very holy for performing *śraddha*, *dāna*, etc.<sup>5</sup> This *tīrtha* is identified with Tryambaka of Tryambakeśvara situated near Nasik at the source of the Godāvarī in Maharashtra.<sup>6</sup> Cf. Puṇḍarīkapura, No. 405 and Gautamāśrama, No. 151.

#### 541. Tuṅgabhadrā

R. The *Vāyu*, *Matsya* and *Brahma* say that it rises in Sahya. It is referred to in the *Bhāgavata* and the Nārada. It is a combination of two rivers, viz., Tuṅgā and Bhadrā, which join together near Kudli in Mysore State.<sup>7</sup>

#### 542. Udayagiri

Mt. The *Vāyu*, *Brahmāṇḍa* and *Bhāgavata* refer to Udayādri. According to Nārada, Udayagiri is situated under Gayā. It is said that Udayagiri was brought and placed there by Agastya. Dey identifies Udayagiri with a mountain which is five miles east of Bhuvaneśvara in Orissa.<sup>8</sup> Cf. Gayā, No. 152.

1. M, 114 20-22; CHMP, p. 309; N, II:44.59.

2. Ag, 116; GD, p. 207.

3. N, II. 73. Colophon at the end of the chapter.

4. SK, IV. 6.23; P, VI. 176. 58-59; HD, IV. p. 814.

5. N, II. Chs. 27-73.

6. HD, IV. p. 814; GD, 207.

7. Vā, 45. 104; M, 114.29; B, 27.35; Bh, V. 19.18; N, I. 6.30; HD, IV. p. 814.

8. Vā, 108.46; Br, II. 19.84-85; Bh, IV.16.20; PI, I. p. 223; N, II, 47.50; GD, p. 208.

**543. Udyata**

Ti. Mt. The *Vāyu* refers to a mountain named Udyantaka, which seems to be the same as Nārada's Udyata. Nārada refers to it under Gayā as a mountain resonant with music. Yonidvāra is situated there. There are also found the foot-prints of goddess Sāvitrī<sup>1</sup>. Cf. Yonidvāra, No. 618, Gayā, No. 152.

**544. Ujayanta**

Ti. The *MBh.*, *Vāyu*, *Vāmana* and *Skanda* mention Ujjayanta. According to Nārada, the Ujayanta is under Prabhāsa. The mountain Ujjayanta is identified with the mount Girnar, situated in Saurāṣṭra near Dvārakā.<sup>2</sup> Cf. Prabhāsa, No. 390.

**545. Ulūka**

Ti. Nārada places a group of 700 *tīrthas* here under Narmadā.<sup>3</sup> Cf. Narmadā, No. 354.

**546. Urvaśikuṇḍa**

Ti. The *Varāha* and the *Nārada* place it under Badarī. One who bathes here becomes dear to Nārāyaṇa and attractive.<sup>4</sup> Cf. Badarī, No. 45.

**547. Urvaśipulina**

Ti. The *MBh.*, *Matsya* and *Nārada* place it under Prayāga<sup>5</sup>. Cf. Prayāga, No. 397.

**548. Urvaśisaṅgama**

Ti. According to Nārada, it is under Badarī. It is capable of destroying all sins<sup>6</sup>. Cf. Badarī, No. 45.

**549. Uttara-ayana**

Ti. It is placed under Kāśī by Nārada<sup>7</sup>. Cf. Kāśī, No. 242.

1. *Vā.* 108.39; 43.44; *PI.* I. p. 299; *N.* II. 44. 74-76.
2. *Mbh(B).* *Vana*, 88.21-24 = *Mbh.* III. 86. 18-21; *Vā.* 45.92; *Vām.* 13.18; *SK.* VII. 2.11.11; *HD.* IV. p. 815; *GD.* p. 211; *N.* II. 70.86.
3. *N.* II. 77.8.
4. *Var.* 141. 51-64; *HD.* IV. p. 815; *N.* II. 65.65.
5. *Mbh(B).* *Anu.* 25.46 = *Mbh.* XIII. 26.43; *M.* 22.66; *HD.* IV. p. 815; *N.* II. 63.140.
6. *N.* II. 67.76.
7. *N.* II. 48.20.



**550. Uttara-mānasa**

Ti. The *Viṣṇu Dharma Sūtra*, *Vāyu*, *Matsya*, *Kūrma* and *Nārada* locate it under Gayā<sup>1</sup>. Cf. Gayā, No. 152.

**551. Uttareśa**

Ti. Nārada places two *tīrthas* by this name under Nārmadā<sup>2</sup>. Cf. Narmadā, No. 354.

**552. Vahnikuṇḍa**

Ti. According to Nārada, it is under Badarī and a Śilā (rock) called Naranārāyaṇa also is there on its bank<sup>3</sup>. Cf. Badarī, No. 45.

**553. Vaidiśa-nagara**

Cy. The city Vidiśā is referred to in the Rāmāyaṇa. It was the capital of the Daśārṇa country according to the *Meghadūta*.<sup>4</sup> Law says that, according to the Purāṇas, Vaidiśa was situated on the banks of the river Vidiśā which took its rise from the Pārip(y)-ātra mountain.<sup>5</sup> According to Nārada, Rukmāṅgada was the king of Vaidiśa-nagara.<sup>6</sup> According to Law "Vidiśā or Vedisa (Skt. Vaidiśa, Vaidāśa) is the old name of Besnagar, a ruined city situated in the fork of the Bes or the Vedisa river and the Betwa (Vetravatī), in the kingdom of Bhopal, within two miles of Bhilsa".<sup>7</sup>

**554 Vaidyanātha**

Ti. The *Matsya* refers to it. While the Liṅga places it under Vārāṇasī and *Padma* on Sābharamatī, Nārada locates it under Narmadā. 108 *tīrthas* are said to be situated in Vaidyanātha.<sup>8</sup> Dey identifies Vaidyanātha with (i) Chitābhūmi—Vaidyanāth or Deoghar in the Santal Pargana, containing the temple of Vaidyanātha, one of the twelve Great Liṅgas of Mahādeva, (ii) in Dabhoi,

1. VDS, 85.36; Vā, 77.108; M, 121.69; K, II. 37.44; N, II. 44. 65; HD, IV. p. 816.
2. N, II. 77. 22-23.
3. N, II. 67.29-30.
4. Rām, Uttara, Ch. 121; Megh, I. 24; HD, IV. p.820; HGAI, p. 336.
5. Law, Geography of early Buddhism, p. 3; HGAI, p. 336.
6. N, II. 7.47.
7. HGAI, p. 336.
8. M, 13.41; L, q. by T. K. pp. 84, 114; P, VI. 160.1; HD, IV. p. 816; N, II. 77.9, 18.

Gujarat, and (iii) in Kiragrāma on the east of the Kangra district, 30 miles east to Koṭ Kangra on the Binuan river (ancient Kandukābinduka) in the Punjab.<sup>1</sup> Cf. Narmadā, No. 354.

### 555. Vaikuṅṭha

Ti. The *Matsya* and the *Nārada* place it under Gayā. The *Varāha* refers to it under Mathurā. Nārada again refers to it under Gaṅgā near Rāma tīrtha. Dey identifies it with a place of pilgrimage about 22 miles to the east of Tirunelveli on the river Tāmraparṇī. It is also known as Śrīvaikuṅṭham.<sup>2</sup> Cf. Gayā, No. 152 and Gaṅgā, No. 140.

### 556. Vainateyaśilā

Ti. Nārada places this rock under Badarī. It was here that Garuḍa performed penance for 30000 years and attained the position of Viṣṇu's vehicle.<sup>3</sup> Cf. Badarī, No. 45.

### 557. Vainateya-Vaṭa

Ti. According to Nārada, it is under Puruṣottama. A visit to Puruṣottama, Saṅkarṣaṇa and Subhadrā here leads one to final salvation.<sup>4</sup> Cf. Puruṣottama, No. 407.

### 558. Vaiṣṇava

Ti. Nārada places this group of 22 tīrthas under Narmadā<sup>5</sup>. Cf. Narmadā, No. 354.

### 559. Vaiśvāmītra

Ti. The *MBh.* refers to a Viśvāmītratīrtha. The *Padma* and *Brahma* locate Viśvāmītratīrtha under Godāvarī. Nārada places it under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

### 560. Vaitaraṇī

R. The *MBh.*, *Vāyu*, *Matsya*, *Kūrma*, *Agni* and *Padma* refer to it as a river rising in Vindhya. According to the *MBh.* and the Nārada, it is under Kurukṣetra. Elsewhere in the *Vāyu* and *Agni*, it is placed under Gayā, and in the *Vāmana* and *Padma* under

1. GD, pp. 16, 50.

2. M, 22.75; N, II, 47.75; 40.85; Var, 163 163.1-4, 10-12; HD, IV, p. 817; GD, p. 16.

3. N, II, 67.14-22.

4. N, II, 55.31.

5. N, II, 77.24.

6. Mbh(B), Vana, 83.139 = Mbh, III, 81.120; P, I, 2/.28; B, 93.4, 27; HD, IV, p. 823; N, II, 65.103.



Phalākīvana, and in the *Liṅga* under *Vārāṇasī* as a well<sup>1</sup>. Dey identifies *Vaitaraṇī* with (i) the river *Vaitaraṇī* in Orissa, (ii) the river *Dantura* which rises near *Nasik* and is on the north of *Bassein*, (iii) a river in *Kurukṣetra*, and (iv) a river in *Garwal* on the road between *Kedāra* and *Badarināth*<sup>2</sup>. Cf. *Kurukṣetra*, No. 273.

### 561. Vāma

Tī. *Nārada* places it under *Gayā*<sup>3</sup>. Cf. *Gayā*, No. 152.

### 562. Vāmadvāśrama

H. *Nārada* refers to it and says that while going to *Mahendra* mountain King *Rukmāṅgada* visited this *hermitage* and met the sage *Vāmadeva* here<sup>4</sup>.

### 563. Vāmana

Tī. The *MBh.*, *Padma* and *Nārada* place *Vāmanaka* under *Kurukṣetra*, and *Nārada* adds that this is the place where *Lord Viṣṇu* took incarnation as *Vāmana*. *Nārada* refers to *Vāmana* under *Gayā*<sup>5</sup>. Cf. *Kurukṣetra*, No. 273 and *Gayā*, No. 152.

### 564. Vāmana-kuṇḍa

This *tīrtha* is referred to under *Avantī* by *Nārada*<sup>6</sup>. Cf. *Avantī*, No. 39.

### 565. Vaiṁśamūla

Tī. The *Padma* refers to a *tīrtha* named *Vaiṁśamūlaka*. *Nārada* refers to *Vaiṁśamūla* under *Kurukṣetra*<sup>7</sup>. Cf. *Kurukṣetra* No. 273.

### 566. Vāpi

Tī. According to the *Matsya* it is one of the ten *Pīṭhas* for images with two *mekhalas*. *Nārada* places it under *Kāśī*<sup>8</sup>. Cf. *Kāśī*, No. 242.

1. *Mbh*(B), *Vana*, 85.6 = *Mbh*, III. 83.6; *Vā*, 77.95; *M*, 114. 27; *K*, II. 37.37; *Ag*, 116.7; *P*, I. 39.6; *Mbh*, III. 81.70; *N*, II. 65.72; *Vā*, 105.45; *Ag*, 116.7; *Vām*, 36. 43 44; *P*, I. 26.79; *L*. q. by *T. K.* p. 63; *HD*, IV. p. 817.

2. *GD*, p. 18

3. *N*, II. 45.5.

4. *N*, II. 12.21 & Ch. 10.

5. *Mbh*(B), *Vana*, 83 103 = *Mbh*, III. 81.86; *P*, I. 26.96; *N*, II. 65.87-88; *HD*, IV. p. 817; *N*, II. 46.46.

6. *N*, II. 78 38.

7. *P*, I. 26 38; *HD*, IV. p. 817; *N*, II. 65.44.

8. *Vām*, 262.6, 8; *PI*, III. p. 119; *N*, II. 49.57.

**567. Vārāha**

Ti. The *MBh.*, *Vāmana* and *Kūrma* refer to *Varāha* under *Payoṣṇi*, *Matsya*, *Kūrma* and *Padma* under *Narmadā*, and *Kūrma* and *Padma* under *Vārāṇasī*. The *Vāmana*, *Padma* and *Nārada Purāṇas* place it under *Kurukṣetra*, the *Varāha* under *Mathurā*, and *Padma* under *Sābhramatī*. *Nārada* again places *Vārāha-tīrtha* under *Puṣkara*.<sup>1</sup> Cf. *Kurukṣetra*, No. 273 and *Puṣkara*, No. 408.

**568. Vārāhi Silā**

Ti. *Nārada* places it under *Badarī* and says that after lifting up the earth and smashing *Hiraṇyākṣa*, Lord *Viṣṇu* resided here as a *rock*.<sup>2</sup> Cf. *Badarī*, No. 45.

**569. Vārāṇasī**

Cy. Though generally both *Kāśī* and *Vārāṇasī* are used as synonyms in the *Purāṇas*, according to *Kane*, the two appear to be different; *Kāśī* lies on the eastern side of the *Gaṅgā* whereas *Vārāṇasī* lies on the western.<sup>3</sup> Cf. *Kāśī*, No. 242.

**570. Vārīśa**

Ti. *Nārada* refers to it under *Narmadā*.<sup>4</sup> Cf. *Narmadā*, No. 354.

**571. Varuṇā**

R. The *Varaṇā* occurs in the *Jābālopaniṣad*.<sup>5</sup> The *MBh.*, *Liṅga*, *Padma* and *Nārada* refer to the river *Varuṇā* under *Kāśī*.<sup>6</sup> It is called *Varaṇā* in the *Matsya*, *Vāmana* and *Skanda*. The *Padma*

1. *Mbh* (B), *Vana*, 887=Interpolation, ref foot note No. 459, under *Mbh*, III. 86.6 315; *Vam*, 90.4; *K*, II.20.32; *M*, 193.74; *K*, II. 42.14; *P*, I.20.71; *K*, I.35.5; *P*, I.37.6; *Vām*, 34.32; *P*, I.26.15; *N*, II.65.31; *Var*, 166.23; *P*, VI. 165.10; *HD*, IV. p. 818; *N*, II. 71.43.
2. *N*, II. 67.22-23.
3. *N*, II. 48.13 ff; *HD*, IV. pp. 818; 618-642.
4. *N*, II. 77.17.
5. *JU*, 2nd para; *HD*, IV. p. 625.
6. *Mbh* (B), *Bhīṣma*, 9 (*GD*, p. 26)=*Mbh*, VI. 10; here the term *Vārāṇasī* occurs in the verse No. 30; but the foot note under it shows that the term *Varuṇā* is found only in some MSS. Ref. *Mbh*, *Bhīṣma*, Pt. I. p. 50; *L*, I. 92.87; *P*, V. 14.191; *N*, II. 48.19; *HD*, IV. pp. 625, 818.



mentions a river called Varuṇā as a tributary of the Godāvārī.<sup>1</sup> According to Nārada, it is the Saumyā nādī known as Iḍā, presided over by Lord Keśava.<sup>2</sup> Dey identifies Varuṇā with the river Varṇā in Benares.<sup>3</sup> Cf. Kāśī, No. 242.

#### 572. Vāsiṣṭha-tīrtha

Tī. The *Matsya* refers to Vasiṣṭhatīrtha. According to Nārada, Vāsiṣṭha-tīrtha, is under Kurukṣetra<sup>4</sup>. Cf. Kurukṣetra, No. 273.

#### 573. Vasiṣṭheśa-tīrtha

Tī. The *Līnga* refers to a tīrtha called Vasiṣṭheśa under Vārāṇasī. According to Nārada, Vasiṣṭheśa-tīrtha is placed under Gayā<sup>5</sup>. Cf. Gayā, No. 152.

#### 574. Vastrāpatha

Tī. The *Skanda* describes the greatness of the Vastrāpatha. It is said that Vastrāpatha *Kṣetra* is four yojanas in extent and is the quintessence of Prabhāsa.<sup>6</sup> Nārada says that Vastrāpatha is the Nabhi (navel) of Prabhāsa, and there is the tīrtha called *Mṛgīkuṇḍa*<sup>7</sup>. The Vastrāpatha *kṣetra* is identified with the territory round about Girnar in Kathiawad and the holy river Suvarṇarekhā flows there<sup>8</sup>. Cf. Prabhāsa, No. 390.

#### 575. Vasudhārā

Tī. Nārada refers to it under Badarī on the west of Kāmākāma. By *bathing* here all desires are fulfilled. According to Dey, it is the place where the river Alakanandā has its source about four miles north of Badarīnāth near the village Manāl<sup>9</sup>. Cf. Badarī, No. 45.

1. M, 183. 62; Vām, 3.28 ff; SK, Kāśī, 30.69-70; P, VI.176. 59; HD, IV. pp. 625, 818.
2. N, II. 48. 20-22.
3. GD, p. 26.
4. M, 22.68; HD, IV. p. 819; N, II. 65.105.
5. L, q. by T. K. p. 47; HD, IV. p. 819; N, II. 47.36.
6. SK, VII. 2.11.16; VII. 2.2.1-3; HD, IV. p. 819.
7. N, II. 70. 84-86.
8. HD, IV. pp. 819, 811.
9. N, II. 67. 54-55; GD, p. 26.

**576. Vāsuki-hrada**

Lk. The *MBh.* refers to a Vāsuki *tīrtha* under Prayāga. The *Matsya*, *Padma* and *Nārada* locate the Vāsuki-hrada under Prayāga<sup>1</sup>. Cf. Prayāga, No. 397.

**577. Vaṭamūla**

Tī. The *Viṣṇu Dharma Sūtra* and *Matsya* refers to a *tīrtha* called *Vaṭa* under Gayā and Prayāga respectively. Nārada places Vaṭamūla under Prayāga<sup>2</sup>. Cf. Prayāga, No. 397.

**578. Vatsa**

Tī. Nārada places it under Vṛndāvana<sup>3</sup>. Cf. Vṛndāvana, No. 606.

**579. Vāyusaṅga**

Tī. Nārada places it under Narmadā and refers to 1000 *tīrthas* there<sup>4</sup>. Cf. Narmadā, No. 354.

**580. Vedavati**

Tī. The *MBh.*, the *Brahmaṇḍa* and *Matsya* refer to this river<sup>5</sup>. Nārada locates it under Kurukṣetra<sup>6</sup>. Dey identifies the Vedavati with the river Hagari, a tributary of the Tuṅgabhadra in the district of Bellary and Mysore<sup>7</sup>. Kane also refers to this river, but says that it cannot really be identified<sup>8</sup>. Cf. Kurukṣetra, No. 273.

**581. Vepi**

R. Nārada refers to it under Prayāga and says that all the *tīrthas* and holy cities meet here in the month of Māgha when the Sun passes through Makara rāśi<sup>9</sup>. Dey identifies it with (i) a

1. Mbh(B), Vana, 85.86 = Mbh, III. 83.81; M, 104.5; P, 1.39. 69.70; 41.4-5; N, II. 63.127; HD, IV. pp. 819, 599.
2. VDS, 85.5; M, 104.10; 111.10; HD, IV. p. 819; N, II. 63.137-139.
3. N, II. 80.72.
4. N, II. 77.6.
5. Mbh(B), Anu, 165.25 = Interpolation ref. Mbh, XIII. 150; Br, II. 16.27; M, 114.23; HD, IV. p. 819.
6. N, II. 65.98.
7. GD, p. 28.
8. HD, IV. p. 819.
9. N, II. 63.6-7.



branch of the Kṛṣṇā same as Veṅvā and (ii) the river Kṛṣṇā itself<sup>1</sup>. Kane identifies it with (i) the confluence of Gaṅgā and Yamunā and (ii) river rising in Sahya from the root of an āmalaka tree and falling into Kṛṣṇā<sup>2</sup>. Cf. Prayāga. No. 397.

### 582. Veṅirājya

Cy. According to Nārada, it is the place where Gaṅgā and Sarayū join together<sup>3</sup>. Cf. Sarayū-Gaṅgā-saṅgama, No 467.

### 583. Vetravatī

R The *Brahmaṇḍa* and *Matsya* say that it rises from Rkṣavat and Pāriyātra respectively. According to the *Meghadūta*, Vidiśā was situated on this river. The *Padma* refers to it as a tributary of the Sābhramatī<sup>4</sup>. Nārada refers to this river<sup>5</sup>. Kane and Dey identify Vetravatī with modern Betwa river which rises in Bhopal State and falls into the Yamunā. Dey identifies it also with the river Vātrak, a branch of the Sābhramatī, in Gujarat. Kane mentions another Vetravatī as one of the ten great rivers flowing from the Himālaya and adds that "This must be different from the above two" i.e., the modern Betwa river and the tributary of the Sābhramatī<sup>6</sup>.

### 584. Vidhu-tirtha

Ti. Nārada places it under Narmadā and refers to eight tirthas there<sup>7</sup>. Cf. Narmadā, No. 354.

### 585. Vidurāśrama

H. Nārada places it under Prabhāsa and says that here the worship of Tri(liṅ)ga and Tribhuvaneśa is considered very auspicious.<sup>8</sup> Ch Prabhāsa, No. 390.

### 586. Vidyādhara

Ti. While the *Varāha* places it under Gaṇḍakī and Śāla-grāma, Nārada locates it under Avantī, and adds that after having

1. GD, p. 29.
2. HD, IV, p. 20.
3. N, II 40.81.
4. Br, II. 16.28; M, 114.23; Megh, 1.24; P, VI. 130; 133.4-5; HD, IV, p. 820.
5. N, I. 6. 31.
6. HD, IV, p. 820; GD, p. 30.
7. N, II. 77.16.
8. N, II. 70.52.

a *bath* here the *worship* of Mārkaṇḍeśvara is very efficacious.<sup>1</sup> Cf. Avantī, No. 39.

### 587. Vighnarāja-tirtha

Tī. Nārada places it under Mathurā. One who *bathes* here attains the results of his actions without any obstacle.<sup>2</sup> Cf. Mathurā, No. 320.

### 588. Vihāra

Tī The *Vāmana* places it under Sarasvatī, and Nārada under Kurukṣetra<sup>3</sup>. Cf. Kurukṣetra. No 273.

### 589. Vilepaka

Tī. Nārada refers to it under Kurukṣetra. One who takes *bath* here and *worships* Lord Śiva on the 14th of the bright half of Caitra is freed of all his sins<sup>4</sup>. Cf. Kurukṣetra, No. 273.

### 590. Vimāla

According to the *Mbh.* and *Padma*, there are silver and golden-coloured fish in it Nārada places it under Kurukṣetra and also under Mathurā. Vimāla is also mentioned under Badarī, where it is known by the name Somakuṇḍa<sup>5</sup>. Cf. Kurukṣetra, No. 273, Mathurā, No. 320 and Badarī, No. 45.

### 591. Vimaleśa

Tī. While the *Liṅga* places it under Vārāṇasī, Nārada locates it under Narmadā and refers to one lac *tirthas* there<sup>6</sup>. Cf. Narmadā, No. 354.

### 592. Vimaleśvara

Tī. The *Matsya*, *Kūrma*, *Padma* and *Nārada* refer to it under Narmadā, but Nārada places three *tirthas* by this name under Narmadā. The *Vāmana* and *Padma* refer to it under Sarasvatī also.<sup>7</sup> Cf. Narmadā, No. 354.

1. Var, 145.62; HD, IV. p. 821; N, II. 78. 11.

2. N, II. 79.46.

3. Vām, 42. 10; HD, IV. p. 821; N, II. 65.114.

4. N, II. 65.74.

5. Mbh(B), Vana, 82.87=Mbh, III. 80.103; P, I. 24.35; HD, IV. p. 821; N, II. 65.14; 79.10; 67.59.

6. L, q. by T. K. p. 56; HD, IV. p. 821; N, II. 77.15.

7. M, 190.14; K, II. 41.5; P, I. 17.11; N, II. 77.19; Vam, 34.15; P, VI. 131.30; HD, IV. p. 821.



**593. Vimalodakā**

R. It is one of the seven *ivers* forming the Saptasārasvata referred to under Kurukṣetra.<sup>1</sup> Cf. Kurukṣetra, No. 273.

**594. Vimukta**

Ti. Nārada places it under Mathurā, near Viśrāntitīrtha.<sup>2</sup> Cf. Mathurā, No. 320.

**595. Vindhya**

Mt. It is one of the seven great mountain ranges of Bhārata Varṣa according to the *MBh.*, *Vāyu*, *Matsya* and *Bhāgavata* and is situated in Central India. Nārada also makes a reference to it. It is the Ouindion of Ptolemy.<sup>3</sup>

**596. Viranāgara**

Cy. The *Viṣṇu* and the *Nārada* refer to it. Nārada mentions that this city is on the banks of Devikā<sup>4</sup>. Cf. Devikā, No. 110.

**597. Virasā**

R. According to Nārada, it is a *river* situated under Gayā<sup>5</sup>. Cf. Gayā, No. 152.

**598. Vireśasaras**

Lk. Nārada places it under Avantī. One who takes bath in this lake and worships Kālabhairava attains Śivaloka after enjoying all the wealth.<sup>6</sup> Cf. Avantī, No. 39.

**599. Viśāla**

R. The *MBh.*, *Bhāgavata* and the *Nārada* place it under Badarī. Nārada adds that, as requested by devas and ṛṣis, Narasimha resided here in the form of a *Śilā* (slab). The *Vāmana*, *Agni*, *Padma* and the *Nārada* refer to it under Gayā also. According to Nārada it is one of the seven rivers forming the Saptasārasvata under Kuru-

1. N, II. 65.101.

2. N, II. 79.23.

3. Mbh(B), Vana, 313.2 = Interpolation, ref. under Mbh, III. 297.2; Vā, 77.34; M, 13. 39; Bh, V. 19.16; N, II. 38. 34; HD, IV. p. 821; HGAI, p. 20.

4. Vi, II. 15.6-7; PI, III. p. 296; N, I. 49.38

5. N, II. 44.18.

6. N, II. 78.39.

kṣetra. It is referred to under Vṛndāvana also by Nārada.<sup>1</sup> Kane identifies it with (i) Ujjayinī, (ii) an āśrama near Badarī and (iii) also as a river. Dey identifies it with (i) Besāḍ, in the district of Mozaffarpur in the Bihar province, the Vaiśālī of the Buddhist period, (ii) Ujjayinī and (iii) an affluent of the Gaṇḍaka in Viśālī.<sup>2</sup> Cf. Badarī, No. 45, Gayā, No. 152, Kurukṣetra, No. 273 and Vṛndāvana, No. 606.

#### 600. Viṣṇu

Ti. While the *Matsya*, *Kūrma*, *Padma* and the *Nārada Purāṇas* locate it under Narmadā, the *Varāha* and *Brahma* place it under Kokāmukha and Godāvarī respectively. There is a group of one thousand tīrthas in this tīrtha under Narmadā according to Nārada.<sup>3</sup> Cf. Narmadā, No. 354.

#### 601. Viṣṇupada

Ti. The *MBh.* places it under Kurukṣetra, the *Vāyu* and *Brahmāṇḍa* as a lake on Niṣadha mountain and the *Varāha* under Śālagrāma. Nārada locates it under Puṣkara and Gayā. According to R. D. Banerji, it is in Gayā.<sup>4</sup> Cf. Puṣkara, No. 408 and Gayā, No. 152.

#### 602. Viśrānti

Ti. It is the most sacred spot in Mathurā according to the *Varāha* and the *Nārada*. On the basis of the reference in the *Padma* it seems to be a Kṣetra different from that situated in Madhuvana, where Viṣṇu assumed the form of Varāha.<sup>5</sup>

#### 603. Vṛddhakedāraka

Ti. It is an important place under Kurukṣetra for *worshipping* Sthāṇu with Daṇḍī according to Nārada.<sup>6</sup> Cf. Kurukṣetra, No. 273.

1. Mbh (B), Vana, 90.25 = Mbh, III. 88.22; Bh, V.4.5; N, II. 67. 26-27; Vām, 81. 26-32; Ag, 115.54; P, I.38.33; HD, IV. p. 822; N, II. 47.21; 65.101; 80.73.
2. HD, IV. p. 822; GD, p. 39.
3. M, 191.99; K, II. 41.52; P, I.18.94; Var, 140. 71-74; B, 136.1; HD, IV. pp. 822-823; N, II. 77.7.
4. Mbh (B), Vana, 83.103 = Mbh, III. 81.87; Vā, 47.64; Br, II. 18.67; Var, 145.42; HD, IV. p. 822; N, II. 71.22; 46.20.
5. Var, 163.162; P, VI. 209.1-3, 5; HD, IV. p. 823; N, II. 79.22.
6. N, II. 65, 60-61.



**604. Vṛndāśrama**

H. Nārada places it under Vṛndāvana<sup>1</sup>. Cf. Vṛndāvana, No. 606.

**605. Vṛndā-taporāṇya**

F. It is placed under Vṛndāvana near Nandigrāma and Yamunā by Nārada.<sup>2</sup> Cf. Vṛndāvana, No. 606.

**606. Vṛndāvana**

F. It is the last out of the 12 *vanas* of Mathurā and is mentioned in the *Matsya*, *Bhāgavata*, *Varāha* and *Padma*. Nārada also places it in Mathurāmaṇḍala on the banks of Yamunā. He adds that it was the playground of Lord Kṛṣṇa. There is the Govardhana mountain where Vṛndādevī once performed austerities. There are situated innumerable *tirthas* like Akrūra, Ariṣṭakuṇḍa, Bahula, Balasthāna, Bhadra, Bhaktabhojana, Bhāṇḍira, Bhojanasthala, Bilvaka, Brahmakuṇḍa, Bṛhatsānu, Caudrasaras, Cīracaurya, Dharmakuṇḍa, Govardhana, Govindakuṇḍa, Kausumam Saras, Kiśorikuṇḍa, Kokila, Mānāhva, Manoharakhaṇḍa, Nandigrāma, Puṇya-pulina, Puṣpasaras, Rāmakuṇḍa, Sakhisthala, Śeṣaśāyi, Śrikuṇḍa, Tārksyagovinda, Tatvaprakāśa, Vatsa, Viśālā, Vṛndāśrama, Vṛndā-taporāṇya and Yamunā. Dey raises a doubt about the identification of modern Vṛndāvana with that of the Purāṇas.<sup>3</sup> Cf. Mathurā, No. 320.

**607. Vyāsa**

Ti. The *Vāyu*, *Padma* and the *Nārada* refer to it under Narmadā. Nārada says that there are 82,000 *tirthas* and hundreds of *islands* on it. The *Brahmaṇḍa* and *Kūrma* refer to it under Kurukṣetra. The *Brahma* places it under Godāvarī.<sup>4</sup> Cf. Narmadā, No. 354.

1. N, II. 80.12.

2. N, II. 80.7-8.

3. M, 13.38; Bh, X. 11.28; Var, 153.45; P, IV. 69.9; N, II. 80; HD, p. 824; GD, p. 41.

4. Vā, 77.67; P, I. 18.38; N, II.77.10; Br, III. 13.69; K, II. 37.29; B, 158.1; HD, IV. p. 824.

**608. Vyāsa**

F. While the *Padma* places it near Miśraka, Nārada identifies it as the 3rd of the 7 *vanas* under Kurukṣetra.<sup>1</sup> Cf. Kurukṣetra, No. 273.

**609. Vyāsasthali**

Ti. The *Padma* refers to it. Nārada places it under Kurukṣetra and mentions it as the place where Vyāsa resolved to die after the loss of his son.<sup>2</sup> Cf. Kurukṣetra, No. 273.

**610. Vyoma-Gaṅgā**

R. Nārada places it under Gayā<sup>3</sup>. Cf. Gayā, No. 152.

**611. Yādavasthala**

Ti. Nārada places it under Prabhāsa as an important place for Varṣeśa *worship*.<sup>4</sup> Cf. Prabhāsa, No. 390.

**612. Yajñavāpī**

Ti. It is an auspicious place under Avantī for Mārkaṇḍeśa *worship* according to Nārada.<sup>5</sup> Cf. Avantī, No. 39.

**613. Yajñopavitikā**

Ti. Nārada places it under Kurukṣetra.<sup>6</sup> Cf. Kurukṣetra, No. 273.

**614. Yameśa**

Ti. A *tīrtha* called Yama is referred to under Vārāṇasī in the *Kūrma* and under Narmadā in the *Padma*. Nārada places Yameśa under Narmadā. Cf. Narmadā<sup>7</sup>, No. 354.

**615. Yamunā**

R. It is referred to in the *R̥gveda*, *Atharvaveda* and the *Brahmaṇas*. Nārada refers to it under Vṛndāvana and also under

1. P, I. 26.87; HD, IV. p. 824; N, II. 65, 80, 5.
2. P, I. 26.90-91; HD, IV. p. 824; N, II. 65.83-84.
3. N, II. 47.57.
4. N, II. 70.34-35.
5. N, II. 78. 27-28.
6. N, II. 65. 113.
7. K, I. 35.6; P, I. 37.6; HD, IV. p. 824; N, II. 77.18.



Kāśī as one of the five rivers. According to Law, it is a stream of Brahmaputra.<sup>1</sup> Cf. Vṛndāvana, No. 606 and Kāśī, No. 242.

#### 616. Yātanākālana

Ti. Nārada places it under Avantī.<sup>2</sup> Cf. Avantī, No. 39.

#### 617. Yodhaneśa

Ti. Nārada places two *tirthas* by this name under Narmadā<sup>3</sup>. Cf. Narmadā, No. 354.

#### 618. Yonidvāra

Ti. While the *MBh.* and *Padma* place it in the Brahmayoni hill in Gayā, Nārada locates it in Gayā itself, but on the Udyata mountain.<sup>4</sup> Cf. Gayā, No. 152 and Udyata, No. 543.

1. RV, V. 52.17; etc.; HD, IV. p. 824; AV, IV. 9. 10; Ait, Br, VIII. 14.4; HGAI, pp. 34; 135; N, II. 80. 8; 51.16.

2. N, II. 78.29.

3. N, II. 77. 22-23.

4. Mbh(B), Vana, 84. 94-95=Mbh, III. 82. 83-84; P, I. 38.15; HD, IV. p. 825; N, II. 44, 74-77.

## APPENDIX VIII

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