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डा० रामकरण शर्मा
सह शिक्षापरामर्शदाता, शिक्षामन्त्रालय तथा कुलपति, सम्पूर्णानन्द संस्कृत-विश्वविद्यालय, वाराणसी

डा० रामचन्द्र नारायण दाण्डेकर
भण्डारकर प्राच्यशोधसंस्थान, पुणे

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पुराणम्—PURĀṆA

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व्यासस्तोत्रम्

अमरचन्द्रसूरिप्रणीत-बालभारतकाव्यगतम्*

[प्रतिसर्गारम्भे सूरिणा व्यासमहिमसूचकः कश्चिच् श्लोकः पठ्यते; एषां श्लोकानामिह संग्रहः प्रस्तूयते]

आदिपर्व

सतां परब्रह्मविलोकमार्गमपङ्किलं दूरितकण्टकं यः।
[1]श्रीभारत ब्रह्म ततान शाब्दं स श्रेयसे सत्यवतीसुतोऽस्तु ॥१॥

द्वैपायनः पातु जगन्ति दूरमुद्यत्-पुराणामृतबिन्दुवृन्दः[2]।
यन्मान[3]सज्ञानसुधासमुद्रे वाग्देवताया जलकेलिरासीत् ॥२॥

सुकृतस्य खड्गमिव तारतीव्रता-
व्रतधारमाश्रयत कृष्णयोगिनम्।
यदि वो दिवानिशपराभवोद्यत-
भ्रमदन्तरारिभयभङ्गुरं मनः॥ ३॥

पाराशरमकूपारमिव पुंरूपिणं स्तुमः।
येनोद्गीर्णाः सुधासिक्तमुक्तावद्भारतोक्तयः॥ ४॥

पाराशरो मुनिपतिः स मुदे हृदायं
लक्ष्मच्छलेन कलयन् हरशेखरोऽपि।
तद्गच्यमा[4]नजगदिष्टपुराणवाणी-
गर्भाद्गलद्भिरमृतैरमृतांशुरासीत्॥ ५॥

अन्तर्धुतानाममलेन धाम्ना बहिर्महाभारतजैर्यशोभिः।
तमस्त्विषां येन तनुत्वगेव पदं ददे कृष्णमुनिर्मुदेऽसौ ॥ ६॥

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* काव्यमालायां (४५ संख्याकायाम्) प्रकाशितमिदं काव्यम्।

१. श्रीभारतं ब्रह्मेति युक्ततरः पाठः, तथैव पठ्यते शल्यपर्वगते व्यास-महिमपरके श्लोके।

२. वृन्दा (पाठा०)।

३. मानसे (पाठा०)।

४. तद्गद्यमान (पाठा०)।

सेवध्वमध्वरभुजामपि सेवनीयं
पाराशरं मुनिमवाप्तयदङ्गसंगः ।
वर्णः शुचित्वमसितोऽपि तदाप केश-
व्याजेन येन शिरसा ध्रियते न कैः कैः ॥ ७॥

अहो महत्त्वं वचसामगोचरं प्रपञ्चयन् कृष्णमुनिः पुनातु वः ।
भवार्णवोऽप्येष विशोषमेति यत्पदद्वयीरेणुकणैरपि क्षणात् ॥ ८॥

कृष्णमानमततं महामुनिं यत्पदद्वयनखांशुभासुरः ।
भुक्तिमुक्तिरमणी शिरोमणीभावमावहति को नु कोविदः ॥ ९॥

दुष्टकर्मफणिदष्टजनाली-दोषमोषकृतयेऽङ्कमिषेण ।
यः सुधात्विषि विवेश सुधार्थं स श्रिये भवतु भारतकारः ॥ १०॥

कृतवसतिरजस्रं साधुहृत्पञ्जरान्तः
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समुदे पराशरसुतः सुतरां भवतोयराशितरणैकतरी ।
प्रससार भारतमिषेण मुखे खलु यस्य निर्मलवितानपटः ॥ १२॥

सभापर्व

चन्द्रायमाणाः सुकृताम्बुराशेः
सूर्यायिताः साधुहृदम्बुजानाम् ।
स्फारं त्रिलोकीदुरितान्धकारं
पाराशरस्याङ्घ्रिनखाः क्षिपन्तु ॥ १॥

शुद्धज्ञानसुधाम्भोधिघनं द्वैपायनं स्तुवे ।
योऽवर्षद् विश्वहर्षाय श्रीभारतसुधारसैः ॥ २॥

अस्तु वस्तुषु पराशरात्मज[५]ज्ञानदुग्धजलधिः स शुद्धये ।
नीयते बत यदेकबिन्दुना भारतेन विलयं भवानलः ॥ ३॥

ज्ञानप्रदीपपात्राणां सर्वेषामुपरि स्फुरन् ।
पायाद् द्वैपायनो विश्वजनमञ्जनमञ्जुलः ॥ ४॥

शितिद्युतिः सत्यवतीतनूजः पुनातु सूर्येन्दुविलोचनो वः ।
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५. ०त्मजो (पाठा०) ।

आरण्यकपर्व

रामादपि श्लाघ्यगुणः श्रियेऽस्तु व्यासो मुनिः श्रीदयितावतारः।
विनिर्मितो येन परार्थमेव भवार्णवे भारतसेतुबन्धः॥ १॥

कनीनिकीभवन् ध्यानदृशि दर्शयतां सताम्।
संसारपारावारस्य पारं पाराशरो मुनिः॥ २॥

सूत्रधार इव मुक्तिपुरैक-द्वारभारतकृतौ कृतकृत्यः।
श्रेयसेऽस्तु स मुनिर्महनीये स्वात्मधामनि सुखेन निषण्णः॥ ३॥

दृशोराधाय यत्कायकान्तिसिद्धाञ्जनं जनः।
द्राक् त्रिलोकीविलोकी स्यात्तं सेवे कृष्णयोगिनम्॥ ४॥

विराटपर्व

कर्ता जगत्पापविषाहृतीनां स्तात् स श्रिये सत्यवतीसुतो वः।
जगच्चमत्कारकमुज्जगार श्रीभारतं नाम सुधारसं यः॥ १॥

स पराशरनन्दनो मुदे रिपुनारीनयनाञ्जना शनैः।
असिभिर्व्रततीव्रताजितैरिव यः कान्तिमिषान्निषेव्यते॥ २॥

सुस्वादुशीतविशदः सुधारसो यद्वक्त्रपद्मगतिसारसौरभः।
कर्णप्रियोऽप्यजनि भारतीभवन् कृष्णं तमानमत योगिनं जनाः॥ ३॥

मुदे[६]ऽस्तु वः कृष्णमुनिर्यदीयभास्वद्वपुर्दन्तनखप्रभाभिः।
विचित्ररत्नाभरणा न के के विमुक्तिकान्तासुभगीभवन्ति॥ ४॥

उद्योगपर्व

संसारवारिधिद्वीपं द्वैपायनमुनिर्मुदे।
मध्यस्थोऽप्याश्रिताञ्शास्त्रैर्यः प्रीणात्यमृतोपमैः॥ १॥

अप्रमेयमहिमा हिमाचलश्रीः पराशरसुतः श्रियेऽस्तु नः।
यस्य विश्ववलयैकपावनी स्वधुनीव विससार भारती॥ २॥

धराधृतिद्वेषिहृतिप्रतिष्ठितावतारसंभारसमुद्भवश्रमः ।
शमामृते विश्रमधीर्विवेश यः स पातु पाराशरविग्रहो हरिः॥३॥

अमृतवृष्टिरिवाजनि हृष्टिदा जगति यस्य पुराणपरम्परा।
भवदवार्तिभिदे जलदद्युतिर्न किमिवास्तु स सत्यवतीसुतः॥ ४॥

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६. मुदे स वः (पाठा०)।

सदा हृदन्तःस्फुरितस्य विष्णोर्विस्तारणीभिर्द्युतिधोरणीभिः ।
रोमावलीद्वारविनिःसृताभि रिवासितः सत्यवतीसुतोऽव्यात् ॥ ५।१

भीष्मपर्व

यत्र भात्यनपवृत्तनिवेशः कालदेशपिहितोऽपि पदार्थः ।
वैभवानि भुवि भारतकारज्ञानतत्त्वमुकुरः स करोतु ॥ १।१

क्षीरोदचिरशायित्वात् पीयूषमिव संचितम् ।
स्फारयन् भारतं व्यासः श्रीकृष्णावतरः श्रिये ॥ २।१

द्रोणपर्व

क्षमां दधानः स गिरिप्रधानः सिद्ध्यै सतां व्यासमुनिर्महोच्चैः ।
यः पुण्यकृत्पर्वशतावबद्धभास्वन्महाभारतवंशहेतुः ॥ १।१

धर्मशास्त्रकविमिष्टकवित्वाद्
धत्त चित्तभुवि कृष्णमुनीन्द्रम् ।
तत्कवित्वगुणनप्रतिशब्दा
येन वक्त्रकुहरे विहरन्ति ॥ २।१

छन्द[७]निर्दलितारातिकलङ्कच्छेदधीरिव ।
पाराशर्यशरीरेण तपस्यन् पातु वो हरिः ॥ ३।१

केशान्तर्भूतजीमूतविद्युद्दीप्त्यैव पिञ्जरम् ।
जटाजूटं वहन् व्यासः पायादवतरो हरेः ॥ ४।१

कर्णपर्व

अगोचरं वागधिदेवताया वाचामपि स्वं चरितप्रपञ्चम् ।
वक्तुं जगत्तारणकारणेन व्यासीभवन् पातु स वो मुरारिः ॥ १।१

शल्य-सौप्तिकपर्वणी[८]

[१।१ श्लोकः खलु आदिपर्व १।१ श्लोक एव; अत्र श्रीभारतम् इति पठ्यते; श्लोकोऽयं संपातायात इति प्रतीयते]

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७. छल (पाठा०) ।

८. शल्य-सौप्तिक-पर्वद्वयमत्र एकमेव पर्व । उक्तं च ग्रन्थकृता सौप्तिकपर्वपुष्पिकान्ते—'अनयोरेकसर्गेण शल्यसौप्तिकपर्वणोः' इति । यतः पर्वद्वयमत्र एकपर्वरूपेण पठितम्, अतो द्वौ व्यासपरकौ श्लोकौ पठितौ—इति व्यक्तमेव प्रतीयते । बालभारतस्य मुद्रिते संस्करणे शल्यपर्व नवमम्, सौप्तिकं च दशममिति दृश्यते ।

यद्भारतीभारतपानलीलाः सुधाभुजां धाम न कामयामः ।
समुक्तिकानां परिलोभनानि ज्ञानानि नः कृष्णमुनिस्तनोतु ॥ १।२

युष्मात्र् शमसुधाम्भोधिः पायाद् द्वैपायनो मुनिः ।
शर्मशास्त्रैर्न[9]कस्तापं यस्योर्मिभिरिव त्यजेत् ॥ १।३

स्त्रीपर्व

छलयुद्धहृताहितो हरिस्तपसे मुक्तकलत्रपुत्रकः ।
अविशच् छुचि यन्मनस्तपोवनमृद्धयै[10] स पराशरात्मजः ॥ १।१

शान्तिपर्व

ओंकारो यः सदाद्यैकवर्णो[11]ऽपीशस्त्रयीमयः ।
[12]व्यास निश्वसितान्[13] वेदान् पायाद्[14] व्यासमुनिः स नः ॥१।१

अनुशासनपर्व

पाराशरः पातु स मां तमालशितिद्युतिर्दैत्यभिदोऽवतारः ।
वाच्याय विश्वैकहिताय देवी वागेव जिह्वाजनि यन्मुखाब्जे ॥ १।१

अश्वमेधपर्व

[15]भवाकूपारपारद्रुः[16], पाराशर्यमुनिर्ददे ।
नैति यद् भारतीगुच्छस्तुच्छभाग्यस्य भोग्यताम् ॥ १।१

[आश्रमवासादि-स्वर्गारोहणान्तेषु पर्वसु व्यासपरकाः श्लोका न पठ्यन्ते]

आस्तीकपर्व

यद्भारतीभारतपानलीनः[17] सुधाभुजां धाम न कामयेऽहम्[18] ।
स मुक्तिकान्तापरिलोभनानि ज्ञानानि[19] मे[20] कृष्णमुनिस्तनोतु ॥ १।१

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९. पापतापं न कः शास्त्रैर्यस्यो (पाठा०) ।
१०. वृद्धै (पाठा०) ।
११. यदाप्येकः कर्णो (पाठा०) ।
१२. ०याप (पाठा०) ।
१३. विश्वासिभाचेदान् व्यन् (पाठा०) ।
१४. न्यश्यन् व्यासमुनिर्मुदे (पाठा०) ।
१५. भवकूपार (पाठा०) ।
१६. पारंगः (पाठा०) ।
१७. लीनाः (पाठा०) ।
१८. न कामयानः (पाठा०) ।
१९. शुभानि (पाठा०) ।
२०. नः (पाठा०) ।

शिवस्तोत्रम्

[पुराणोक्ता दीर्घच्छन्दोरचिता मङ्गलाचरणरूपाः शिवपरकाः केचन श्लोकाः]

(१)

आद्यन्तमङ्गलमजातसमानभावम्
आर्यं तमीशमजरामरमात्मदेवम् ।
पञ्चाननं प्रबलपञ्चविनोदशीलं
संभावये मनसि शंकरमम्बिकेशम् ॥
(शिवपु० विद्येश्वर० १।१)

(२)

विश्वोद्भवस्थितिलयादिषु हेतुमेकं
गौरीपतिं विदिततत्त्वमनन्तकीर्तिम् ।
मायाश्रयं विगतमायमचिन्त्यरूपं
बोधस्वरूपममलं हि शिवं नमामि ।
(शिवपु० रुद्र० सृष्टि० १।१)

(३)

वन्दे वन्दनतुष्टमानसमतिप्रेमप्रियं प्रेमदं
पूर्णं पूर्णकरं प्रपूर्णनिखिलैश्वर्यैकवासं शिवम् ।
सत्यं सत्यमयं त्रिसत्यविभवं सत्यप्रियं सत्यदं
विष्णुब्रह्मनुतं स्वकीयकृपयोपात्ताकृतिं शंकरम् ॥
(शिवपु० रुद्र० कुमारखण्ड १।१)

(४)

यो धत्ते निजमाययैव भुवनाकारं विकारोज्झितो
यस्याहुः करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ ।
प्रत्यग्बोधसुखाद्वयं हृदि सदा पश्यन्ति यं योगिन
स्तस्मै शैलसुताञ्चितार्धवपुषे शश्वन्नमः श्रेयसे ॥
(शिवपु० कोटिरुद्र० १।१)

(५)

कृपाललितवीक्षणं स्मितमनोज्ञवक्त्राम्बुजं
शशाङ्ककलयोज्ज्वलं शमितघोरतापत्रयम् ।
करोतु किमपि स्फुरत्-परमसौख्यसच्चिद्वपु-
र्धराधरसुताभुजोद्वलयितं महीमङ्गलम् ॥
(शिवपु० कोटिरुद्र० १।२)

(६)

यो धत्ते भुवनानि सत्त्वगुणवान् स्रष्टा रजःसंश्रयः
संहर्ता तमसान्वितो गुणवतीं मायामतीत्य स्थितः ।
सत्यानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्पदं
नित्यं सत्त्वसमन्वयादधिगतं पूर्णं शिवं धीमहि ॥
(शिवपु० उमा० १।१)

(७)

ललाटे त्रैपुण्ड्री निटलकृतकस्तूरितिलकः
स्फुरन् मालाधारः स्फुरितकटिकौपीनवसनः ।
दधानो दुस्तारं शिरसि फणिराजं शशिकलां
प्रदीपः सर्वेषामरुणगिरियोगी विजयते ॥
(स्कन्दपु० माहेश्वर० अरुणाचल० पूर्व० १।१)

(८)

विविधगुणविभेदैर्नित्यमस्पृष्टरूपं
जगति च बहिरन्तर्वा समानं महिम्ना ।
स्वमहसि विहरन्तं वाङ्मनोवृत्तिदूरं
परमशिवमनन्तानन्दसान्द्रं प्रपद्ये ॥
(स्कन्दपु० ब्रह्म० उत्तर० २२।१३६)

NOTES ON THE ŚIVASTOTRA

(*Verse* 1) Śiva (Śaṅkara) is all-auspicious; there is none that equals him; he is noble, powerful, self-shining and bereft of decay and death; he has five faces and five natural powers; he is the husband of Ambikā.

Śiva is called *maṅgala* since he destroys all misfortunes and calamities and creates prosperity and good fortune.[1] For *ajātasamānabhāva*, cp. Śvetāśvatara-up. 6.8 (न तत्समश्चाभ्यधिकश्च दृश्यते). The word *ārya* (venerable) is very rarely applied to Śiva; in the Śivagītā Śiva says 'I am *ārya*' (6.15) which means '*pūjyatama*' (see the comm.). It may also mean 'taintless'.[2]

Ātmadeva may be analysed as आत्मना दीव्यति (self-shining) i,e., self-revealing, *svaprakāśa*; cp. Śiva's names आत्मसहाय (Anuśāsana-p. 17. 120) and आत्मलिङ्ग (Tai. Ār. 16. 16).

The five faces of Śiva represent his five forms, namely Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (Kālikā-p. 51. 1i). Kālikā-p. 107-108 inform us that these faces are to be worshipped by five *mantras* called Sammada, Sandoha, Nāda, Gaurava and Prasāda.

The expression *pañcavinodaśīla* seems to refer to five eternal functions (*kṛtya*) of Śiva, namely *sṛṣṭi*, *sthiti*, *saṁhāra*, *anugraha* (or *āvirbhāva*) and *nigraha* (*or tirobhāva*).[3] It may also refer to his five

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1. Cp. अशुभानि निराचष्टे तनोति शुभसन्ततिम् । श्रुतिमात्रेण यत् पुंसां ब्रह्म तन्मङ्गलं विदुः ॥ (Viṣṇu-p. quoted in the Bhāṣya on the Lalitāsahasranāma, p. 193; it is however not found in the printed editions of the Purāṇa).
2. Cp. आराद् याता पातकेभ्य इत्यार्यः (Tātparyaṭikā 1. 1. 7); cp. उदेति योगयुक्तानामत्र केवलमार्यता (Yogavāsiṣṭha 1. 126.53).
3. पञ्चविधं तत्कृत्यं सृष्टिः स्थितिसंहृती तिरोभावः । तद्वदनुग्रहकरणं जगतः सततोदितस्यास्य ॥ (Bhoja's Tattvaprakāśa quoted in Lalitāsahasranāma-bhāṣya, p. 81). सृष्टिः स्थितिश्च संहारस्तिरोभावोऽप्यनुग्रहः । पञ्चैव मे जगत्कृत्यं नित्यसिद्धमजाच्युतौ ॥ सर्गः संसार-संरम्भः तत्प्रतिष्ठा स्थितिर्मता । संहारो मर्दनं तस्य तिरोभावस्तदुत्क्रमः ॥ तन्मोक्षोऽनुग्रहस्तन्मे कृत्यमेवं हि पञ्चकम् । (Śiva-p., Vidyeśvara. 10.1-4a).

powers, namely *cit* (intelligence), *ānanda* (bliss), *icchā*, (will), *jñāna* and *kriyā* (creative power) (Tantrasāra, Āh. 1; Paramārthasāra 14). On account of these powers Śiva is described in the Liṅga-p. as *svaśaktyā pañcadhā sthitaḥ* (quoted in the Bhāṣya on the Lalitā-sahasranāma, p. 74).

The word Śaṅkara (one conferring prosperity, शं मङ्गलं करोति)[4] is conventionally used for Śiva (यथा शङ्करशब्दोऽयं महादेवेऽवतिष्ठते, a purāṇa-vacana quoted in the Śivārkamaṇidīpikā on Br. Sū. 1. 2. 9). The word has however been explained (rather fancifully) in the sense of 'the dispeller of all doubts' by Nilakaṇṭha (शङ्कानां समूहः शङ्कः, तस्य र इव रः शङ्करः सर्वसंशयदाहकः, comm. on Anuśāna-p. 17. 102). For Ambikeśa, cp. अम्बिकापतये नमः (Tai. Ār. 10. 18; see also 10. 22).

The form सभावये is from the root भू प्राप्तौ आत्मनेपदी वा (Curādigaṇa 232), which is used here in the sense of *cintana*. It may also be derived from the root भू अवकल्कने taking the root as ātmanepadin.[5]

(*Verse* 2) Śiva is the sole cause of origination, subsistence and dissolution of the world; he is the husband of Gaurī, the knower of reality, the abode of *māyā* and is deviod of *māyā*; he possesses unlimited fame; he is inconceivable, is bereft of all blemishes; his essential nature is awareness.

The view that Śiva is the sole cause is to be found in many Purāṇic passages;[6] cp. एको हि रुद्रो न द्वितीयाय तस्थुः (Śvetāśvatara-up.

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4. शंकरोमि सदा ध्यानात् परमं यन् निरामयम् । भूतानामसकृद् यस्मात्तेनाहं शंकरः स्मृतः ॥ Skanda-p. quoted in the Trikāṇḍacintāmaṇi comm. on Amarakośa, p. 25).

5. Cp. भुवोऽवकल्कने, अवकल्कनं चिन्तनमित्युक्तम् । (Vīrarāghava's comm. on Uttararāmacarita); see also 'भावय चिन्तय, भू शुद्धिचिन्ताभिश्रणेषु चुरादिः परस्मैपदी' (Rasikapriyā comm. on Gītāgovinda, ch. 1).

6. एक एव यतो लोकान् विसृजामि सृजामि च । विवासमामि गृह्णामि तस्मादेको ऽहमीश्वरः ॥ (Śivagītā 6. 37). Śivagītā is said to belong to the Uttarakhaṇḍa of the Padma-p. (see the colophon); it is however not found in the printed editions of the Purāṇa.

3. 2). In *viditatattva, tattva* seems to have been used in the Śaiva sense.[7]

Since *māyā* is regarded as *māheśvarī śakti* (Śiva-p. 7. 15. 20), Śiva is rightly called *māyāśraya.* In his own form Śiva is *cidrūpa* and as such he is free from *māyā.*

Anantakīrti—cp. *Mahāyaśas*—a name of Śiva in Anuśāsana-p. 17. 35 and 17. 85. *Acintyarūpa—Acintya*, a name of Śiva, is read in Anuśāsana-p. 17. 147. Since Śiva transcends *prakṛti* he is beyond comprehension (प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम्, Bhīṣma-p. 5. 12); cp. अचिन्त्यं.... शिवम् (Kaivalya-up. 6).

Śiva—The word signifies purity; विशुद्धिः शिवता मता (Śiva-p. 7. 1. 5. 20).[8] The word is usually derived from the root *vaś* (वश कान्तौ शिवः स्मृतः). The essential nature of Śiva as shown in Śiva–p. 7. 2 12. 18 is worth noticing (आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥)

(*Verse* 3) Śaṅkara (Śiva) is dear to those whose minds are satisfied on account of performing worship; he bestows love and truth; he is infinite and is the abode of all lordly powers; he loves truth, his greatness consists of three truths; he is extolled by Brahmā and Viṣṇu; he assumes various bodies and forms through his grace.

Vandanatuṣṭamānasamatiprema-priya has to be analysed as वन्दनतुष्टमानसमतीनां यत् प्रेम तत् प्रियं यस्य. The Śiva-p. says that as a

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7. आप्रलयं यत् तिष्ठति सर्वेषां भोगदायि भूतानाम् । तत् तत्त्वमिति प्रोक्तम् (तत्त्वप्रकाश 6. 3); आमहाप्रलयस्थायि सर्वप्राण्युपभोगकृत् । तत्त्वमित्युच्यते तज्ज्ञैर्नशरीरघटाद्यतः ॥ (quoted in Jayaratha's comm. on Tantrāloka 9. 5); तस्य भावस्तत्त्वमिति भिन्नानां वर्गीकरणनिमित्तं यदेकमविभक्तं भाति तत् तत्त्वम् ; यथा गिरिवृक्षपुरप्रभृतीनां नदीसरःसागरादीनां च पृथिवीरूपत्वम् अब्रूपत्वं च (प्रत्यभिज्ञाविमर्शिनी 3. 1. 2). The Śiva-purāṇa contains the list of *tattvas* in 7. 1. 33. 12-15.

8. अनादिमलसंश्लेषप्रागभावात् स्वभावतः । अत्यन्तपरिशुद्धात्मा शिव इत्यभिधीयते ॥ अथवाऽशेषकल्याणगुणैकघन ईश्वरः । शिव इत्युच्यते सद्भिः शिवतत्त्वार्थवेदिभिः ॥ (Śiva-p. 7. 1. 32. 29-30).

father becomes pleased with his sons etc. on account of their love, so Śiva becomes pleased with all who love him.[9]

That Śiva is the abode of lordly powers is an established doctrine of the Śaivas. There is specific mention of these powers in authoritative works.[10]

In Śivagītā we find Śiva to declare himself as *satya* (6. 14). For Śiva's connection with *satya* we may consider the mantra ऋतं सत्यं... which is applied to महादेवपादोदकप्राशनविधि (Comm. Śivārkamaṇidīpikā on Br. Sū. 1. 2. 8) *Trisatya* (trebly truthful) seems to mean त्रिकालसत्य, existing in the present, past and future; or it may mean that Śiva is truthful in thought, word and deed.

In स्वकीयकृपयोपात्ताकृति, *ākṛtis* are the incarnations of Śiva (mentioned in the Purāṇas; *vide* Liṅga-p. 1. 7; 1. 24; Kūrma-p. 1.52; Śiva-p. 7. 2. 9) with a view to bestowing divine knowledge or performing glorious deeds.

'*Viṣṇu-Brahma-nutam*' refers to those Purāṇic stories in which Śiva was extolled by Brahmā and Viṣṇu for his greatness, majesty and lordly powers.

(*Verse* 4) Śiva, though untouched by changes, assumes the form of the world through his own *māyā*; heaven and emancipation

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9. यथैव पुत्रपौत्रादेः प्रीत्या प्रीतो भवेत् पिता । तथा सर्वस्य संप्रीत्या प्रीतो भवति शंकरः ॥ (Śiva, 7. 2. 3. 31).

*10 ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः । स्रष्टृत्वमात्मसंबोधो ह्यधिष्ठातृत्वमेव च । अव्ययानि दशैतानि नित्यं तिष्ठन्ति शङ्करे ॥ (quoted in Śivārkamaṇidīpikā 1. 2. 9 as a Paurāṇikī bhaṇiti); *vide* Vāyu-p. 10. 65-66; Kūrma-p. 1. 10. 40-41; Brahmāṇḍa-p. 3. 2. 218-219; Saura-p. 23. 16-17; द्रष्टृत्वम् and आत्मसंबन्धम् are read in some Purāṇas in the place of स्रष्टृत्वमात्मसंबोधः; see also सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः । अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥ (A Yāmala-vacana according to the Tantrasāra of Kṛṣṇānanda, ch. 2; Vāyu-p. 12. 33; Śiva-p. 1. 18. 12; स्वच्छन्दता is sometimes read in the place of स्वतन्त्रता; according to Bhāskara's bhāṣya on Lalitāsahasranāma this verse belongs to the Devībhāgavata (p. 102).

are said to be attained through Śiva's grace; yogins in their hearts perceive Śiva who is *tejas*, non-dual and is characterized by internal awareness and bliss; half part of Śiva's body is covered by Pārvatī.

It is the established doctrine of the Śaivas that Śiva in his own form is immutable and it is his *māyā* which is the material cause of the world. The doctrine of grace (*prasāda*) is one of the peculiar doctrines of the Śaivas.[11]

The word *pratyak* (stem *pratyac*) is usually explained to mean either 'what underlies everything' or 'the knower of opposites', or 'that which is in the interior'. It is the last sense which suits the context well.

The *advaya* aspect of Śiva has aptly been described in the Sivagītā (13.10). It is well known that *advaitadṛṣṭi* (not necessarily the same as is found in the school of Śaṅkara) has been propounded in the Śaiva Āgamas : शिवागमेषु चाद्वैतं बभाषे परमेश्वरः (Brahmagītā, ch. 9).

The expression *śailasutāñcitārdhavapus* refers to the *ardhanārīśvara* form of Śiva. Śiva's name Śveta-piṅgala (read in Anuśāsana-p. 17. 138) shows the same idea;[12] cp. the epithet Umādehārdhadhārin in Śivagītā 12.27.

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11. *Prasāda* is accepted as one of the five means (Gaṇakārikā, p. 7). योगेन तु परा भक्तिः प्रसादस्तदनन्तरम् । प्रसादान्मुच्यते जन्तुर्मुक्तः शिवसमो भवेत् ॥ (Śiva-p. 7. 1. 3. 40); प्रसादात् सर्वपाशेभ्यो मुक्तिः (Śiva-p. 7. 2. 7. 32).

12. Nilakantha observes 'अर्धनारीनटेश्वरः दक्षिणार्धे कर्पूरगौरो वामार्धे कनकपिङ्गलः'; see Mahimnaḥstotra 23. Cp. पुरुषं कृष्णपिङ्गलम् in Tai. Ār. 10. 12 on which Sāyaṇa remarks : दक्षिणे नटेश्वरभागे कृष्णवर्णः, उमाभागे वामे पिङ्गलवर्णः. According to Nil. this explanation is however untenable. "तत्र या सा महाभागा शङ्करस्यार्धकामिनी । कायार्धं दक्षिणं तस्याः शुक्लं वामं तथाऽसितम् ॥ (Vāyu-p. quoted in Lalitāsahasranāma-bhāṣya, p. 103). For a charming Purāṇic ardha-nārīśvara-stotra, see Śiva-p. 7. 1. 15. 16-30.

The use of the word *hṛd* as the place of perceiving Śiva is significant. Śiva is said to exist in the heart[13] in the form of *bālāgramātra* (the hundredth part of the point of a hair) (Saura-p. 2. 47).

The word *añcita* (derived from the root *añc*) is highly significant. It shows that the female part has rendered the body highly glorious.[14]

(*Verse* 5) Śiva is prayed to bestow *maṅgala*; his gazing is attractive on account of grace; his lotus-feet is charming on account of smiling; his body is shining as he holds the digit of the moon; in him the three-fold miseries have come to an end; his transcendental body is full of manifestedly highest felicity; he is embraced by Pārvatī with her hands.

'*Kṛpālalitavīkṣaṇam*' suggests the *anugraha śakti* of Śiva (See Ahirbudhnyasaṁhitā 14.35 for this *śakti*). Most of the *dhyānas* of Śiva (as stated in Tāntric works) describe the smiling face of Śiva by using the words like *smeravaktra*, *smitamukha*, *cāruhasa* etc. Since Śiva's body[15] is transcendental, it is rightly regarded as *parama-saukhya-sac-cid* (*saukhya* stands for *sukha* i. e, *ānanda*).

In many of the *dhyānas* of Śiva as given in Tantra works we often find the description which is similar to the epithet *dharādhara-sutābhujodbalayitam.*[16]

The three kinds of *tāpa* (miseries) are vividly described not only in the works on philosophy, but also in the Purāṇas. They are *ādhyātmika* (arising within one-self), *ādhibhautika* (inflicted by

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13. Cp. प्रसिद्धं च पुराणागमेषु शिवस्य लिङ्गरूपेण हृदि सन्निधानम् (शिवाकर्मणिदीपिका 1. 3. 24).
14. Cp. अञ्चु विशेषणे—अतिशयः । अञ्चयति अर्थात् व्यक्तीकरोतीत्यर्थः (क्षीरतरङ्गिणी 10. 188).
15. In connection with the *vapus* (body) of Śiva the following passage is to be noted : त्रिविधं परमशेस्य वपु लोकेप्रशस्यते ॥ निष्कलं प्रथमं चैकं ततः सकलनिष्कलम् । तृतीयं सकलं चैव नान्यथेति द्विजोत्तमाः ॥ (Liṅga-p. 1. 75. 30-31).
16. "हस्तेनाश्लिष्टदेहं मणिमयविलसद् भूषणायाः प्रियायाः"; "वामोरुन्यस्त-पाणेररुणकुवलयं सन्दधत्याः प्रियायाः", "वृत्तोत्तुङ्गस्तनाग्रे निहितकरतलः".

some other creatures) and *ādhidaivika* (through natural calamity); *vide* Viṣṇu-p. 6 5.1-42; Nāradıya-p.1.46; Liṅga-p.1.86; Śiva-p.5.23 etc.

(*Verse* 6) Śiva, on account of possessing the sattva, rajas and tamas *guṇas*, sustains, creates and destroys the world respectively, though in reality he transcends *māyā* (the *guṇas*); it is he to whom the names Brahmā etc. are given; he is truth, bliss, taintless, infinite and eternal; he possesses limitless awareness; he is realized through such means as are dominated by sattva; we meditate on him.

The printed reading is सप्त गुणवान्. Apparently the reading *sapta* seems to be valid, for the Purāṇas often speak of seven *lokas*. But since the verse mentions the names of the rajas and tamas *guṇas* and since it speaks of the three functions by using the words *dhatte, sraṣṭā* and *saṁhartā*, it is quite natural that the verse must mention the sattva *guṇa* also which is connected with creation (cp. the word *sraṣṭā*). The word sattva is to be compounded with the word *guṇavān*.

Since *māyā* is said to be identical with the three *guṇas*,[17] the word *guṇa* in *guṇavatīm* (qualifying *māyā*) signifies sattva, rajas and tamas. Śiva's transcending *māyā* is an established doctrine of the Śaivas. Śaivas take *ānanda* in the sense of *svātantrya* (Tantrasāra, Āh. 1).

That Śiva is called by the names (*saṁjñās*) like Viṣṇu etc. is expressly stated in the Purāṇas.[18]

In *sattvasamanvaya*, sattva means either the *sattvaguṇa* or the *buddhi*. It is difficult to construe *samanvaya* with *sattva* in these senses. The context shows that *sattvasamanvaya* is to be taken in the sense of *sattva-śuddhi* and the like; cp. Chāndogya-up. 7.26.2 (सत्त्वशुद्धौ ध्रुवा स्मृतिः.... विप्रमोक्षः).

17. सा मूलप्रकृतिर्माया त्रिगुणा (शिव० 7. 2. 4.16).

18. शिवो महेश्वरश्चैव रुद्रो विष्णुः पितामहः । संसारबन्धुः सर्वज्ञः परमात्मेति मुख्यतः ।। नामाष्टकमिदं तस्य प्रतिपादकमीशितुः । (Śiva-p. 7. 1. 12. 23-24a ; quoted by Nil. on Anuśāsana-p. 17. 54); तमसा कालरुद्राख्यो रजसा कनकाण्डजः । सत्त्वेन सर्वगो विष्णुर्नैर्गुण्येन महेश्वरः ।। (Liṅga-p. quoted in the bhāṣya on Lalitāsahasranāma, p. 68).

(*Verse* 7) Śiva has the *tripuṇḍra* mark as well as the *tilaka* mark made of musk on the forehead; he holds a shining wreath and wears a *kaupīna* wrapped or worn round the loins; he has on his head the king of the snakes and the digit of the moon; he is the illuminator of all and resides in the Aruṇa hill with his excellence.

The *tripuṇḍra* mark is the three oblique lines.[19] This mark is highly eulogized in the works on Śaivadharma and Śaiva Upaniṣads.[20] The mark is mentioned in the Gṛhyasūtras also (see the Āhnika section in the Smṛtimuktāphala). The *tilaka* mark is made either with musk or with sandalwood paste as is stated in sectarian works. Like *niṭala niṭila* is also used in the Purāṇas; *vide* D. Bhāg. 7.31.38. Siva's holding a wreath is stated in the Mahimnaḥstotra (24) also.

Śiva wearing a *kaupīna* shows his beggar form. On account of holding the moon Śiva is sometimes called Candramauli or Candrārdhamauli.

Pradīpa is not a lamp, but flame.[21] Since Śiva illuminates the hearts of all beings i. e. since he shows the way of acquiring self-knowledge or *mokṣa* he is called 'flame'; cp. ज्ञानप्रदीपो हरः in the first verse of the Vairāgyaśataka. Since Śiva bestows divine knowledge to the embodied beings so that they can get rid of sufferings he is said to be *bheṣaja* (medicament; cp. भेषजं भवरोगिनाम् Liṅga-p. 1.27.51). The hill known as Aruṇācala is regarded as one of the seats of Śiva. It is situated in the South Arcot district in Tamil Nadu.

In *vijayate*, the root *ji* does not mean 'to conquer' but to 'exist with majesty or glory (विजयते = सर्वोत्कर्षेण वर्तते).

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19. भ्रुवोर्मध्ये समारभ्य यावदन्तो भवेद् भ्रुवोः ।
मध्यमानासिकाङ्गुल्योर्मध्ये तु प्रतिलोमतः ।
अङ्गुष्ठेन कृता रेखा त्रिपुण्ड्राख्याभिधीयते ॥; See also Kalki-p. 1. 4. 20-21. Padma-p. 6. 253.

20. त्रिणेत्रं त्रिगुणाधारं त्रयाणां जनकं प्रभुम् ।
स्मरन् नमः शिवायेति ललाटे तत् त्रिपुण्ड्रकम् ॥ (बृहज्जाबाल उप. 4.34).

21. निविडावयवं हि तेजोद्रव्यं प्रदीपः (शारीरकभाष्य 2.3. 26); रूपविशेषस्यैव हि संस्थानं प्रदीपः (Śaṅkara on Bṛ. Up. 2. 4. 11).

(*Verse* 8) Paramaśiva is untouched by the modifications of the (three) *guṇas*; he, through his greatness, exists inside and outside the world equally; he is beyond speech and the function of the mind; he is nothing but infinite bliss.

The Śaivas usually speak of three *rūpas* of Śiva, namely *sthula*, *sūkṣma*, and what is beyond the *sūkṣma-rūpa* which is eternal or nondual.[22] It is this third aspect which is untouched by the modifications of the *guṇas*.

The *aspṛṣṭarūpa* of Śiva is vividly described in Liṅga-p. 2. 9. 36a-41a. Here Śiva is shown to be untouched by the five afflictions (*kleśas*), *karmans* with their results and the latent impressions.

Jagati ca bahirantar—This suggests the *aṣṭamūrti* aspect of Śiva which is said to pervade the world (अष्टमूर्तेर्जगद् व्याप्य स्थितस्य परमेष्ठिनः, Liṅga-p. 2.13.2).[23]

In *anantānadasāndra sāndra* signifies that Śiva is but infinite bliss; *sāndra* means the same as the word *ghana* in the Upaniṣadic words *vijñānaghana*, *prajñānaghana*. (*Ghana* excludes everything belonging to a different species).[24]

The verb *prapadye* suggests *prapatti* or *ātmanivedana* (self-surrender); cp. the following verse showing self-surrender to Śiva found in the Purāṇas : नमः शिवाय शान्ताय कारणत्रयहेतवे । निवेदयामि चात्मानं त्वं गतिः परमेश्वर ॥ (Bṛhaddharma-p. 1.10.71; Kālikā-p. 43.98)

—R. S. Bhattacharya

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22. The mūrtis are : भूम्यम्भोग्निमरुद्व्योमक्षेत्रज्ञार्कनिशाकराः (शिव० 7. 2. 3. 19).

23. तदिदं त्रिविधं रूपं स्थूलं सूक्ष्मं ततः परम् । अस्मदाद्यमरैर्दृश्यं स्थूलं सूक्ष्मं तु योगिभिः । ततः परं तु यन्नित्यं ज्ञानमानन्दमद्वयम् । तन्निष्ठैस्तत्परैर्मन्त्रैर्दृश्यं तद्व्रतमास्थितैः ॥ (Śiva-p. 7. 1. 3. 27-28 quoted in the comm. Śivārkamaṇidīpikā 1.4. 22 with slight variations).

24. For this aspect of Śiva, see the Āgamic passage सदा प्रेमास्पदत्वतः । आनन्दरूपः····शिवसंज्ञितः (Śaivāgama quoted in the bhāṣya on Lalitāsahasranāma, p. 28).

MANIFESTATIONS OF THE DIVINE IN THE *BHĀGAVATA PURĀṆA*

By

DANIEL P. SHERIDAN

In the history of Bhāgavatism and Vaiṣṇavism *Bhāgavata Purāṇa*, although a late piece of literature, gives a conclusive resolution to the problem of the personality of the Supreme Deity for all those schools of Vaiṣṇavism which regard it as authoritative. The Deity of later Bhāgavatism had an inclusive quality which enabled him to absorb many local deities and cults. It did this through the doctrine of the divine manifestations (avatāras) to which is to be attributed much of Bhāgavatism's popularity. "The syncretism effected through this doctrine," in the words of S. Jaiswal, "was sometimes brāhmaṇical and sometimes popular in character, but to a great extent it was the reconciliatory attitude of Vaiṣṇavism which gave the country a kind of cultural unity and succeeded in establishing the same kind of social structure all over India."[1] The *Bhāgavata Purāṇa* played an important role in this process. Further, the character of its Deity and his appearances, its non-dualism, and the fervor of its devotion, give the *Bhāgavata* its singular importance.

For the *Bhāgavata*, which is inclusive of popular deities, who the Deity is and what his name signifies is of decisive importance. Undoubtedly L. Shinn is correct when he says that as "one reads the *Bhāgavata* he may be confused about the divinity which lies somewhere behind all the names given to him."[2] But as one reads further in the *Bhāgavata*, especially in its climactic tenth canto, there is little doubt who Bhagavān is, namely Kṛṣṇa, although the relationship between all the manifestations, deities, and Bhagavān's many titles and epithets is far from clear, as would be expected

1. Suvira Jaiswal, *The Origin and Development of Vaiṣṇavism* (Delhi : Munshiram Manoharlal, 1967), p. 132.
2. Shinn, "Kṛṣṇa's *Līlā* : An Analysis of the Relationship of the Notion of Deity and the Concept of *Saṃsāra* in the *Bhāgavata Purāṇa*," p. 94.

in the Purāṇic genre. It becomes clear that the personality of Bhagavān Kṛṣṇa subordinates to itself the titles and identities of Viṣṇu, Nārāyaṇa, Puruṣa, Īśvara, Vāsudeva, Janārdana, etc. The pervasive theme, then, of the *Bhāgavata Purāṇa* is the identification of Bhagavān with Kṛṣṇa.

The history of the gradual assimilation by Viṣṇu of the characters of Nārāyaṇa and Vāsudeva-Kṛṣṇa is obscured and much disputed by scholars. The title 'Bhagavān' originally was associated with Nārāyaṇa and through him became connected with Viṣṇu.[3] The meeting of Bhagavān Viṣṇu-Nārāyaṇa with the personality of Vāsudeva-Kṛṣṇa resulted in the doctrine of the divine manifestations, which centered on the manifestations of Kṛṣṇa. At least one redactor of the *Mahābhārata* brought to the fore the Kṛṣṇa manifestation of Viṣṇu. With the *Harivaṁśa* and the *Viṣṇu Purāṇa* the stories of the child and cowherder Kṛṣṇa are introduced into the literary tradition, enhancing his personality, but there is still no doubt in these books that the manifestation of Kṛṣṇa is a descent (avatāra) of the Supreme Deity Viṣṇu. By the time of the writing of the *Bhāgavata* in the ninth century, their roles have been reversed and Bhagavān no longer refers primarily to Viṣṇu but to Kṛṣṇa. Viṣṇu becomes one of the appearances of Kṛṣṇa in the transcendent realm. An examination of the text of the *Bhāgavata* will illustrate this transformation, which is one of the foundations for the rise of emotional devotion in later Hinduism.

The Four Ages

In the eleventh canto there is a description of the roles of the Deity in the four ages : "Keśava in the ages of Kṛta, Tretā, Dvāpara, and Kali assumes colors, names, and forms, and is worshipped in different modes."[4] In the first stage the Deity is

3. Jaiswal, *The Origin and Development of Vaiṣṇavism*, p. 38. This is contrary to the common assertion that the title 'Bhagavān' associated with the Vaiṣṇava deities was originally a title of Kṛṣṇa Vāsudeva. See H. C. Raychaudhury, *Materials for the Study of the Early History of the Vaishnava Sect* (New Delhi : Oriental Books Reprint Corporation, 1975 (1920), p. 60 ff. and Jitendranath Banerjea, *Paurāṇic and Tantric Religion (Early Phase)* Calcutta : University Press, 1966), p. 21.

4. XI. 5. 20.

known as Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta, and Paramātman. These are the titles of Viṣṇu, though they could be applied to any deity. In the Kṛta age the Deity has a white complexion and four arms. In the Tretā age he has a crimson hue and appears in the form of the sacrifices. Pious persons worship with the Vedic forms and Hari is the embodiment of the gods. In the Dvāpara age the Lord has a dark complexion, wears the Kaustabha gem and the Śrīvatsa curl. Worship is both through the Vedic and the Tantric rituals and seeks the Supreme Reality in a human form with the marks of a king. In the Kali age the *Vedas* are neglected and Bhagavān is worshipped by the Tantric practices of chanting and singing his name.[5] Even though Kṛṣṇa lived in the Dvāpara Age, there is a special blessing for those born in the Kali age, which begins at Kṛṣṇa's death. As the world runs down in the various ages, each succeeding age is in greater need of the Supreme Deity's presence. While these ages are a traditional device to show that the universe is running down, the *Bhāgavata* uses them to show the value and importance of the Supreme Deity in his Kṛṣṇa aspect, who is more and more present as the universe degenerates.

In the Kali age, which begins with Kṛṣṇa's death, people delight in sin. Sin could not enter the world until Kṛṣṇa had left it; the two are incompatible. But as Kṛṣṇa's physical presence departs his memory takes on a new importance. "Indeed there is one great quality in the Kali age, which is a store house of faults, since by chanting about Kṛṣṇa attachment is loosened and a person reaches the Highest."[6] What was attained in the other ages by meditating on Viṣṇu, by sacrifice, or by worship, in the Kali age is attained through chanting and singing. The remembrance and celebration of Bhagavān Kṛṣṇa is as important for liberation and final beatitude as his physical presence as an avatāra, perhaps more so. Kṛṣṇa's death and departure is the blessed occasion for the appearance of the *Bhāgavata*, which "benefits those who have been blinded in the Kali age."[7]

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5. Cf. XI 5. 24–26
6. XII. 3. 51.
7. I. 3. 44a.

The special revelation of Bhagavān's glories and activities among humans in the different ages made to the sages in the *Bhāgavata* enables them to love and devote themselves to Bhagavān in a way more intense than ever before possible. The *Purāṇa* of the devotees of Bhagavān, the *Bhāgavata*, extends his presence in the Kali age and functions as an avatāra on behalf of people oppressed by the absence of Bhagavān. Indeed the *Bhāgavata Māhātmya* from the *Padma Purāṇa* identifies Bhagavān and the *Bhāgavata* : "The sages come to regard the holy book of the *Bhāgavata* as a form of Bhagavān (bhagavadrūpam) in the Kali age and capable of conferring the reward of speedy access to Vaikuṇṭha by being read or heard."[8] Later on the *Māhātmya* describes the *Bhāgavata* as consisting of Brahman (brahmātmaka).[9] If the singing and hearing of the stories of Bhagavān in all his manifestations is conducive to liberation, it must be necessary that the primary subject of those stories be the Supreme Being. There is little doubt that this is the intent of the redactor of the *Bhāgavata* when he narrates the stories of Kṛṣṇa or the stories of Viṣṇu's descents which are related to Kṛṣṇa. In effect he so identifies Kṛṣṇa with Viṣṇu as to replace Viṣṇu with Kṛnṣa as the primary personality of the Supreme Deity. This conversion of Viṣṇu into Kṛṣṇa by the *Bhāgavata* has had great influence on the nature of the devotional life of Vaiṣṇavas ever since.

The Questions of the Sages

In the first canto the sages ask Sūta questions the answers to which comprise the *Bhāgavata*. Four of those questions or requests have a bearing on the problem of the relation between Viṣṇu and Kṛṣṇa. The first question the sages ask Sūta is to draw out the essence of the Scriptures from the confusion of differing assertions which perplex the sages. They seek their true import. The second question seeks the purpose "for which Bhagavān, the Lord of the Sātvatas, was born of Devakī, Vasudeva's wife."[10] The son of Devakī was Kṛṣṇa, thus identifying Kṛṣṇa with Bhagavān. The third question seeks to know the story of the noble actions, which have been told by the great seers, of him who for sports assumes forms (kalā)."[11] This question refers to the various appearances

8. *Bhāgavata Māhātmya* I. 20.
9. Cf. *Bhāgavata Māhātmya* III. 74.
10. I. 1. 12.
11. I. 1. 17.

of Bhagavān, traditionally thought of as the manifestations of Viṣṇu. The fourth question centers again on Kṛṣṇa : "O wise one, therefore describe the auspicious stories of Hari's manifestations, who performed sports of his own by means of his creative energy."[12] The sages are never sated with hearing stories of Kṛṣṇa. Thus all the questions and requests are related to Kṛṣṇa who is the source of the various manifestations of the Supreme Deity. Further by asking a separate question about the biography of Kṛṣṇa, the sages indicate that there is a distinction between the descent of Kṛṣṇa and the other descents. The distinction, as we see in Sūta's reply, is that Kṛṣṇa is the perfect manifestation and revelation of Bhagavān, the Supreme Deity[13] : "This inquiry refers to Kṛṣṇa by whom the self is purified. That certainly is the highest duty of men from which follows devotion to him."[14]

A little later Sūta uses the concept of the three forms of the Deity (trimūrti) to subordinate Hari-Viṣṇu to Kṛṣṇa-Vāsudeva : "The one Supreme Person is joined to the qualities of primal nature, that is, being, action, and inertia. He acceptes for the maintenance, creation, and destruction of the universe the forms of Hari (=Viṣṇu), Viriñci (=Brahmā), and Hara (=Śiva). The supreme good for humans is derived from the body of being (sattva=Viṣṇu)."[15] In spite of Viṣṇu's former preeminence, he is here treated as a manifestation of Bhagavān whom Sūta has shown to be Kṛṣṇa. Sūta says that the *Vedas* ultimately imply Vāsudeva. The sacrifices aim at him. The disciplines of Yoga lead to him. All penance is done for him. All virtue is for the purpose of realizing him and all destinies converge on Vāsudeva.[16] Viṣṇu is identified merely with the quality of being (sattva), but Kṛṣṇa is Bhagavān himself beyond the qualities. Finally all the other manifestations are his subordinates : "These are parts and portions of the Person but Kṛṣṇa is indeed Bhagavān himself."[17]

12. I. 1. 18.
13. This is not clear to some scholars; cf. David R. Kinsley, *The Sword and the Flute : Kālī and Kṛṣṇa, Dark Visions of the Terrible and the Sublime in Hindu Mythology* (Berkeley: University of California Press, 1975), p. 67, n. 19.
14. I. 2.5b–6a.
15. I. 2123.
16. Cf. I. 2.28–29.
17. I. 3.28

Bhagavān Kṛṣṇa

We have thus seen that one of the chief themes of the *Bhāgavata* is that Kṛṣṇa is the primary bearer of the title 'Bhagavān', that he is the Supreme Being. The identification can be seen in the many passages where the Bhāgavata identifies Kṛṣṇa with Viṣṇu-Nārāyaṇa. Its approach is to show that Kṛṣṇa is Viṣṇu's equal or his superior, thereby replacing him as the highest identity of God. In canto ten Arjuna and Kṛṣṇa journey to the highest heaven of Viṣṇu, searching for the lost sons of a Brahman. There they behold the Supreme Person, who pervades everything with his infinite powers, resting on the serpent Śeṣa. Kṛṣṇa "bowed to infinite Acyuta, who was himself." Arjuna was awe-struck at the sight and bowed also. The highest Person, Viṣṇu, addresses the two of them : "You are the sages Nara and Nārāyaṇa.'"[18] Here Kṛṣṇa bows to himself in the form of Viṣṇu, the former preeminent Deity, and is called Nārāyaṇa by that form. Also it is indicated that Arjuna too, is a manifestation of Kṛṣṇa. The two set an example to the whole world. Arjuna, "seeing the realm of Viṣṇu, was much astonished. He realized that what is human in men is due to the compassion of Kṛṣṇa."[19] He now understands that the two, Viṣṇu and Kṛṣṇa, are identical and that Viṣṇu has adored his companion, giving him preeminence. The two are one, Viṣṇu displaying his glory in heaven and Kṛṣṇa sporting on earth for the sake of virtue.

In canto twelve there is a Tantric meditation, presumably derived from a Pāñcarātra source. Śaunaka asks Sūta how those who follow the Tantras meditate on Viṣṇu. In reply Sūta describes Bhagavān Viṣṇu as the sun-god who manifests himself in the forms (vyūhas) of Vāsudeva, Saṁkarṣana, Pradyumna, and Aniruddha. In conclusion, Sūta addresses Viṣṇu in terms appropriate for Kṛṣṇa, identifying the two. He calls Viṣṇu the 'jewel of the Vṛṣṇis', "Govinda, whose prowess is celebrated by the cowherd girls of Vraja."[20] Thus Viṣṇu is praised in terms of his divine splendour and then identified with Kṛṣṇa, who fights alongside of Arjuna and who is the beloved of the cowherd girls. The *Bhāgavata* is describing Viṣṇu in terms of Kṛṣṇa rather than vice versa.

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18. X. 89.58a, 60a.
19. X. 89.63.
20. XII. 11.25b.

Similarly in canto eleven, Kṛṣṇa recommends to Uddhava a yogic meditation in which he is to visualize within himself the beautiful form of Kṛṣṇa, described in terms formerly used to describe Viṣṇu. Kṛṣṇa is to be conceived as having a symmetrical form with a handsom face, four arms, a graceful neck and bright smiles. He is wearing the brilliant, alligator shaped earings of Viṣṇu : the conch, discus, mace, lotus, and the Kaustubha gem. Kṛṣṇa tells Uddhava to come to him through his Viṣṇu-form and "thus with his mind established in me, he will see me in himself and himself merged in me, the Self of all, like the light of a fire."[21] The form of Viṣṇu is no longer that of the Supreme God but a means for Uddhava to realize his own non-duality with Kṛṣṇa, the Supreme Deity. While there are other passages in the *Bhāgavata* relating to Viṣṇu, some of which do not explicity subordinate him to Kṛṣṇa, the general import of the work subordinates Viṣṇu to Kṛṣṇa. Nowhere is this more clearly seen than in the *Bhāgavata's* treatment of the divine manifestations among humans (avatā ras).

Manifestations of the Divine : the Avatāras

The theory of the divine manifestations (avatāras) of Viṣṇu among humans has been traced to the amalgamation of the deities Viṣṇu-Nārāyaṇa with Vāsudeva-Kṛṣṇa, the latter being understood as an incarnation of the former.[22] When it refers to the divine manifestations, the *Bhāgavata* several times alludes to this *Ṛg-Veda* passage : "Who can exhaust the powers of Viṣṇu ? Not even one capable of counting the particles of the dust on earth can do it."[23] Thus in canto eleven it says that "he who seeks to count the infinite qualities of the infinite has the mind of a child; it is easier to count the particles of dust on the earth than all the powers of the Lord."[24] Relying on his infinite powers, Bhagavān expands himself in ways quite beyond the capacity of humans to understand The importance of these manifestations in Vaiṣṇavism, and especially in the *Bhāgavata*, can hardly be stressed enough. The *Purāṇa*, as we have seen, begins with the questions of the sages about Kṛṣṇa's manifestations and it also concludes on

21. XI. 14.45.
22. Jaiswal, *The Origin and Development of Vaiṣṇavism*. p. 118.
23. *Ṛg Veda* I. 154. 1a
24. XI. 4.2.

this note. In canto twelve Sūta tells the sages : "Thus I have answered, O best of the twice-born, what you asked about the play manifestations which have been related here in all their bearing."[25]

The word avatāra is itself rather late in the history of Vaiṣṇavism. It does not occur in the *Bhagavad Gītā* nor in the *Nārāyaṇīya* of the *Mahābhārata* nor in the *Harivaṁśa* where such words as janman, sambhava, sṛjana, and prādurbhāva are employed.[26] The early tendency seems to have been to subordinate different deities in different localities to Viṣṇu by recognizing them as earthly manifestations of the Supreme Deity. The word avatāra introduces a note of systematization into the *Purāṇas*. It "implies the intrinsic superiority of the principal deity Nārāyaṇa-Viṣṇu who does an act of condescension by incarnating himself in a particular form."[27] The original nucleus of divine manifestations was : the boar (varāha), the man-lion (narasiṃha), the dwarf (vāmana), and the Man who is Kṛṣṇa (mānuṣa), to which were later added Rāma Bhārgava and Rāma Daśaratha, and then the goose (haṃsa), Hayagrīva, etc.[28] The number of ten avatāras was fixed soon after the *Mahābhārata*, but the names vary with the particular text, not achieving standardization before the eighth century A. D.

The *Bhāgavata* does not mention the conventional list of ten manifestations. However lists of manifestations are mentioned in six places in the text : (1) I.3.38 where twenty-two manifestations are listed; (2) II.7.1 where twenty-four are listed; (3) VII.9.38 where seven are mentioned; (4) X.2.4 where in a celebration of the conception of Kṛṣṇa eight manifestations are mentioned; (5) X.40.17 where fourteen manifestations, including the four presiding manifestations (vyūhas), are listed; and (6) XI.4.18 where twenty-one are listed. The *Bhāgavata*, in accord with its teaching of non-dualism, usually associates the manifestations of the Deity among humans with the creation of the universe. "The widest concept of Incarnation," as S. Bhaṭṭācārya comments, "envisaged

25. XII. 12.45.
26. Jaiswal, *The Origin and Development of Vaiṣṇavism*, p. 120
27. *Ibid.*
28. Cf. *Mahābhārata* XII. 337. 36.

by the *Bhāgavata* here, apparently embraces all expressions of Bhagavān—immanent and transcendent, sentient and insentient—all integrated by the law of Divine Sport into the grand unity of *Bhagavān*."[29]

The avatāra, however, is a particular immanent form of the Supreme Deity within his non-duality, the transcendent becoming immanent with the phenomenal which is ultimately not other than the Deity.

The descents of the Lord are infinite in number. As Sūta says in canto one : "As thousands of streams flow from inexhaustable waters so from the storehouse of the pure being (sattva) of Hari flow innumerable manifestations (avatāras)."[30] The sages, the Manus, the gods, those who are powerful are all portions of Hari. Again in canto ten, Kṛṣṇa says that his own "births, actions, and names number in the thousands, and cannot be counted by me because they are infinite."[31] Recalling the *Ṛg-Veda* Kṛṣṇa says that "someone in the past might have been able to count the particles of dust on the earth through many lives, but one could never count my qualities, actions, names, and births."[32] The births (janma) and the manifestations (avatāras) of the Divine are infinite in number and manifest the infinite power of Bhagavān to express himself, yet they, in spite of their non-duality with him, are but partial expressions of his infinite power.

The *Bhāgavata* in different places in the text classifies the divine manifestations differently. Thus the first canto says that the manifestations are "either parts (*aṁśas*) or portions (*kalās*) of the person."[33] In addition to the part and portion manifestations there is a hybrid of the two types (*aṁśa-kalā*). The part manifestations (*aṁśas*) are parts of God's omniscience and omnipotence which enter the phenomenal process on behalf of men. For instance in canto eight Śuka says that, when Aditi received the gift of giving birth to a manifestation of Hari, she waited upon her husband

29. Bhaṭṭācārya, *The Philosophy of the Śrīmad-Bhāgavata*, I, 176.
30. I. 3.26.
31. X. 51.37.
32. X. 51.38.
33. I. 3.28a.

Kaśyapa. Kaśyapa meditated and saw "a part (*aṁśa*) of Hari entering his self. He then placed his long conserved seed in Aditi."[34] In this manner Bhagavān entered the human race in the form of Kapila, who was thus a part manifestation of Bhagavān. The part manifestation can take place by Bhagavān possessing a person in a unique way; it is a displacement of normal human processes by God. On the other hand, the portion manifestations (*kalās*) are God-filled persons. In canto one the gods are described as portion manifestations.[35] Among humans Vyāsa, Gaya, Datta, and Kumāra are portion manifestations of Hari, persons who are filled with God. The hybrid type of manifestation (*aṁśa-kalā*) is part man and part god. For example the avatāra Ṛṣabha is of this type. In the fifth canto Bhagavān decides to "descend through Nābhi (Ṛṣabha's father) exhibiting a part-portion of my own."[36] This type of classification is, however, only used sparingly in the *Bhāgavata*, though it would find currency in the systematics of those who hold the *Bhāgavata* as authoritative.

The Cosmic Manifestations (guṇāvatāras)

Since creation in the *Bhāgavata* has the purpose of forming a realm for the playful sports of Bhagavān, Bhagavān manifests himself to superintend the different phases of his creation by means of the cosmic manifestations (guṇāvatāras). In the process of creation from the unmanifest primal nature (avyakta prakṛti) there emerge the three constituent qualities (guṇas), the pure being (sattva), action (rajas), and inertia (tamas). In canto one Sūta describes the qualities which are assumed for the maintenance, creation, and destruction of the universe. The Highest Person accepts for this purpose the forms of Hari, Viriñci, and Hara.[37] Here the name of Bhagavān's manifestation varies according to the mission of the particular quality. Again in canto three Vidura asks Maitreya to "kindly recount the glorious activities of him who is the abode of Śrī and of him who creates, destroys and maintains the universe through the cosmic manifestations."[38] The doctrine of the cosmic

34. VIII. 17.23ab.
35. Cf. I. 3.27.
36. V. 3.18a.
37. Cf. I. 2.23.
38. IV. 7.54,

manifestations or the trimūrti of Bhagavān coordinates each of the three great gods of Hinduism with the one quality to which he is suited and thereby subordinates them to the Supreme Deity, Bhagavān Kṛṣṇa, who is ultimately beyond the process of creation while these gods are not. Thus Viṣṇu is the pure being (sattva), Brahmā is action (rajas), and Śiva is inertia (tamas). In canto four the *Bhāgavata* emphasizes the unity and inter-relatedness of the cosmic manifestations : "He who sees no difference between the three of us who are identical and the selves of all beings attains peace."[39] The cosmic manifestations are thus the mediators of reality from the absolute reality of Bhagavān to the relative reality of each individual being. Actually they are identical with Bhagavān and an expression of his non-duality. The equation of Viṣṇu, however, with the quality of pure being (sattva) is in accord with his preeminence, in the minds of Vaiṣṇavas, over Brahmā and especially over Śiva. The *Bhāgavata* in the first canto recalls that formerly Viṣṇu was worshipped as the preeminent God : "Formerly sages worshipped Bhagavān Adhokṣaja, who is pure being."[40] But in the Kali age now that Kṛṣṇa has appeared and made himself known the true identity of Bhagavān as Kṛṣṇa and the subordination of Viṣṇu to him is apparent.

The Presiding Manifestations (vyūhas)

The former supremacy of Viṣṇu and his current subordination to Kṛṣṇa is further illustrated in the *Bhāgavata's* absorption of the Pāñcarātra doctrine of the presiding manifestations (vyūhas) within its teaching about the avatāras. There is a definite downgrading of the role and place of the presiding manifestations in the *Bhāgavata* in contrast to the Pāñcarātra literature. They play only a peripheral role in the *Bhāgavata's* teaching, being used chiefly as titles and epithets. However, three passages give some emphasis to the presiding deities. In canto four the presiding manifestations are given a cosmological function :

> Praise to Vāsudeva who has a lotus sprung from his navel, who is the Self of the senses and the subtle elements, who is tranquil, immutable, and self-luminous.

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39. IV. 7.54.
40. I. 2.25.

Praise to Saṃkarṣaṇa, who is subtle, infinite, who brings the end (of the universe), and to Pradyumna who is the highest knowledge of the universe in the interior Self.

Praise, praise to Aniruddha, the self of the mind, presiding over the senses.[41]

There is a Vedāntic cosmological teaching here, which contrasts with the Sāṁkhya of the *Bhāgavata's* usual teaching. However, as the following two passages show, consistency is lacking in the *Bhāgavata* use of the presiding manifestation doctrine. In canto three Kapila, in the midst of his teaching about Sāṁkhya, connects that doctrine with the doctrine of the presiding manifestations (vyūhas). Kapila correlates the cosmic intelligence (citta) or great principle (mahat) with the presiding manifestation Vāsudeva. The threefold ego (ahaṁkāra) is connected with Saṁkarṣaṇa and mind (manas) is joined to Aniruddha.[42] Strangely there is no mention here of the third presiding manifestation, Pradyumna, and only Aniruddha can be correlated with the functions described in the previous passage. Finally in canto twelve there is a description of Tantric teaching, which is closely related to the Pāñcarātra. Here the four presiding manifestations are compared to the four states of the empirical ego : the waking state, dreaming, deep sleep and the fourth state of self-realization. Each presiding manifestation presides over a state, Vāsudeva over the fourth state, Saṃkarṣana over deep sleep, Pradyumna over dreaming and Aniruddha over the waking state.[43] There is no mention in canto twelve of any cosmological significance for the presiding manifestations. The inconsistency of these three passages about the presiding manifestations (vyūhas) can be seen in the following chart :

IV. 24. 34—36	III. 26. 21—28	XII. 11. 21—23
Vāsudeva-transcendent	—intelligence	—self-realization
Saṁkarṣaṇa-destroyer	—ego	—deep sleep
Pradyumna-cosmic knowledge		—dreaming
Aniruddha-over the senses	—mind	—waking state

41. IV. 24.34-36a.
42. Cf. III. 26.21, 25, 28.
43. Cf. XII. 11.21-23.

Thus we can see that the presiding manifestation (vyūha) doctrine so elaborately developed in the *Pāñcarātra Saṁhitās* remains peripheral to the theology of the *Bhāgavata*. In so far as it is used at all, it is inconsistent. The fact that it has been included in the *Bhāgavata* is probably due to the eclectic tendency of the *Purāṇa*.

The Play Manifestations (līlāvatāras)

What is usually understood by the term *avatāra* or manifestation is described in the *Bhāgavata* as the play manifestation (līlāvatāra) of Bhagavān in the world of humans. The play manifestations are the main subjects of the *Bhāgavata's* narrations. In canto one Sūta says that Bhagavān creates the different worlds and appears for sport (līlāvatāra) in the guise of gods, human beings and animals. His purpose is to protect me by means of his quality of pure being (sattva)."[44] Hearing about this kind of manifestation "dries up the impurities of the ears and is pleasing to the heart and to be relished."[45] The cosmic manifestations are concerned with the universe and the presiding manifestations with the states of a person's mind; the play manifestation (līlāvatāra) is Bhagavān come to dwell among men in his different forms—man, animal, fish, etc. Bhagavān's main purpose is the protection of the universe and of his creatures. As Prahrāda says in canto seven : "In this way you protect the world and pervade the worlds through the manifestations as man, sages, gods, and the goose, O Great Person; you maintain the religious status (dharma) prevalent in the golden ages."[46] Bhagavān also comes to earth "in deference to the wishes of the devotees."[47] The devotees would be bereft of their innermost self without Bhagavān. He assumes a human form in order to win the confidence of men and to show them the glory and splendour of the Divine Being. While one purpose of a manifestation is to rid the earth of demons, "the human manifestation of the Lord is really for the instruction of mankind."[48] Because he comes to teach men how to live and to follow the highest religious teaching, the Lord performs actions which are paradigmatic or examples which reveal the meaning of life. For instance, the Lord, who is satisfied in his Self, sported in the form of Rāma with Sītā. The

44. Cf. I. 2.34.
45. II. 6.45b.
46. VII. 9.38.
47. X. 59.25b.
48. V. 19.5a.

purpose of this manifestation is to instruct men in the hidden inner meaning of life.[49] The intensity of the Lord's separation from her is to teach men what happens when they are attached to worldly pleasures. In addition it illustrates the importance of a woman's fidelity.

Another motive for Bhagavān's manifestations is to show men the way to liberation : "The self is caught in the cycle of death and rebirth (saṁsāra) and does not known how to achieve liberation from the body, the source of evil; so you kindle the lamp of your glory by means of the play manifestations."[50] Thus Kṛṣṇa is the greatest source of inspiration because he attracted the people with his words and freed them from the effects of their actions. He retired to his abode because now the singing of his fame and spreading of his renown suppresses the darkness.

While the *Bhāgavata* includes Kṛṣṇa in its lists of the manifestations, it also identifies him in a special way with the Bhagavān who so manifests himself. In canto ten the *Bhāgavata* says that it is Kṛṣṇa who manifests himself through the manifestations (avatāras) in order "to relieve to burden of the earth....having descended in the form of a fish, horse, tortoise, manlion, boar, goose, king, Brahman, and God."[51] The *Bhāgavata* also describes Kṛṣṇa as a part manifestation (aṁśa) when it says that Bhagavān entered the mind of Kṛṣṇa's father "with all his divine potencies constituting part manifestations of his being."[52] In another place Kṛṣṇa is described as a portion manifestation (kalā) : "You have appeared on earth with your portion manifestations for protecting religion (dharma)."[53] It has been seen that all the manifestations are consubstantial with Bhagavān, though they may only partially manifest his being. This accords with the *Bhāgavata's* non-dualism. The Kṛṣṇa manifestation, however, stands out. The original questions of the sages singled out the Kṛṣṇa story and Sūta's reply to those questions affirmed Kṛṣṇa's singular identification with Bhagavān. While listing Kṛṣṇa among the twenty-four part and portion manifestations (aṁśakalā) of Bhagavān through the Person (puruṣa), Sūta definitively states : "Kṛṣṇa indeed is Bhagavān

49. Cf. V. 19.5b.
50. X. 70.39.
51. X. 2.40.
52. X. 2.16b.
53. X. 89.59.

himself."[54] Śrīdhara in his comment on this text emphasizes Kṛṣṇa's uniqueness : "Kṛṣṇa is perfect (pūrṇa) because all potencies are seen to be in full swing in this Descent. Though the other Descents like the Fish and the Tortoise do emanate from the same reality, i. e. Bhagavān, yet all the potencies are not brought into play in the case of the other Descents."[55] Thus the same context describes Kṛṣṇa as both part (aṁśa) and full (pūrṇa) manifestation. Yet the meaning is clear. The *Bhāgavata* is emphatic in describing Kṛṣṇa as Bhagavān, and in its total import subordinates every other manifestation to that of Kṛṣṇa. Perhaps as Śrīdhara suggests, the *Bhāgavata* allows the ascription of a partial character to the Kṛṣṇa manifestation as a concession to the partial nature of the perception of the observer.

Kṛṣṇa is the complete (pūrṇa) manifestation. The first nine cantos describe his earlier manifestations, the tenth deals with his life and activities exclusively. The first nine cantos form a prologue, teaching indeed about Bhagavān Kṛṣṇa, but only in order to show forth his full glory and splendor in the tenth canto. The *Bhāgavata* never describes Kṛṣṇa as merely a man He is always the Supreme Deity, but all the same definitely a man. Thus at his birth to Devakī, Vasudeva, his father, saw an extraordinary sight. Kṛṣṇa was beheld in all his divine nature with four arms holding the accoutrements of Viṣṇu, the conch, mace, and discus. He was wearing the Śrīvatsa curl and the Kaustubha gem.[56] Thus his birth as a human is also a divine epiphany. Whenever he hid his divine nature, an exquisite human beauty was beheld by his friends in Vṛndāvana : "Dark of hue, he had on a golden piece of silk, adorned with a garland of forest flowers, peacock feathers and leaves; painted with minerals, he had the appearance of an actor; he put one hand on the shoulder of a companion and had a lotus in the other; he wore water-lilies from his ears, a smile on his face, and curls on his cheeks."[57] Such is the perfect young boy in his rustic garb that the cowherd girls beheld and yearned for. The place of his boyhood becomes diaphanous with his transcendence. The *Bhāgavata's* description of

54. I. 3.28a.
55. *Bhāgavata Bhāvārtha Dīpikā* on I. 3.28 quoted in Bhaṭṭācārya, *The Philosophy of the Śrīmad Bhāgavata*, I, 88.
56. Cf. X. 3.9–10.
57. X. 23.22.

Vṛndāvana oscillates between heaven and earth. Vṛndāvana by Kṛṣṇa's presence becomes a paradigm of heavenly existence. Thus Brahmā exclaims that his greatest fortune would be to be born "in Gokula bathing in the dust of its inhabitants' feet, whose life and all is completely Bhagavān Mukunda; indeed even now the *Vedas* seek the dust of his feet."[58]

This Kṛṣṇa is the Self of all living beings. For the good of the world and its inhabitants he descends by means of his creative energy in the form of a human. If one knows him, then he knows everything that can be known. Everything becomes a manifestation of him, who is the cause of everything.[59] The *Bhāgavata* repeatedly affirms the non-dual meaning of the Kṛṣṇa manifestation. He dwells in the hearts of all his created beings the way fire resides in wood. Everyone is equally dear to him; he is the same to all. He has no mother, father, wife, nor children; no action is his, "but for the sake of sport he is born in the real, the unreal, and the mixture of the two, in order to protect the virtuous."[60] Although he is beyond the qualities, he assumes the qualities for the sake of men. "Nothing is seen or heard, which has happened, is now, or is to come, which is immobile or mobile, large or small, should be named apart from Acyuta; he is everything, the highest meaning of all that is." Here Kṛṣṇa is clearly identified as the Supreme Being. He assumes the titles of Viṣṇu, who becomes a mere cosmic manifestation. As the complete (pūrṇa) manifestation of the Supreme Being he has entered his own creation for the purpose of play (līlā). Kṛṣṇa, when he sported among the cowherd girls, perfectly manifested the being and splendor of the Supreme Deity and he perfectly revealed his ultimate purpose and his divine nature. He is one, non-dual, above all qualities, yet these qualities are contained in him. The *Bhāgavata* describes Kṛṣṇa from a difference-in-identity (bhedābheda) viewpoint. He is non-dual with qualifications (saviśeṣādvaita). Without grounding this position philosophically to the extent the later Vaiṣṇava ācāryas would attempt, the *Bhāgavata's* redactor, as a Bhāgavata devoted to Kṛṣṇa, appealed to the non-dualism of Vaiṣṇavism and Vedānta, within a Sāṁkhya framework, since Kṛṣṇa was really active and involved in his creation.

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58. X. 14.34.
59. Cf. X. 14.55-57.
60. X. 46.39.
61. X. 46.43.

SOME OBSERVATIONS ON THE VARIANT READINGS IN THE PURĀṆIC TEXTS AND THEIR IMPORT FOR CRITICAL EDITIONS

By

GIORGIO BONAZZOLI

Summary

1. Mistakes of Transmission and Scribal Errors
2. Peculiar Variants in the Purāṇas
   a. Voluntary Changes of Syllables or Words.
   b. Additions and Omissions.
   c. Variations on a Theme.
      I. One Version summarizes the Other
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      III. The Same Content is narrated in Different Ways
3. Variant Readings in the Purāṇas

All the works composed in the past are somewhat corrupted when they are handed over from generation to generation. The science of critically editing texts aims exactly at reconstructing the 'original' works as they were at the beginning. The importance of such reconstruction is evident in the case of a text produced by one author, but it becomes even clearer when the work to be reconstructed is a religious and authoritative text.

The Purāṇa-s are ancient works, which have been considered authoritative by innumerable generations and on which was based and is still based the faith of millions of individuals. It is well known on the other hand that the printed editions of the purāṇic texts and their available manuscript evidence present a large spectrum of variant readings[1] to the extent that in some cases—

1. Throughout this article the terms 'variant' and 'variant reading' have their technical meaning as used by philologists. S.M. Katre, *Introduction to Indian Textual Criticism*, Poona, 1954, p. 98 defines a variant 'One of several readings which can be that of the text we are constituting.'

as the Pretakalpa of Garuḍa Purāṇa,—a 'compromise' between the innumerable variations appears to be a desperate undertaking.

It is just to put order in the forest of purāṇic variations that critical editions have been undertaken by the All-India Kashiraj Trust and other institutions and individuals. Ancient authors too, like Ballālasena, Śrīdhara, Madhvācārya, Nīlakaṇṭha and many other commentators, as well as a few Purāṇa-s,[2] laid down rules for deciding which variants have to be chosen, but there are no conspicuous examples of such methods being applied concretely to the Purāṇa-s.[3] On the other hand both the Mahābhārata and the Rāmāyaṇa as well as some Purāṇa-s have been critically edited in the last sixty years following the method developed in the last century in Europe for reconstructing the works of Greek and Latin authors. Such a western approach naturally has been adapted to fit the Indian works but the method has remained substantially the same. The declaration of scholars like Sylvain-Levy[4] at the time of the publication of the critical edition of the Mahābhārata and M. Biardeau[5] for the Purāṇa-s has convinced a few scholars that such critical editions are not legitimate, or they are at least suspect. The break between the two tendencies, namely, the one represented in India by the school of Poona (Sukthankar etc.) and the other whose major exponent in Europe is at present M. Biardeau, is becoming larger every year and risks to develop into an irreconcilable tension between the two parties.

The following pages will stress the importance of a study on the nature of purāṇic variant readings, i. e., the very matter with which the critical editions are prepared, as a preliminary point for deciding whether the critical editions of the Purāṇa-s

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2. Especially Nandipurāṇa, Devīpurāṇa, Bhaviṣyapurāṇa II. 1.7. See *Purāṇa*, XXV.2 (July, 1983), pp. 261–263.

3. 'An interesting experiment in medieval textual criticism has been referred to by Mr Gode in his paper 'Textual Criticism in the Thirteen Century' *Woolner Commemoration Volume*, pp. 106–108.' (S. M. Katre, *Introduction*, p. 42). I could not see Gode's paper.

4. *Journal Asiatique*, Oct.–Dec. 1929, pp. 345–348; Oct.-Dec. 1934, pp. 231–283

5. *Purāṇa*, X. 2 (July, 1968), pp. 115–123; XII.1 (Jan. 1970), pp. 180–181; XII. 2 (July, 1970), pp. 286–303

are legitimate or not. Not much attention has been given to the problem, as it has been taken for granted, apparently, that the variant readings are all fruits of corruption of the text during its transmission along the centuries (school of Poona)[6] or that they are meaningful only if they serve some purpose, to reconstruct a myth for instance (Biardeau), while no adequate study has been done on their nature. A. S. Gupta,[7] editor of the Critical Edition of three Purāṇa-s, put forward some suggestions on this topic a few years ago, but he himself did not follow them in his critical editions. An accurate research on the kinds of variants in the Purāṇa-s, however, will prove enough to remove many misunderstandings about the possibility, or not, of making critical editions of the Purāṇa-s, and about the way of preparing them.

It has not yet been properly stressed that variants of texts composed by a specific author and variants of texts with an open tradition like the Mahābhārata and the Purāṇa-s are essentially different and that they cannot be treated in the same way. On the other hand, even open tradition works, as far as they are transmitted by means of written or oral traditions, may also have the same types of variants which any text written by a definite author usually has.

The study of variants becomes necessary, then, not only for distinguishing the different kinds of composition of texts, but also for avoiding to draw conclusions on the possibility, or not, of the critical editions from false premises.

1. Mistakes of Transmission and Scribal Errors

The current represented by M. Biardeau and a few other scholars is becoming 'popular' among purāṇic scholars. Such a school maintains that there is no need of critical editions for anonymous texts like the Purāṇa-s and the Mahābhārata. L. Rocher, for this matter, following this current, declares himself ready to forget all his preparation in classical philology 'when it comes to the Purāṇas,'[8] and the main reason for him seems to be

6. The school, as is well known, has its best representative in V. S. Sukthankar, and derives its principles from the European classical textual criticism of the XIX Century.
7. See his Introduction to the Critical edition of the Vāmanapurāṇa, Varanasi, 1967
8. *Purāṇa* XXV. 1 (Jan., 1983), p. 72

that 'those versions [of the Matsyapurāṇa, for instance] which happen to have been written down in our manuscripts are but an infinitesimal part of what the Matsyapurāṇa tradition and, for that matter, the tradition of all the Purāṇas, has been.'[9] But even if western classical textual criticism cannot be applied to purāṇic texts, there is still a long way to go before concluding that no critical texts of Purāṇa-s can be prepared as L. Rocher assumes. Moreover, even if the purāṇic manuscript tradition is only a small part of the purāṇic tradition, this fact should not prevent us from rebuilding, when possible, the part that can be reconstructed with the means at our disposal. It is not a sound approach to reject the part simply because we cannot have the whole.

M. Biardeau accepts the critical editions as a collection of manuscript traditions, although for practical uses she prefers, in the case of Mahābhārata at least, ancient editions to the most recent. The French author fixes her attention almost exclusively on the myths, for which any variant can be important for the understanding of the whole myth, and therefore, she cannot appreciate a critical edition which claims to discover and present the most ancient text, and considers secondary all the other variants of the manuscripts.

Even if this attitude can be considered valid, it has not to be forgotten that the Purāṇa-s, besides myths, contain also *mantra*-s, rituals, lists of kings, descriptions of places, moral precepts and dharmaśāstric injunctions, technical instructions on subjects like medicine, architecture, art, etc. For such topics we have to expect in each one of the purāṇic texts a complete and accurate injunction, and we have not to wait for a later, clearer, text in order to get it, as it is in the case of myths. So, in this perspective, at least, critical editions which gather different variants and give them an order and hierarchy, are quite legitimate.

Many of the purāṇic variant readings in the MSS are due to mistakes of transmission or idiosyncrasies such as : exchange of consonants, use of different particles, haplography, and the like. Moreover, the Purāṇa-s we posses now have been composed in a written form, as was proven elsewhere,[10] and so their variants are

9. *ib.*, p. 74; the bracket is mine.

10. *Purāṇa* XXV. 2 (July, 1983), pp. 257–264

very often similar to those available in texts having a closed tradition, or an author at the beginning of their transmission. Such cases, which represent a great part of the purāṇic variants, should be treated as any other variant of closed tradition. There is no reason why the principles of textual criticism should not be applied to the Purāṇa-s at least in the part of written transmission. Naturally they will have to be modified, as has been done by V. S. Sukthankar and his school for the Mahābhārata, P. L. Vaidya for the Harivaṁśa, and A.S. Gupta for the Purāṇa-s. It is enough to go through the already published critical editions of the Vāmana, Kūrma and Varāha Purāṇa-s to be confirmed at each page that many of the variant readings in the Purāṇa-s are exactly of this kind, i e., they are variants due to mistakes of transmission or to scribal errors.

Critical editions of the Purāṇa-s, therefore, are necessary and useful, at least for the cases just mentioned, as the work already done in this line clearly proves and as everyone would confirm if only one sits for a few minutes before a collation sheet.[11]

Criteria for selecting the text of a Purāṇa can, and have therefore to be proposed, but it is by knowing the nature of the Purāṇas, and the different kinds of variants available in them, that such criteria will be discovered. When we point out that many of the purāṇic variants belong to that class of variant readings available also in texts having a closed tradition we have not said everything on the purāṇic variants. When we have affirmed that a critical edition of the purāṇa-s can, and have to be prepared consequently by applying the principles already used in other works for similar variants, again we have not said the last word about the critical edition of the Purāṇa-s.

The problem that remains open is, what to do with other kinds of variants peculiar to purāṇic manuscript tradition, and consequently, what kind of 'critical' principles should be applied in the case of these peculiar variants. The following pages will

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11. M. Biardeau herself wishes a better text for the printed Vāyupurāṇa I. 4. 46ff and she even proposes her choice in case of variants, but the selection of readings is done by her by applying a kind of higher criticism and not textual criticism.

answer mainly to the first question and will propose a few general suggestions for the second one, leaving a more accurate answer to it for subsequent writings.

2. Peculiar variants in the Purāṇa-s

The Purāṇa-s, besides variant readings produced by mistakes of transmission or by scribal errors, contain also peculiar variations due to an express will of the authors to change the text.[12] These variants are completely different from the variants mentioned in the previous pages even if, at first sight, they might appear exactly the same.

The variant readings peculiar to the Purāṇa-s, i. e., not produced by mistakes of transmission or scribal errors, can be grouped under three headings : voluntary changes of syllables or words, additions and omissions of long passages or a few *śloka*-s, and variations on a theme.

a. Voluntary Changes of Syllables or Words

We shall take a few examples, the clearest and simplest, to show how one manuscript, although equal to another in almost everything, can depart from it not because of a mistake of transmission or scribal error, but out of a clear will of changing.

—Garuḍapurāṇa (Veṅkaṭeśvara Edition) II. 4.68ff affirms that after cremation and the gathering of the bones of the dead, those who are around the pyre should offer a *pretapiṇḍa*, make a *pradakṣiṇā* and starting with the youngest they should go to bathe reciting hymns :

दाहस्यानन्तरं तत्र कृत्वा सञ्चयनक्रियाम् ।। 68 cd ।।
प्रेतपिण्डं प्रदद्याच्च दाहार्त्तिशमनं खग ।
ततः प्रदक्षिणं कृत्वा चिताप्रस्थानवीक्षकाः ।। 69 ।।
कनिष्ठपूर्वाः स्थानार्थं गच्छेयुः सूक्तजापकाः । 70ab ।

MS 143 (Poona), which is a copy of the first ten *adhyāyas* of Garuḍapurāṇa II of Veṅkaṭeśvara edition, reproduces the two *śloka-s*, word by word except for 4.66cd (=Veṅk. 69 cd) which is :

12. It might not be out of place to remind that the Purāṇa-s have been composed and compiled by several 'authors'. The work of each one of such authors has to be accepted as a purāṇic composition.

ततोऽप्रदक्षिणं मुक्त्वा चितां प्रष्टानवेक्षकाः ॥

'Then those who attend the pyre having left it from left ....' The expression ततोऽप्रदक्षिणं of the MS for ततः प्रदक्षिणं of Veṅkaṭeśvara in the previous *śloka-s* is not a mistake but a voluntary change. The *avagraha*, very rarely used in MS 143, even when it would be necessary to make the text clear, is here put to stress, no doubt, the will of changing the text in its author. A marginal note of the MS, apparently by another hand, interprets अप्रदक्षिणम् as वामतः, i. e., from left. Also MSS 14731 and 15469 (SSVV), containing the same ten *adhyāya-s*, follow MS 143 on this point. This seems to confirm that there were different customs about the way of leaving the pyre place after cremation. The MS tradition witnesses to them, and so, the change of प्रदक्षिणं into अप्रदक्षिणं is a voluntary one.

—G. P. (Veṅk.) II. 4.60cd says :

दाहमृत्योरन्तराले विधिः पिण्डस्य तं श्रृणु ॥

'Now hear about the *piṇḍa-vidhi* which takes place between death and cremation.'

The text does not present any difficulty of interpretation at first sight, but its meaning does not fit well into the context, because the following *śloka-s* describe the ritual of cremation and not of *piṇḍa*. Yet *piṇḍa* offerings were described in the previous *śloka-s* and a *piṇḍa* offering is prescribed during cremation itself.

MS 143 (Poona) 5.58cd as well as MSS 14731 and 15469 (SSVV) 5.60 have the following *śloka* in its place :

दाहमृत्यंतराले यं विधिर्दाहस्य तं श्रृणु ॥ (sic)

The word पिण्डस्य of Veṅkaṭeśvara edition has been substituted with दाहस्य (cremation). The change of the word seems to be intentional so as to make the meaning of the *śloka* fit better with the context which, as we have said, describes cremation. But the word दाहस्य does not fit properly with the immediately preceding expression दाहमृत्यंतराले (between death and cremation). So the change of पिण्डस्य into दाहस्य has not removed the difficulty of the text. In fact, it is hard to know whether MS 143 corrects the Veṅkaṭeśvara edition or vice versa, but whatever is responsible for

the substitution there seems to be no doubt that it was done purposely. The change is a voluntary one, not a mistake.

—G. P. (Veṅk.) II. 8.3 addresses Garuḍa with the appellative *khaga* (bird) as the Purāṇa does in many other places, while MS 143 (Poona) 8.57 calls him here *nṛpa* (King). Whether *nṛpa* is applied to Garuḍa, as the King of the birds, or to a King of men, showing, in this way, that the *śloka* has been quoted from another text, is less important. Whether the change is from *nṛpa* to *khaga* or viceversa, it is, however, certainly a voluntary one, and not a mistake.

—G. P. (Venk.) II. 3.18 has :

शीतार्तास्तत्र बध्यन्ते नरास्तमसि दारुणे।
परस्परं समासाद्य परिरम्याश्रयन्ति ते ॥

'There (in the Atiśīta Hell) men suffering out of cold are *tied* in deep darkness. Meeting together and embracing one another they find rest.'

MS 143 (Poona) 3.18 has exactly the same words but modifies बध्यन्ते (are tied) into धावन्ति (run) which makes more meaning in the context. The change was most probably effected by MS 143 to simplify the meaning of बध्यन्ते which represents here the *lectior difficilior*. The fact also that MS 14731 (SSVV) 3.18, at least, has the same variant as Veṅkaṭeśvara (in fact it has बध्यन्ति for बध्यन्ते) might prove that MS 143's variant is secondary, but whatever was the process that brought such a change it is without any doubt that the substitution was voluntary, not accidental.

—G. P. II. 3.59 (Veṅk) says that he who sells or blames the Veda falls into Mahājvāla Hell, but the two Sanskrit sentences expressing this idea are one in passive and the other in *ātmanepada* :

वेदो विक्रीयते यैश्च वेदं दूषयते तु यः ।

MS 143 (Poona) 3.59 as well as MSS 14731 and 15469 (SSVV) express the same idea but construe both the sentences in *ātmanepada* :

वेदं विक्रीणते ये च वेदं दूषयते तु यः ॥

It might be that, either Veṅkaṭeśvara modified the monotonous succession of the two *ātmanepada*-s with a variant of style, or our MSS wanted to make the whole half *śloka* clearer. But, again, the change, wherever it took place, was voluntary and not casual.

The list could continue indefinitely and it would only confirm that there are variant readings in the Purāṇa-s that are not mere mistake of transmission or scribal errors, but ones that have been willingly introduced by the authors of the texts. To treat both series of variants in the same way, by applying the same principles, is a basic fallacy which, if not removed, can lead to false conclusions in our research.

b. Additions and Omissions

Additions can hardly be the fruit of scribal errors, while omissions, even the longer ones, could have originated through some fault in the MS tradition. A longer version, then, is the result of the will of an author; a shorter version, on the other hand, could be the outcome of a mistake. The shorter version (*lectio brevior*) is by itself more suspect to be faulty than the longer version.

Short and long additions are not lacking in the Purāṇa-s We can find additions of *śloka*-s, of *adhyāya*-s, or of a whole section. Should such additions be put in the critical apparatus or be kept in the main text ? According to the principles applied in the critical editions published until now, they have been relegated to the footnotes or the Appendix. However, from what is known of the nature of purāṇic composition, it is apparent how incorrect it would be to remove from the main text what the authors of the Purāṇa-s wanted to be recited in their works. As the additions in the Purāṇa-s are due to the very authors of the Purāṇa-s, any addition will have to be preserved. This is so, even before or independently of any consideration whether the added passage is meaningful or not, for the reconstruction of a structure out of the text. A critical edition of the Purāṇa-s for this matter, then, has to be concerned with displaying all the additions and omissions, namely the evolution of the text and its ideas. In other words, a critical edition of the Purāṇa-s would have to show what different shapes the purāṇic text took along the centuries and in different areas. The critical edition will then appear as a collection

of parallel versions of the same text. While determining, when it is possible, the different chronological layers of a text, the critical edition need not endanger, so to say, or undermine the importance or the value a version had along the centuries or in some areas. Nobody can presume for himself the right to relegate to a secondary role, or to the rank of mistake, a variant reading simply because it is proved to be chronologically later than another or somewhat dependent on it. The real necessity is to fix a principle for determining when a text, claiming to belong to a Purāṇa, really belongs to it or not, namely if the addition or omission is due to an author or to a scriber. Fromt he nature of the Purāṇa-s, which are religious and authoritative texts meant for 'liturgical' and public recitations, it is deducible that any text claiming to be part of a Purāṇa can be accepted provided it has been legitimately considered as such at least in a particular area or region. This *regional* acceptance of a text inside the body of a Purāṇa is enough to make it really part of a purāṇic work, whether it was composed by an individual as an expression of his personal devotion and faith, or it was laid down under the influence of a *sampradāya*. The acceptance of such a text by people of one or more regions is sufficient basis for its 'canonization', and so, nothing should induce the editor of the Purāṇa-s to relegate such an addition to the footnotes, if that operation implies a judgement on the legitimacy or importance of the text. Naturally there will be different versions, longer and shorter, of the same passage, but, as far as they have been accepted by tradition, they are all authoritative and should form the main body of the text. This is true also if we consider the purāṇic text from a mere literary point of view. A purāṇic text is complete, even as a literary composition, only if all the variants wanted by its authors are fully kept in it. The critical edition should gather all the different legitimate versions in order to display before the reader all the shades the purāṇic text and its message have assumed along the centuries. In this way, all the voices of tradition are gathered together to resound their choral melody. This is tantamount to say that a critical edition should propose the different regional versions of a purāṇic text in such a way that they may be still recognizable and readable as such without a prejudicial selection of one variant over another, even if it is older or better. If a version is not readable, or is hardly recognizable as such because its text has been broken off in the form

of variants to single words or syllables in the footnotes, it risks being lost as a regional version.

Our critical editions of the Purāṇa-s might well be quite similar to a history of the text, but that is inevitable for works that went on changing along the ages and were composed by a multitude of authors in different periods and in different places.

If can be immediately deduced logically that for preparing the critical editions of the Purāṇa-s all the manuscripts, not only a selection of them, are to be collected and collated. Moreover, a great role has to be played in such editions also by the *testimonia*, like the purāṇic texts found in the Nibandha-s, especially those whose *śloka*-s have not been identified. They should not be relegated to the Appendix, as it has been done in the Purāṇa-s printed until now; they should constitute, as far as possible, the main text. All this is far from being a tendency towards eclecticism or inclusiveness; it is rather the only possible way to show the richness of a tradition in all its developments, and to do justice to the purāṇic text and authors. The few examples given below, taken from the Varāha purāṇa, will show, hopefully, that such that a way of selecting the text to be put in the main body of the Purāṇa, being based on the principle of regional acceptance, is perfectly in tune with the nature of the Purāṇa-s and is really a critical one.

—After Varāhapurāṇa (Crit. ed.) 98.53ab (=Veṅk. 99.55ab) MSS ब$_{1\text{-}3}$ representing the Bengali version, द$_1$ from Tanjore. ग्र$_1$ in Grantha and म$_1$ Malayalam add about 20 *śloka*-s describing a *pūjā* to Graha-s. So, at least three regions, the Bengali, the Grantha and the Malayalam[13] have an addition to the text. This is sufficient reason for inserting the *śloka*-s in the main text. But in this case the editor of the Varāhapurāṇa relegated them to the footnotes.[14] Even if these *śloka*-s add nothing to the general understanding of the text, or even if they were repetitions of something already described before, they have been considered as belonging to the text by people in different parts of the country; they cannot

13. We leave apart द$_1$ of Tanjore for its composite nature, as it represents the Southern version although it is written in Devanāgarī.

14. See *Varāhapurāṇa*, Crit. Ed. by A. S. Gupta, Varanasi, 1981

be removed, as the will of the authors has been confirmed by many people to the point of creating a tradition in different regions, which in this case is easily recognizable by the different scripts. These *śloka* s have become an integral part of one Eastern and at least two Southern versions of the Varāhapurāṇa; to remove them would mean to mutilate the text. Naturally such additions have to be treated in the critical text in such a way as to make them easily recognizable as additions, in order to make the evolution immediately apparent in the text itself. The same thing is valid for the so-called omissions.

—Varāhapurāṇa (Crit. ed.) 98.60–66 (=Veṅk. 99.61–65) are not available in the Bengali version (MSS ब$_{1-3}$), neither in three Southern versions (द$_{1}$, ग्र$_{1}$ म$_{1}$), while *śloka*-s 98.53–55 (=Veṅk. 99.55) are not available in the whole Devanāgarī area (MSS दे$_{1-11}$) and in the Telugu region (MSS ते$_{1}$, न$_{1}$). In both these cases of omission[15] the editor thought it proper to insert the *śloka*-s available in one or two regions in the main text, indicating the scarsity of MSS evidence by putting them into square brackets. If these *śloka*-s, although represented only in one or two areas, have been accepted in the main text, why have the *śloka*-s of the previous example, which were also represented in two or three regions, not been put in the main text ? There seems to be no sufficient reason for the different treatment in the two cases. The editor, in the latter case, has rightly accepted the passage in the text, while he has relegated the addition of the former cases to the footnotes, although even in those cases the MSS tradition was equal, and even more abundant than in the other case. In neither place, moreover, has the author succeeded in preserving the readibility of the individual versions. The fragmentation of the text in the critical apparatus makes it impossible to understand the different nature of the various versions. By putting one version in the body of the Purāṇa and relegating the others to the footnotes, moreover, the editor gives the false impression that the version of the Purāṇa is only one and all the others are somewhat its corruptions. In

15. The distinction between addition and omission is here based pragmatically only on the quantity of MSS which have or do not have a passage. Further elaboration of the concept is purposely avoided in this article.

this way the whole regional MSS tradition is completely destroyed or it is considered secondary, or even false. It is like reducing a beautiful tridimensional reality to a flat bidimensional reproduction.

c. Variations on a Theme

The danger of flattening the whole tradition of a text and of doing injustice to the authors is even bigger through another kind of variation found in the Purāṇa-s. Such variations do not touch only one syllable, one word, or one *śloka*, neither are they, properly speaking, new additions or omissions; they are, rather, a total revision, or renarration of the text. They can be rightly defined, taking the term from music, as variations on a theme.

These variants are most astonishing and are such that their utilization in a critical edition appears at first to be impossible. It might seem, indeed, that the variants due to omission or addition can somewhat enter in the kind of variants described in the beginning of this article, i.e., they may be considered variants produced by mistakes of transmission. It is difficult on the contrary to make the variations on a theme enter into the critical editions as they have been understood until now. This kind of variation on a theme is but a peculiar case of the variations willed by the authors examined before. They were accepted by people in different times and in different places throughout many centuries. The critical editor cannot remove them; he has rather to give them their due emphasis and he has to find a practical way to do it in his edition.

Such variations on a theme have different shapes varying from place to place or from time to time. Here, a few examples are given from the Pretakalpa of the Garuḍapurāṇa. If these instances are proposed to be considered here it is because they seem to be exemplary and so they have a bearing on understanding the nature itself of such variations.

All the printed versions and the MSS of Pretakalpa consulted until now have a clear reference point which seems to be a version of the Pretakalpa closer to the actual version in 32/35 *adhyāya*-s.[16]

16. See, 'The Pretakalpa of the Garuḍapurāṇa. A first Report of its Different Versions', in this issue.

Yet, the relation between each one of the versions, or MSS, and this ideal version is not one of derivation, but of variation from case to case and, as it will appear soon, it is closer to the musical variations of a *rāga* than to any other kind of relation. Everything proceeds as though there was a set of themes which could be dealt with in different ways, the sequence of which was variable at will or at least not rigidly fixed. The variations on such 'original' themes were easily multipliable as the text of the Pretakalpa had to be used for the benefit of the deceased or for prescribing rituals: both these circumstances constitute by themselves a continuous incentive towards adaptation to places and people, or situations. The variations, therefore, could be innumerable, but always ideally linked to a definite group of themes or to a field of topics.

The relations between the several Pretakalpa-s can be reduced to the following three models :

I. One Version Summarizes the Other

MS TR 777 (Adyar) contains the whole Pretakalpa in 18 *adhyāya*-s. The MS's first fifteen *adhyāya*-s follow very closely Pretakalpa 1—15 (Jīvānanda Edition). MS TR 777, *adh* 16 end, 17 and 18 summarize very briefly the remaining 17 to 30 *adhyāya*-s of Jīvānanda Edition. The table below gives the few *śloka*-s which are common in both texts from this latter section.

MS (Adyar) TR 777		*Jīvānanda Ed.*	
16.	49	**17.**	50
	50—53	**18.**	4—8
17.	4	**19.**	10
	7		22
	16	**20.**	16
	20	**21.**	4
	22		8
	33 ff.	**23.**	29 ff.
18.	1 ff.	**25.**	29 ff.
	5		45
	24	**26.**	34
	25		37
	30—45	**30.**	44—60

A critical edition which puts the variant readings of the different MSS in the footnotes would relegate the variations of TR 777 to the critical apparatus. One would find the readings of TR 777 mixed up with several other MSS variants without having any chance left to grasp the text represented by TR 777. A piece of regional tradition would be missed, lost among all the variants, sacrificed, as it were, to a 'scientific' method of reconstructing texts. On the other hand, it would be uselessly expensive to print separately TR 777 and it would not even be 'scientifically' correct. It does not seem, in fact, that at present such a text is still used even in that region in which or for which is was composed, and morever the relation between the 18 *adhyāya* version and the 32/35 *adhyāya* version, which is self-evident in the comparison shown in the above table, would be missed. The critical editor has to find the solution of representing such 'summary-version' in the text itself of the Purāṇa.

II. One Version Reshapes the Other

Reshaping a text can be done by an author in different ways. Only a couple of examples are given below. The first example is the comparison between the version of the Pretakalpa in 32/35 *adhyāya*-s and a version in 10 *adhyāya*-s available in few MSS of the same Pretakalpa. As the two versions have been printed one after the other in a unified text by the Veṅkaṭeśvara Press in 1906, we compare them putting Veṅkaṭeśvara 1-10 (representing the 10 *adhyāya* version) and Veṅkaṭeśvara 11-49 (representing the 32/35 *adhyāya* version) against one another in the following Table :[17]

Veṅk. 1—10		Veṅk. 11—49	
1.	29—55	**28.**	9—32
	67	**32.**	84
	69	**11.**	3
2.	1—34	**29.**	1—33
	44—45	**15.**	22—23
	61	**46.**	7
	66—67	**11.**	5
	74—85	**46.**	17—25

17. Only the first four *adhyāya*-s are reproduced here. The complete examination of these two versions is available in this issue elsewhere.

3.	10	**31.**	42
	91—105		25—41
4.	7	**14.**	44 (=28.11; 30.13)
	9	**18.**	16 (=31.11)
	12	**32.**	97
	16—17	**13.**	19
	20—22	**18.**	17—18
	23		22 (=31.21)
	26	**42.**	15

The version in 10 *adhyāya*-s, which calls itself a *sāroddhāra* (epitome) in the extant MSS and so does not pretend to be the 'whole' Pretakalpa, but claims to be linked with a more extensive version, is not a summary of the version with which it is linked. In this respect, then, it is different from the case we have examined in the previous paragraph. The *śloka*-s the two versions have in common are only 18.18% and the order itself of the topics is different. Yet the relation between the two versions cannot be doubted and it is confirmed by the colophons themselves of the 10 *adhyāya* version, which affirms itself to be a Garuḍapurāṇa Sāroddhāra.

This kind of version would hardly enter in a critical edition based on the principles used until now. On the other hand, in this case also, by printing it separately, we would miss the relation between the two versions and once more a piece of cultural history would be lost. The critical editions should be prepared in such a way as to embrace this case also without altering the contribution and the richness of a regional variant reading of the text.

The second example of reshaping a previous version is derived from the just mentioned example. If we compare Veṅkateśvara 1-10 with Veṅkateśvara 11-49 as we did before and contemporaneously with MS143 (Poona), which is a copy of the 10 *adhyāya* version, we find some interesting points. It is immediately apparent,indeed,from the Table given below that Veṅkateśvara 1–10 contains many more *śloka*-s similar to Veṅkateśvara 11–49 than MS143 (Poona), although both Veṅkateśvara 1-10 and MS 143(Poona), represent the same version. This seems to suggest that the 10 *adhyāya* version which claims to be the epitome (*sāroddhāra*) of the version represented by Veṅkateśvara 11–49 contains subversions in its turn. Such subversions might be the result of a reciprocal influence

between the 10 *adhyāya* version and the other one represented by Veṅkaṭeśvara 11–49. Whatever may be the reason, both the sub-versions are variants of the same set of themes and are equally important and authoritative. It is hardly possible that one is a corruption of the other; they seem, rather, to be independent variations of a similar text, and in a critical edition they should be put on the same footing. In this case, as it has already been said above, both relegating their text to footnotes, and their separate publication, would destroy their very meaning as versions, i.e., as variations on the same theme.

Table

Veṅk. 1—10	Veṅk. 11—49	MS 143 (Poona)
1. 1—23	—	**1.** 1—24
29—55	**28.** 9—32	—
57—69	—	24—25
2. 1—34	**29.** 1—33	—
35—73	—cf. 15.15 ff	**2.** 3—43
74	**46.** 17	44
81—85	18—25	—
89—92	—	50—53
3. 1—90	—	**3.** 1—91
91—105	**31.** 25—41	—
105cd—106ab	—	92
4. 7—23	**18.** 16—22 }	
49—81	**15.** 31—58 }	**5.** 1—99
82—103	— }	
104—167	**40.** 4—64	—
168—171	—	108—111
176—184	**35.** 17—25	—
185	27	112

III. The Same Content is Narrated in Different Ways

This case is wellknown and it needs no long explanations. It is the case of one *kathā*, or of any other subject, which is narrated in different versions or in different MSS of the same versions with variations. In this case it is important to distinguish between the kinds of variants in the text, excluding naturally the mistakes of transmission or scribal errors. In this particular case, in fact, as the variants are very numerous and almost constantly wanted by

the authors, we have to distinguish between the variants bearing a different meaning to the content and those not modifying it but are only literary devices. These latter, even if wanted by the authors, are less important than the former and will have to be relegated to the footnotes as it would become an impossible task to represent in one printed text all such variants.

An example can be taken from the *kathā* of King Babhruvāhana which is present in all the printed editions and MSS of Pretakalpa consulted until now. As the aim of narrating the story varies in the different versions, also the whole structure of the story changes accordingly. In this case the two or more versions will have to be given in the main text. Many *śloka-s* are equal in all the versions and MSS although they may have variants like तात in place of तार्क्ष्य; शीलदारगुणोपेतो for शीलाचारगुणोपेतो etc. These variants, even if willed by the authors, may have to be put in the footnotes, accepting in the text only those variants we consider to be the most meaningful.

In this case, as well as in all the previous ones, it will be difficult to know whether a variant, available in one MS only, is the result of an individual's whim or represents a current accepted by tradition at least at a regional level. As happens always in such cases, it is left to the intuition and the cultural preparation of the editor to find the best solution in a particular case. However, it is only by knowing deeply the nature of the Purāṇa-s and the process of their development and transmission that the solutions will be worked out.

3. Variant Readings in the Purāṇa-s

The expression, 'variant reading' or its equivalent used until now is generally taken to imply that these variations are not the correct original reading and that such an original correct reading was once available and it would have to be accepted if it were known. As we do not have the 'original' text, the different variants available in the MSS help us to reconstruct the 'original' reading or to go very close to it. Such is the current understanding of "variant" in textual criticism.

Now, there are surely variant readings in this sense in the Purāṇa-s, as has been affirmed above; these variations are not pe-

culiar to purāṇic texts, they presuppose a written or oral transmission which can become altered by coming down along the centuries, and so they have to be treated as normal mistakes of transmission or scribal errors

However, there can hardly be variant readings in this sense when there is no fixed 'original' text to reconstruct, as is very ofter the case with Purāṇa-s, and for that matter, with the so-called anonymous literature. In the case of these works, indeed, as we have already hinted above, to reconstruct a text means to finalize all the shapes a text has taken in its evolution in time and space, more than to restore the original or the oldest text.

If the variations of the text are not due to an 'accident' of transmission, can they still be called variant readings in the sense given them by the philologists ? Variants of what ? It is peculiar to the composition of purāṇic texts to be *arthapradhāna-s*, namely to be concerned mainly with the meaning of the text and usually not with its external shape. Attention to, and accuracy in, transmitting single words or *śloka*-s is not deemed to be very important.

Moreover, anonymous texts, as the Purāṇa-s are, contain very often 'seed' revelations, which develop along the centuries and increase in bulk, change shape, unfold, adapt themselves to different situations of time and space, for an inner exigence. Adding, reducing, omitting, substituting are used by the authors so that the text might remain consistent to its very nature while passing throught different times and places. Conflation, which in the critical editions is usually predicated of texts having less value for their tendency to include passages or *śloka*-s from different sources, is one of the usual ways of purāṇic composition. The work of redactors who cut, combine, modify, mix the purāṇic text or quote from other known or unknown sources is completely legitimate : it is even the normal way in which a purāṇic text is composed.

Now, can all the differences of the text produced by this process be reasonably called 'variants' in the usual acceptation the word has among philologists ? If a text grows as a tree grows, will it be wise to consider the seed, i. e., its original or most ancient shape, as the real form and relegate all the rest, i. e., its

trunk, branches, leaves, flowers, fruits to the footnotes as 'later additions' or variants? Critical editions should put in the critical apparatus the variants that are really variants, not the different parts of the same text which are equally important for the understanding of the whole work. The chapters of a book are not variants of the first chapter of the same book.

Should we have, then, dozens of slightly different editions of the same text? Even if that would be possible on the practical level, the publication of purāṇic texts in their different versions would not be enough to show their relation and inter-dependence, and the whole unity of the purāṇic text in its evolution would be lost. This loss would be unfortunate especially in texts whose nature is development. In other words, by printing separately the different versions of one Purāṇa we would miss the very essence of that Purāṇa. A Purāṇa, indeed, is both its ancient composition and its development. The so called variants of a purāṇic text, with the exception of the mistakes of transmission or scribal errors, constitute in reality the history of the text itself and have to be considered as such. So, what should be given more importance in the Purāṇa-s is, rather, their last stage of evolution, since there we find the full-fledged revelation for our generation. On the other hand, also the purāṇic changes in time and space, even if they appear to have been overcome by a subsequent evolution of the text, should also be made clearly readable. Many of the Purāṇa-s were longer or more extensive in the past than they are now.[18] Some topics which were present in the ancient times in all the versions are hardly represented sometimes in one or two versions nowadays. All these changes are not marginal or sheer fruits of text corruption, they belong rather to the very nature of the Purāṇa-s, and so they have to appear clearly as parts of the text itself. Therefore these changes, which are usually considered variant readings, have to enter in the main text of the critical edition of a Purāṇa. As they are qualitatively different from the variants produced by mistakes of transmission or scribal errors, they cannot be relegated to the critical apparatus, breaking them off in the footnotes, or be treated in the same manner as the scribal errors

18. See The Dynamic Canon of the Purāṇa-s, *Purāṇa* XXI.2 (July, 1979), pp. 134–135

and following the same principles of the critical editions prepared for mistakes of transmission, even if modified or adapted. New principles have to be developed that befit the very nature of the purāṇic changes.

To consider all the differences of text in the purāṇic MSS as variants, as understood by textual critics, and prepare with them critical editions following the principles of textual criticism would be as wrong as to disregard completely any critical edition of the Purāṇa-s. The first attitude would not keep in consideration the fact that changes in the Purāṇa-s are not only mistakes of transmission or scribal errors, but also very often qualitative differences among them. The second attitude would fail to understand that the Purāṇa-s have reached us through a long chain of written MSS tradition during which mistakes of transmission crept easily in the text.

The study of the different kinds of variants in the Purāṇa-s brings us to the conclusion that critical editions of the Purāṇa-s are not only possible but necessary. However, the principles on which one must base such editions have to be completely revised to make them fitting the very nature of the Purāṇa-s and the kinds of their variants.

THE BHĀGAVATA MAHĀPURĀṆA : AN ENLARGEMENT OF THE UR-BHĀGAVATA

By

MAHESHWARI PRASAD

The *Bhāgavata Mahāpurāṇa* is most popular among the extant Purāṇas. All over India it is recited from time to time with varied aims, such as (i) freedom from sins, disease, fear, poverty, troubles, debts or jail, or (ii) getting wealth, power, glory or victory, or (iii) attaining peace of mind, success in meditation, right knowledge, favour of God or liberation, in short, fulfilment of all desires. Its popularity attracts the attention not only of the student of sociology but also of history and religion.

The *Bhāgavata Mahāpurāṇa* drew the attention of a number of commentators such as Madhva, Śrīdharasvāmī, Vīrarāghavācārya, Vijayadhvaja, Jīvagosvāmī, Viśvanātha Cakravartī, and Śukadeva. Its manuscripts are numerous and distributed all over India. It has been translated into almost all Indian languages.

Burnouf published the text and translation of the major part of this Purāṇa in 1840-47. The text with the *Bhāvārthadīpikā* commentary of Śrīdharasvāmī was published in 1860 and with the *Padārtharatnāvalī* commentary of Vijayadhvaja in 1868. There is also an edition of this Purāṇa with extracts from eight commentaries (7 of the commentators mentioned above and 1 in Hindi). The text with the commentary of Śrīdharasvāmī has been repeatedly reprinted in India.

The early studies of the *Bhāgavata* were mostly concerned with its date, its place in the list of the 18 Mahāpurāṇas and its philosophy. The unity of the composition of the *Bhāgavata* was appreciated to the extent that it has generally been considered as the work of one hand. But to it a note of caution was also struck. In 1932 Amarnath Ray pointed out that Bk. II, ch. 3 (*Avatāras* of Viṣṇu), Bk. VI, ch. 8 (*Nārāyaṇa-kavaca*), Bk. XII, ch. 1 (account of

the future dynasties) are interpolations.[1] Finding contraditions in the passages dealing with philosophy, Dasgupta concluded that the *Bhāgavata* is a collection of accretions from different hands at different times and not a systematic whole.[2] It is difficult to completely agree with the opinion of Dasgupta. In comparison to the other Purāṇas the *Bhāgavata* shows much more unity of composition, language, style and ideas. My study of the *Bhāgavata* leads me to speculate that the vulgate edition is an enlarged version of the original *Bhāgavata*.

In favour of my hypothesis I wish to present three kinds of evidence : (1) the internal evidence of the vulgate edition (commented by Śrīdharasvāmī), (2) the comparison of some portions of the *Bhāgavata* with those of the *Devībhāgavata*, and (3) the comparison of the text of the Book X of the *Bhāgavata* as commented by Śrīdharasvāmī with that commented by Vijayadhvaja. As my study of the *Bhāgavata* is still in progress, what I present here is a sample study and not the complete analysis of the entire *Bhāgavata* from Skandha 1 to 12.

An analysis of Bk. II and III shows that the account of creation was disturbed in the process of enlargement of the Purāṇa, Some of the portions of this account even lost their original context and had to be artificially linked with what precedes and follows them.

In reply to the question of Parīkṣit, Śuka gives an account of the primary creation which starts with Bk. II, ch. 5.21 and continues in ch. 6. From ch. 10.10 begins again a description of creation which appears to be the continuation of the account given in ch. 5 and 6. Bk. II, ch. 5.21-34 narrates how the cosmic man was born from the mundane egg. From the verse 35 begins an allegorical description of Puruṣa with praise to him which covers several chapters. This is followed by the description of 10 characterstics of the *Bhāgavata* (Bk. II, ch. 9.39 to ch. 10.9) which has nothing to do with the account of creation that has been resu-

1. Ray, Amarnath, *IHQ*, VIII, pp. 253-256. R. C. Hazra accepted his views, vide *Studies in the Purāṇic Records on Hindu Rites and Customs* (Dacca, 1940), p. 57.
2. Dasgupta, S. N., *History of Indian Philosophy*, vol. IV, pp. 1–4.

med again from ch. 10.10. The verse 10 says : "When the great Puruṣa issued out of the mundane egg, he began to think of having for himself a place of habitation." This has direct connection with ch. 5.21-34 where birth of Puruṣa has been described. Thus the allegorical description of Puruṣa, praises to him, the characterstics of the *Bhāgavata* all belong to a period when the original *Bhāgavata* was enlarged. Probably the characteristics of the *Bhāgavata* belong to a still later period, but certainly before the composition of the *Nāradīya Purāṇa* which mentions it while giving the contents of the *Bhāgavata*. Due to the long gap and the preceding description of the characteristics of the *Bhāgavata Purāṇa*, the account of creation as given in ch. 10.10ff. has lost its context.

The account of creation of Bk. II ends with the following statement : "I shall therefore describe the gross and subtle elements of time and the characterstics and divisions of Kalpas. Do hear from me now the description of the Pādma Kalpa."

This statement suggests that Bk. III should start with the description of the Pādma Kalpa and should also describe at the earliest the gross and subtle elements of time and the characteristics and divisions of Kalpas. But in the present edition of the *Bhāgavata* these accounts have been postponed in order to accommodate new things, and a new introduction in the form of the queries of Śaunaka has been given in the beginning of the Bk. III so that the new additions do not appear irrelevant. Śaunaka says: "O Sūta, you told us that Vidura, the best devotee of God, had severed all unseverable attachments of the dear relations and travelled over all holy places and he had at that time discussions with Maitreya on spiritual subjects. Please relate to us now all that Maitreya had said in reply to the queries of Vidura. Please relate to us also the great endeavours that he made for renouncing the affections of his friends and relations and also the way of his return amidst them."

The account of the promised subjects comes in a rather disorganised way in ch. 10 (tenfold creation of Brahmā), 11 (the description of the gross and subtle elements and the characterics and divisions of Kalpa), 12 (creation of Brahmā), and 20 (again creation of Brahmā). Ch. 10 ends with the promise, "Next I shall describe to you about Vaṁśa and Manvantara." But the actual

description of these comes later and what follows immediately is the account of subtle and gross elements of time and characterstics and divisions of Kalpas under partly false title "the division of time and duration of Manvantaras", obviously to give an impression of the unity of the two chapters. Ch. 11 is followed in ch. 12 by the description of the creation of Brahmā. As there is a relevence for the Varāha legend, the same has been described in full details, covering chapters 13-19, due to which the account of creation which was started in ch. 12 remains incomplete and comes up again in ch. 20. But here it is torn of proper context. The redactor of the *Bhāgavata* probably himself felt it, and therefore, in order to provide it with a context,he describes in short the primary creation and the birth of Brahmā. If the Varāha legend was not so much enlarged, the account of creation of Brahmā as given in ch. 20 would have been quite in harmony with what precedes it.

There is reason to believe that the Varāha legend was shorter in its original form. We are told in ch. 13 that Varāha not only raised the earth from the ocean but also killed Hiraṇyākṣa. The story is complete in itself as presented in that chapter. But the following 6 chapters (14-19) deal with Hiraṇyākṣa. It is interesting to note that the *Devībhāgavata Purāṇa* (VIII. Ch, 1-2) contains the same story, some parts of which verbally tally with that of the *Bhāgavata*. A comparative study of this legend in both the texts shows that the *Devībhāgavata* has borrowed it from the Viṣṇuite *Bhāgavata*, but in the former it is more archaic and shorter than that of the latter which in later part is full of stylistic embellishments and exuberant details. The detailed description of Hiraṇyākṣa as found in chs. 14-19 of the Viṣṇuite *Bhāgavata* is completely missing in the *Devībhāgavata*. It may, therefore, be suggested that the Varāha legend was borrowed by the *Devībhāgavata* from the Viṣṇuite Ur-*Bhāgavata*.

According to the present scheme, the *Bhāgavata* is communicated by Sūta to ṛṣis at Naimiṣāraṇya. But he only repeats what is said to have been narrated by Śuka to Parīkṣit. But in Bk. III we have new interlocutors Maitreya and Vidura. The change in interlocutors was probably made to accommodate new materials in the *Bhāgavata*. From the introduction of Bk. III it is clear that the philosophical matters will be predominantly dealt with in this

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book. It appears that the account of Kapila and his teachings, which covers ten chapters (ch. 24-33) of this book, belongs to the second period when the Ur-*Bhāgavata* was enlarged. In this long account an attempt has been made to harmonize the paths of know-legde and Bhakti.

Bk. VI, chs. 1-3 describe in detail the story of Ajāmila but this topic has not been mentioned in the list of contents of the *Bhāgavata* as given in Bk. XII, ch. 12. The *Nāradīya Purāṇa*, however, makes a reference to this story in the contents of the *Bhāgavata*. This may suggest that the story was already incorporated in the *Bhāgavata* before the composition of the *Nāradīya Purāṇa*.

Leaving other Skandhas aside, I now wish to jump to the Skandha X which describes in detail the stories of the life of Kṛṣṇa. With the spread of the Kṛṣṇa-Bhakti this Skandha became most popular and, therefore, prone to many additions. This could lead to the development of more than one recension. I have found out that the texts as commented by Śrīdharasvāmī and Vijayadhvaja represent two recensions. This can be demostrated by a comparison of the two texts. The Skandha X is divided into two parts but the chapters of both parts have running numbers. The second part (*uttara*) of both texts shows more divergence than the first part (*pūrva*). It is clear from the comparison of the two recensions that the text commented by Śrīdharasvāmī represents an earlier tradition than the one commented by Vijayadhvaja. The Sarasvati Mahal Library of Tanjore has a number of manuscripts of both the texts and the Descriptive Catalogue of Sanskrit mss. of this library shows that the manuscripts of the commentary of Vijayadhvaja are only in Devanāgarī whereas the manuscripts of the text with the commentary of Śrīdharasvāmī are in Devanāgari, Telugu and Grantha characters. This may suggest that the text commented by Vijayadhvaja was enlarged in the area of Devanāgarī. But this view is subject to correction if it is not supported by the scrutiny of a large number of manuscripts preserved in other libraries as well. In some cases the additions to the text commented by Śrīdharasvāmī can also be identified with the help of the recension represented by Vijayadhvaja. For the sake of convenience I shall refer henceforth to the former recension as Text Ś and the latter as text V.

In the first part Text Ś has 49 chapters whereas Text V has 48. However ch. 1 of Text Ś (69 verses) covers chs. 1–2 (together 71 verses) of Text V. Ch. 12 (on Aghāsura-vadha), 13 (on Vatsāharaṇa) and 14 (on Brahma-stuti) do not have any parallel in Text V and therefore appear to be later additions to the original *Bhāgavata*.

In the second part Text Ś has fifty chapters (chs. 50-99) and Text V 56 (chs. 49-103). A comparison of the two texts shows that Text Ś has no parallels of chapters 50, 51, 52, 56, 65, 66, 67, 68, 69, 70, 71, 72, 73 and 74 of Text V. On the other hand chapters 62, 63, 64, 65, 66, 67 and 68 of Text Ś are missing in Text V. With these large and many more minor additions in both, Text Ś (upto ch. 77) runs parallel to Text V (upto ch. 86), ch 77 of the former being equal to ch. 86 of the latter. From here the parallel threads break off and both texts describe the stories of Kṛṣṇa in different order and in different words and also sometimes in different order but almost in same words. The structure of the composition is as follows :

Text Ś		*Text V*
Ch. No.		Ch. No.
78	=	96
80	=	98
81	=	99
87	=	94
89, verses 1-21	=	93, verses 1-22 (ch. end here)
verses 28-65		100, verses 21-74
90, verses		103 (last ch.), verses :
28	=	1
29	=	15
34	=	20
35	=	23
50	=	41
missing		2-15

A comparison of Text Ś and Text V of the Skandha X thus shows that the account of the original *Bhāgavata* was shorter than both the texts.

Conclusion :

The foregoing study leads us to the following conclusions :

1. *Bhāgavata* Bk. XII, ch. 12, which describes in brief the contents of this Purāṇa, is an important evidence for identifying the later additions in this text.

2. *Nāradīya Purāṇa* (*Pūrvabhāga, caturtha pāda*) ch. 96 is also very useful in identifying the later additions to the *Bhāgavata* as it also presents a list of the contents of the *Bhāgavata*. But in time it is later than the enlargement of the *Bhāgavata Purāṇa*, as it mentions some topics which are not included in Bhāgavata Bk XII, ch. 12 but which are found in the present text of the Purāṇa, e. g., the story of Ajāmila.

3. The internal and the external evidence point out that the present *Bhāgavata* is an enlarged form of the Ur-*Bhāgavata*.

4. Even after an enlargement of the Ur-*Bhāgavata*, the Skandha X was further enlarged in order to incorporate some more stories of the life of Kṛṣṇa current during that time and to elaborate those stories which were already present in the text.

5. From the study of the material added to the Ur-*Bhāgavata* it becomes clear that the redactor was not so much interested in the accounts of creation as were handed down to him because the masses could not follow them and the learned people could challange them on the Vedantic standpoint. In order to command the respect of the learned, the current views of Vedānta were incorporated and the accounts of cosmogony were intermixed with allegory and mysticism. Nonetheless the main aim of the redactor was to propagate Bhakti. To meet this end much more emphasis was laid on the stories of incarnations and other stories suggesting the merciful nature of God. These stories were described with elaboration, new details and much popular element.

The ideas of Bhakti naturally show sometimes inconsistency with the Vedantic passages describing reality as one and plurality as illusion (Bk. III, ch. 5.22-27; Bk. II, ch. 7.9-12). Bhakti in general admits duality of the worshipper and the worshipped. But an attempt was also made to reconcile the contradictory ideas. Bk. III, ch. 32.32 says that paths of knowledge and Bhakti lead to the same result. The follower of the first path is called Nirguṇa

Bhakta and is said to be superior to other Bhaktas, Tāmasa, Rājasa and Sāttvika, because he worships God, who is the soul of all, without any motive and distinction (Pṛthak-bhāva) (Bk. III, ch. 29. 7-24). Thus accepting Vedānta as a superior form of Bhakti the *Bhāgavata* could satisfy the learned people. For masses it preaches the simplest form of Bhakti, viz., to pronounce the name of God; this if done even unknowingly, as was done by Ajāmila (Bk. VI, ch. 1-3), leads to the highest aim.

The *Bhāgavata* has, therefore, equal appeal to the learned and the masses of India and is even today very intimately connected with the religious life of the Indian people, while many of the Purāṇas have faded in obscurity.

THE PRETAKALPA OF THE GARUḌAPURĀṆA

(A Preliminary Report of Its Different Versions)

By

GIORGIO BONAZZOLI

Summary

1. Versions of the Pretakalpa

—Table No. 1

2. Relations between the versions

a. Relation between the printed editions : Veṅkaṭeśvara, Vaṅgavāsi, Jīvānanda.

—Tables Nos. 2–3

b. Contents of Veṅkaṭeśvara 11–49 and Jīvānanda 1–35

—Table No 4

c. Relation between Veṅkaṭeśvara 1–10 and Veṅkaṭeśvara 11–49

—Table No. 5

d. Relation between MS 826/5010(Allahabad), Pretakalpa printed at Mathurā, 1884 and Jīvānanda Edition

—Table No. 6

e. Relation between MS TR 777 (Adyar) and Jīvānanda Edition

—Table No 7

f. The version of ten *adhyāya*-s

g. The Sāroddhāra of Naunidhirāma

—Table Nos. 8–9

Conclusion

The Pretakalpa presented in this paper is the Uttarakhaṇḍa of the Garuḍa Purāṇa. It has been printed several times, either separately, or with the Prathamakhaṇḍa/Ācārakāṇḍa of the Garuḍa-purāṇa. In the former case it is often called *tout court* Garuḍa-purāṇa, a name it has also in several MSS libraries as, for instance, in the Sarasvatī Bhavan of Saṁpūrṇānanda Sanskrit Viśvavidyālaya of Varanasi, in the Tanjore Mahārāja Serfojī's Sarasvatī Mahal Library of Thanjavur and in the Oriental Research Institute and MSS Library of Trivandrum. Such an identification of the Pretakalpa with the Garudapurāṇa is very common : the New Catalogus Catalogorum includes under the general caption 'Garuḍapurāṇa' also all the MSS containing only the Pretakalpa without usually giving any information whether the MSS contain one or the other *khaṇḍa*. Only through the actual consulation of the MS one can find out whether it contains the Ācārakāṇḍa, or the Pretakalpa. No MS has been found as yet containing all the three *khaṇḍa*-s printed by Khemraj Shrikrishnadas at the Shri Venkateshwar Press of Bombay, namely, Acārakāṇḍa, Uttarakhaṇḍa or Pretakalpa and Brahmakāṇḍa, although the three *khaṇḍa*-s have separate MSS evidence. That means that any MS called Garuḍapurāṇa may contain any one of the *khaṇḍa*-s but never three together, neither two only. In the case of Brahmakāṇḍa, its title appears usually in the name itself of the MS. Its colophons in the Veṅkaṭeśvara Press edition say : उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे, while in the MSS they have simply तृतीयांशे ब्रह्मकाण्डे or only ब्रह्मकाण्डे. In any case it is evident that the *Brahmakāṇḍa* puts itself at the third place after two preceding *aṁśa*-s.

Other names of the Pretakalpa are Uttarakhaṇḍa, Dharmakāṇḍa, Sāroddhāra or simply Garuḍapurāṇa. The colophons use these names alternatively even in the same MS.

1. Versions of the Pretakalpa

The Pretakalpa is used even nowadays for recitation at the time of someone's death for the benefit of the deceased's soul. The length of its text varies considerably from one edition to another and its variations are even more numerous in the MSS.

The list given below shows the different versions of the Pretakalpa as they appear both in printed editions and in MSS. The list does not claim to be complete as it gives stress to the MSS

found in the libraries of Southern India and not all the MSS of the Garuḍapurāṇa or Pretakalpa could be consulted yet.

1. Version in 49/45 *adhyāya*-s. This version has been edited by Khemraj Shri Krishnadas at Bombay (Shri Venkateshwar Steam Press) in 1906 in 49 *adhyāya*-s, and by Pañcānana Tarkaratna at Calcutta (Vaṅgavāsi Press) in 1314 Bengali San (=1907 A. D.). The relation between these two editions will be studied later. Until now only one MS had been found of this version, at Kathmandu, National Archives, namely MS 1159/90 in Devanāgarī which has 45 *adhyāya*-s, and is called Sārodhāra. Khemraj Shrikrishnadas in his introduction to the Garuḍapurāṇa thanks Thakur Mahan Chandra of Lahore for having given him the MS of the Purāṇa, which must have contained all the 49 *adhyāya*-s published by Veṅkaṭeśvara.

2. Version in 40 *adhyāya*-s, found in one MS :
   Baroda, Oriental Institute, MS N. 62/10155 –Devanāgarī.

3. Version in 37 *adhyāya*-s, found in one MS :
   Varanasi, Nāgari Pracarinī Sabhā, MS N. 49/3358 –Dev.

4. Version in 35 *adhyāya*-s. Such a version is prevalent in Northern India; it has been published several times. Here only a few editions and MSS are given : namely those consulted by us until now :

Edition of Jīvānanda Vidyāsāgar, Sarasvati Press, Calcutta, 1890

Edition of Paṇḍit Pustakālaya, Kāśī, 1963

Edition of Chowkamba Sanskrit Series Office, Varanasi, 1964

Sarasvatī Bhandār, Fort, Ramnagar, Varanasi, MSS N 10/179 and No 11/179 –Dev.

Bhandarkar Oriental Institute, Poona, MS No 128/1881-95 Devanāgarī.

Ganganatha Jha Kendriya Sanskrita Vidyapeetha, Allahabad MS No 826/5010, in Dev. and MS 525/4862 in Maithili script.

Kathmandu, MS National Ardives MS 5/5361. –Devanāgarī.

Saṁpūrnānanda Sanskrit Viśvavidyālaya, Varanasi, MSS Nos 15291 and 16449 –Devanāgarī.

Varanasi, Nagarī Pracāriṇī Sabhā, MSS Nos 44/3673 and 58/1690 –Devanāgarī.

Ahmedabad, Gujarat Vidyā Sabhā Collection, MS No 1227/125 –Devanāgarī.

5. Version in 34 *adhyāya*-s : it is found in a printed edition and several MSS.

Edition of Munshi Kanheya Lal, Mathurā, 1884

Varanasi Nāgarī Pracāriṇī Sabhā MSS Nos 39/2614; 41/1036; 50/3184; 54/1373; 56/4407 –Devanāgarī.

Madras, Government, Oriental MSS Library MS No. R. 16392 –Devanāgarī.

6. Version in 33 *adhyāya*-s; available in 2 MSS :

Saṁpūrṇānanda Sanskrit Viśvavidyālaya, Varanasi, MS No 15129 –Bengali.

Varanasi, Nagarī Pracāriṇī Sabhā, MS No 46/725 –Dev.

7. Version in 32 *adhyāya*-s. This version is prevalent in Southern India. It has been found in the following MSS so far :

Madras, Government Oriental MSS Library

D 2109 Telugu
R 1104 –do–
R 1176 –do–
D 16045 Grantha

Rajasthan Oriental Institute, Jodhpur Collection
1611/16056 –Devanāgarī. It is called Sāroddhāra

Thanjavur : Tanjore Mahārāja Serfoji's Sarasvati Mahal Library

D 10455–58 –Devanāgarī.
D 10460–61 –Devanāgarī.

Tiruchirapally : Śrīraṅganāthaswāmi Devasthānam No 106 –Grantha script.

Trivandrum : Oriental Research Institute & MSS Library MS No 11354 –Nandi Nāgarī script.

Mysore : Oriental Research Institute
P 8449 –Nandi Nāgarī
C 378 –Devanāgarī

8. Version in 30 *adhyāya*-s. It is available in the following MSS :

Madras : Government Oriental MSS Library
R 12716 –Nandī Nāgarī

Trivandrum : Oriental Research Institute & MSS Library
No 8879 –Grantha

Allahabad : Gaṅgānātha Jhā Kendrīya Sanskrit Vidyāpeetha
No 826 –Devanāgarī.

9. Version in 27 *adhyāya-s*, it is available at :
Jodhpur : Rajasthan Research Institute, Jodhpur Collection, No 1601/14170 –Devanāgarī.

10. Version in 24 *adhyāya*-s
Kazhikode : University of Calicut, Dept. of Malayalam
No 1771 –Malayalam script.

11. Version in 18 *adhyāya*-s : it is available at :
Madras, Adyar Library, MS TR 777 –Devanāgarī. (It is a transcription)

Varanasi, Nāgari Pracāriṇī Sabhā
No 43/3675 –Devanāgarī.
37/2171 –Devanāgarī.

12. Version in 14 *adhyāya-s* : it is available at :
Jodhpur : Rajasthan Research Institute, Jodhpur Collection No. 1608/16962 –Devanāgarī.

13. Version in 13 *adhyāya*–s. The following three MSS have been found :

Pondicherry : French Institute
No RE 43187 –Tulu script.

Kazhikode : University of Calicut, Dept. of Malayalam
No 99A Malayalam
222 –do–

14. Version in 10 *adhyāya-s.* This version has been printed as *adhyāya-s* 1–10 and *adhyāya-s* 1–11 of the Veṅkaṭeśvara and Vaṅgavāsi editions, respectively. It is, moreover, available in the following MSS :

Trivandrum : Oriental Research Institute & MSS Library, No 338 –Telugu script.

Tirupati : Kendrīya Saṃskṛta Vidyāpīṭham
No 863 –Grantha

Poona : Bhandarkar Oriental Research Institute,
No 143 –Devanāgarī.

Varanasi : Sampūrṇānanda Saṁskṛta Viśvavidyālaya.
No 14731 Devanāgarī.
No 15469 Devanāgarī.

15. Version in 16 *adhyāya-s*. This version is not put in its place according to the number of *adhyāya-s*, because it is a Sāroddhāra compiled by Naunidhirāma of Jhuñjhunū in Rajasthan. It has been published and translated more than once. E. Abegg has done a study on it. It is nowadays the 'Garuḍa Purāṇa' read at the death of somebody both in Northern and Southern India. The following editions and MSS have been consulted untill now.

Nirṇayasāgar Press, 1949
Tejkumar Press, Lucknow, 1952.
Sri Gopal Pustakalaya, Mathurā, 1979 and many other similar popular editions.

The Garuḍa Purāṇa (Sāroddhāra), with English translation by E. Wood & S. V. Subrahmanyam, Delhi, 1979 (repr.).

Madras, Government Oriental MSS Library.
R 5915 –Nandī Nāgarī

Pondicherry, French Institute,
RE 27607 –Grantha (Dated 1609, without era)

Mysore : Oriental Research Institute
P 5889/1-1a –Nandī Nāgarī

P 8123/11 –Telugu
C 3855/1-2 Devanāgarī

Tirupati, Oriental Research Institute, Śriveṅkaṭeśvara University.

No 3924 –Grantha (?)

Udupi, Pejavar Math—One MS without number –Tulu.

The list of MSS given above, though incomplete, shows that the Pretakalpa has been transmitted in not less than 15 versions, which can summarily be represented in the following Table No 1:

Table 1

Version (Number of adhyāya-s)	*Script*	*Total MSS or Editions*
49/45	2 Dev.	2
40	1 Dev.	1
37	1 Dev.	1
35	13 Dev.	13
34	7 Dev.	7
33	1 Dev. 1 Be	2
30	1 Dev. 1 Gr. 1 NN	3
27	1 Dev.	1
24	1 Mal.	1
18	3 Dev.	3
14	1 Dev.	1
13	2 Mal. 1 Tulu	3
10	3 Dev. 1 Te. 1 Gr.	5
16	6 Dev. 3 NN 2 Gr. 1 Te. 1 Tulu	13

Total	Dev.	40
	Be.	1
	Gr.	4
	Te.	2
	Mal.	3
	Tulu	2
	NN	4
		56

2. Relation Between the Versions

The purpose of this section is a very practical one. When, at the Purāṇa Department of the All-India Kashiraj Trust, we began to go through the different MSS of the Pretakalpa to prepare the critical edition, it became immediately apparent to us that the versions found in the MSS were in some cases so different from one another that to collate them was very difficult and in a few cases impossible. Sometimes the whole MS presented big problems for the collation, other times only a few *adhyāya*-s were 'difficult' to collate, while the others were in the line of the usual variants of MS tradition. It was, therefore, thought that the relation between the different versions had first to be studied carefully in order to proceed later to establish the *ādhārapāṭha* of the text. The following notes present the work done in this line until now. Although far from being complete, the examining of the MSS material is, however, already enough to establish the trend followed by the MSS tradition in the case of the Pretakalpa. We shall give here only the facts as they appear at the examination of the MSS; the interpretation of these facts and the conclusions which can be deduced are hinted at in another article of this issue. (see pp. 113-133).

The fifteen versions mentioned above are related among themselves in different ways. Here only a few of these relations are presented.

a. Relation between the printed editions : Veṅkaṭesvara, Vaṅgavāsi, Jīvānanda

The Veṅkateśvara, Vaṅgavāsi and Jīvānanda editions are the three main editions of the Garuḍapurāṇa. In these editions the Pretakalpa constitutes the Uttarakhaṇḍa. Other modern editions of the Garuḍapurāṇa reproduce the text of the Jīvānanda. We will not consider here the editions of the Pretakalpa printed separately from the text of the Prathamakhaṇḍa/Acārakāṇḍa. N. Gangadharan has already studied the relation between these three editions.

Table No. 2, given below, is derived from the concordance prepared by N. Gangadharan, Garuḍa Purāṇa—A study, Varanasi, 1972, pp. 125-142. A few points deducible from Table 2 are noted here.

—Although Veṅkaṭeśvara and Vaṅgavāsi represent the same version, yet many times Jīvānanda and Veṅkaṭeśvara agree against Vaṅgavāsi.

—*Adhyāya*-s 1-10 of Veṅkaṭeśvara and *Adhyāya*-s 1-11 of Vaṅgavāsi are not available in Jīvānanda edition. They form a separate unit which will be studied later. Table No. 2 gives only a few correspondences between Veṅkateśvara 1-10 (=Vaṅgavāsi 1-11) and Jīvānanda 1-35.

—Jīvānanda 7 (=Veṅkaṭeśvara 17) has no correspondent in Vaṅgavāsi. Until now no MS evidence has been found for such an *adhyāya* in the collated MSS, but it is available in the MS No. 67753 of Adyar in Grantha script.

—Veṅkaṭeśvara 23 (=Vaṅgavāsi 23), 41 (=Vaṅg. 39), 48 (= Vaṅg. 45) have also no correspondent in Jīvānanda edition.

—Starting from Jīvānanda 27 (=Veṅk. and Vaṅg. 37) the division of the *adhyāya*-s in the three editions vary.

Table No. 3, given after, Table No 2, is derived from this one. It gives only the succession of *adhyāya*-s and their *śloka*-s. The relation between the three editions appear here in a clearer way.

Table No 2

UTTARAKHAṆḌA : ŚLOKA-CONCORDANCE

(Based on N. Gangadharan, *Garuḍa Purāṇa—A Study*, pp. 125-142).

Chowkambha Ed.		Vaṅgavāsi Ed.		Veṅkaṭeśvara Ed.
i.	1a–b	i.	—	i.
	2a–b		1a–b	1a–b
	—		2a–23b	2a–22b
	3a–6b		24a–27b (=12.1-4)	23a–27b
	7a–8b		28a–29b (=12.5-6)	—cf 11.1–2
	—		30a–34a	28a–32a
	—		34b–69b	32b–69a
	9a		70a (12.7a)	69b/11. 3a
	9b		12.7b	11.3b
	10a		—	—
	10b		12.8	11.3c
	10c–11b		—	—
	12a–16b		12.9a–13b	11.4a–9a
	17a		—	—
	17a–20b		12.14a–16b	11.9b–11c

ii.	1a–7b	xiii.	1a–7a	xii.	1a–8a
	8a–b		—		8a–9a
	9a–11b		7b–9a		9b–11b
	12a–b		—		—
	13a–15b		10a–12b		12a–14b
	16a–17c		—		15a–17
	18a–b		—		18a–b
	19a–20b		13a–14b		19a–20b
	—		15a–b		21a–b
	21a–b		16a–b		22a–b
	22a–b		17a–b		23b–24a
	23a		16c		23a
	23b		18a		24b
	24a–b		18b–19a		25a–b
	25a		—		26a
	25b		19b		26b
	26a		—		27a
	26b–28a		20a–21b		27b–29a
	28b		—		29b
	29a-32c		22–26		30a–33b
iii.	1a–7b	xiv.	1a–8b	xiii.	1a–8b
	—		9a–16b (not mentioned in Gangadharan)		9a–16b (not mentioned in Gangadharan)
	8a–10b		17a–18b		17a–18b
	11a–b		—		—
	12a–18b		19a–25b		19a–25b
iv.	1a–4c	xv.	1a–5a	xiv.	1a–5a
	5a–b		—		5b–6a
	6a		5b		6b
	6b–12a		—		7a–13a
	—		6a		cf. 31a
	—		6b		—
	12b–16c		7a–11a		13b–18a
	—		11b		18b
	17a–20b		12a–15b		19a–23a
	21a		—		23b

21b	—	—
—	16a–b	—
—	—	24a (not mentioned in Gangadharan)
22a–24b	17a–19b	24b–27a
25	—	—
26a	20a	27b
26b (not mentioned in G.)	20b (not mentioned in G.)	28a (not mentioned in G.)
—	21a–b	28b–29a
27a–28a	22a–23a	29b–30b
	cf 6a	31a
28b	23b	31b
—	24a	32a
29a–b	—	32b–33a
30a–31b	24b–25c	33b–35a
––	26a–b	35b–36a
32a–37b	27a–32b	36b–42a
38a–b	—	42b–43a
39a	33a	43b
39b–40a (not mentioned in G.)	33b–34a (not mentioned in G.)	44a–b (not mentioned in G.)
40b	—	45a
41a–44b	34b–38a	45b–49a
45a–46a	—	49b–50b
46b–47a	38b–39	51a–b
—	40a–c	52a–53a
47b–51b	41a–44b	53b–57b
—	44c	58a
52a–53b	45a–46b	58b–59b
v. 1a–8a	xvi 1a–7b	xv 1a–8a
8b–14a	—	8b–14a
14b–8a	—	—
15a–b	8a–b	14b–15a
—	9a	15b
16a–29a	9b–21b	16a–29a
—	22a	29b

29b–31b	22b–24b	30a–32a
32a	—	33a
	25a–b (not mentioned in G.)	
32b–38b	26a–31b	33b–39b
39a–41b	—	40a–42b
42a–45a	32a–34	43a–46a
45b–50a	—	46b–51a
50b–52b	35a–37a	51b–53b
53a–55b	—	54a–56b
56a–61a	37b–42a	57a–62a
61b–62a	—	62b–63a
62b–76a	42b–55b	63b–76b
—	56a–b	77a–b
76b–79b	57a–60a	78a–81a
—	60b	81b
80a–84c	61a–66	82a–88
85a–b	—	89a–b
86a–b	67a–b	90a–b
87a–b	—	cf 92a–b
88a–b	68a–b	91a–b
—	69a–b	93a–b
89a–b	70a–b	94a–b
90a–b	71a–b	95a–b
vi. 1a–14b	xvii 1a–14b	xvi 1a–14b
—	15a–b	15a–b
15a–21a	16a–22a	16a–22a
—	22b–23a	22b–23a
21b	—	—
22a–25b	23b–27a	23b–27a
—	27b	27b
26a–29b	28a–33a	28a–33a
—	33b	33b
30a–32b	34a–37b	34a–36b
33a–b	—	—
34a–35b	37a–38a	37a–38a
—	38b	38b
36a–b	39a–b	39a–b
—	39c	39c

	37a		—		—
	37b		40a		40a
	—		40b		40b
	38a–b		41a–b		41a–b
	—		42a		42a
	39a–50b		42b–53b		42b–53b
vii.	1a–25c		—	xvii.	1a–26b
viii.	1a–7a	xviii.	—	xviii.	1a–7a
	7b–14a		1a–7b		7b–14b
	14b		—		—
	15a–25a		8a–18a		15a–25a
	25b		—		—
	25c–42b		18b–35b		25b–42b
ix.	1a–11b	xix.	1a–11a	xix.	1a–11a
	12a		—		—
	12b–13a		—		11b–12a
	13b–22b		11b–21b		12b–21b
x.	1a–3a	xx.	1a–3a	xx.	1a–3a
	3b (not mentioned in G.)				
	3c–4a		3b–4a		3b–4a
	4b (not mentioned in G.)				
	—		4b		4b
	5a–9a		5a–9a		5a–9a
	—		9b–10a		9b–10a
	9b–10b		10b–11b		10b–11b
	—		12a–b		12a–b
	11a–14b		13a–16b		13a–15b
	15a–b		—		—
	16a–24b		17a–25b		17a–25b
	25a–b		—		—
	26a–32b		26a–32b		26a–32b
	—		33a–b		33a–b
	33a–b		34a–b		34a–b
	—		36a–b		36a–b
	34a–b		38a–b		38a–b

	35a		35a (not mentioned in G.)		35a
	35b (not mentioned in G)		35b (not mentioned in G)		35b (not mentioned in G)
	36a–b		—		—
	37a–b		37a–b		37a–b
	—		39a–40b		39a–40b
	38a–40b		41a–43b		41a–43b
	41a–b		—		—
	42a–45b		44a–47b		44a–47b
xi.	1a–b	xxi.	—(1a–b) (not mentioned in G)	xxi.	1a–b
	2a–4a		2a–3a		2a–4a
	—		3b–9b		4b–10b
	4b–11b		cf xxiii. 1a–8b		cf xxiii. 1a–8b
	—		9a–10a		9a–10a
	12a–16a		10b–14a		10b–14a
	—		14b–15b		14b–15b
	16b–17a		10a–b		11a–b
	—		11a–b		12a–b
	17b–34a		11c–27a		13a–28a
	34b		—		—
	—		27b		28b
	35a–36a		28a–29a		29a–30a
	36b		—		—
	37a–39b		29b–32b		30b–34b
xii.	1a–8a	xxii.	1a–8a	xxii.	1a–8a
	8b–12a		—		8b–12a
	12b–13b		8b–9b		12b–13b
	—		10a–13b		14a–17b
	14a–24b		14a–23a		18a–27b
	25a–b		—		28a–b
	26a–36b		23b–33b		28c–38b
	36c		—		39a
	37a–48b		34a–45b		39b–51b
	49a–50b		—		52a–53b
	51a–61b		46a–56b		54a–64b
	—		57a–b		65a–b

	62a–65b		58a–61b		66a–69b
	—		62a–b		70a–b
	66a–b		63a–b		71a–b
	67a–69c		—		72a–74c
	70a–73b		64a–67b		75a–78b
xiii.	1a–b	xxiv.	—	xxiv.	1a–b
	1c–2a		1a–b		2a–b
	—		2a–b		3a–b
	2b		3a		4a
	cf. 14.1a–3a		3b-5b(cf. below)		4b-6b(cf. below)
	—		6a–b		7a–b
	3a–8a		7a–12a		8a–13a
	8b		—		—
	—		12b		13b
	9a		—		14a
	—		13a		—
	9b–12a		13b–15a		14b–16b
	—		15b		17a
	12b (not mentioned in G)				
	13a–16b		16a–19b		17b–21a
	—		20a–21b		21b–23a
	17a–b		22a–b		23b–24a
	—		23a–b		24b–15a
	18a–22b		24a–26a		25b–28a
			26b not mentioned in G.		
xiv.	1a–3a		3b–4b		4b–6b
	—		—		28b–30b
	3b–19b		27a–43b		30c–46b
xv.	1a–8b	xxv.	1a–8b	xxv.	1a–8b
	—		9a–10c		9a–11a
	9a–11a		11a–12b		11b–13a
	—		13a		13b
	11b–17a		13b–19a		14a–19b
	—		19b		20a
	17b–19b		20a–21b		20b–22b
	20a		—		—
	—		22a–23b		23a–24b

20b–21a	24a–b	25a–b
21b	—	—
22a–26b	25a–29a	26a–30b
—	29b	30c
27a	30a	31a
27b–31a	30b–34b	31bb–35b
(not mentioned in G)	(mentioned in G. only partially)	(mentioned in G. only partially)
31b	35a	36a
32a	—	36b
32b–36b	35b–39a	36c–40b
37a	—	41a
—	39b	41b
37b	—	—
38a	40a	41c
—	40b	42a
38b–41b	41a–44b	42b–45b
xvi. 1a–16a	xxvi. 1a–16b	xxvi. 1a–16b
16b–17a	—	—
17b–20a	17a–19b	17a–19b
—	20a–22b	20a–22b
20b–28a	23a–31b	23a–31b
—	32a	32a
28b–34b	32b–37b	32b–37b
35a–37b	—	—
38a–59b	38a–59b	38a–59b
60a–b	—	—
—	60a–b	60a–b
61a–66a	61a–66a	61a–66a
—	66b	66b
66b	67a	67a
67a	—	—
67b	67b	67b
xvii. 1a–7a	xxvii. 1a–7a	xxvii. 1a–7a
—	7b	7b
7b–16a	8a–16b	8a–16b
16b–17a	—	17a–b

17b–20b	17a–20b	18a–21b
—	21a–b	22a–b
21a–26b	22a–27a	23a–28a
—	27b	28b
27a–37b	28a–39b	29a–39b
—	—	40a–b
37c–38c	39c–40c	40c–41c
39a	—	42a
—	41–42b	42b–43b
39b–42a	43a–45b	44a–47b
—	45c	47b
42b (not mentioned in G.)	—	—
43a–48b	46a–51b	48a–53b
—	52a–54b	54a–56b
— cf. 18. 3a–b	55a–b (see selow)	57a–b (see selow)
—	56a–58b	58a–60b
49a–50a	59a–60a	61a–62a
—	60b	62b
50b–51b	61a–62a	63a–64a
—	62b–64b	64b–66b
xviii. 1a–2a	xxviii. —	xxviii. 1a–2a
3a–b	cf. 27.55a–b	cf. 27.57a–b
4a	1a	2b–c
		3a (not mentioned in G)
—	1b–4b	3b–6b
4b–10b	5a–10b	7a–12b
		(Cf. Veṅk. 1.28-57)
—	11a–32b	14b–34b
xix 1a–11b	xxix 1a–11b	xxix 1a–11b
12a	—	12a
12b–14a	12a–13b	12b–13b
—	14a	14a
14b–15b	14b–15b	14b-15b
—	16a–b	16a–b
16a–17a	17a–18a	17a–18a
—	18b	18b

17b	18c	18c
18a–b	—	19a–b
19a–20b	19a–20b	20a–21b
21a–b	—	22a–b
22a–32b	21a–31b	23a–33b
xx 1a	xxx 1a	xxx 1a
—	1b–2a	1b–2a
1b–11b	2b–10b	2b–10b
12a–b	—	11a–b
—	11a–b	12a–b
13a–b	12a–b	13a–b
—	13a–14a	14a–15a
14a	14b	15b
14b–c	—	16a–b
15a–16a	15a–16a	17a–18a
—	16b–17a	18b–19a
16b–17a	17b–18a	19b–20a
—	18b	20b
17b	19a	21a
—	19b–20a	21b–22a
18a–25b	20b–28b	22b–30b
—	29a–b	31a–b
26a–29a	30a–33a	32a–35a
29b	—	35b
30a–48b	33b–51b	35c–53b
xxi 1a	xxxi 1a	xxxi 1a
1b	—	—
—	1b	1b
2a–8a	2a–9a	2a–9a
—	9b–10c	9b–10c
8b (not mentioned in G)	—	—
9a–20b	11a–22b	11a–22b
21a	—	—
—	23a–b	23a–b
21b–23a	23c–25a	23c–25a
—	25b	25b

23b–32a	26a–34a	26a–34a
—	34b–35a	34b–35a
32b	35b	35b
33a	—	—
33b–37a	36a–39b	36a–39b
37b–38a	—	—
38b–41a	40a–42b	40a–42b
41b	—	43a (no b)
xxii 1a–10b	xxxii 1a–10b	xxxii 1a–10b
—	11a–b	11a–b
11a–16a	12a–16b	12a–17a
16b	—	17b
17a	17a	18a
—	17b	18b
17b–26b	18a–27b	19a–28a
—	—	28b
27a–28a	28a–29a	28c–29b
—	29b–31b	30a–32a
28b–29a	32a–b	32b–33a
—	33a	33b
29b–30a	33b–34a	34a–b
—	34b	35a
30b–40b	35a–44b	35b–45b
41a	—	46a
41b–51a	45a–54b	46b–56a
—	—	56b
51b	55a	57a
—	—	57b–95b
cf.19. 8a–b,12b–13a	—	96a–97b
—	—	98
cf.19. 6b, 22a–23b	—	99a–101a
—	—	101b–105a
52a–66b	55b–70a	105b–120 cf.125a
67a–b	—	120b–121a
—	70b–71a	121b–122a
68a–70a	71b–73a	122b–124b(125a, cf. above)
70b–71a	73b-74a	125b-126b

71b-73a	—	127a-128b
73b-74b	74b-75b	129a-130a
—	76	130b
74c	xxxiii 1a	xxxiii 1a
xxiii 1a-32c	1b-33a	1b-33a
33a	—	33b
33b-40a	33b-40a	33c-40a
40b-c	—	40b-c
xxiv 1a-4b	xxxiv 1a-4b	xxxiv 1a-4b
—	5a-b	5a-b
5a-6b	—	—
7a-14b	6a-13b	6a-13b
15a-b	—	—
—	14a	14a
16a	—	—
16b	14b	14b
17a-22a	15a-20b	15a-20b
23a-b	—	—
24a-31b	21a-28a	21a-28a
—	28b-33a	28b-33a
32a-33b	33b-34c	33b-34c
—	35a-36b	35a-36b
34a-36a	37a-39a	37a-39a
—	39b	39b
36b-37a	40a-b	40a-b
—	41a-42a	41a-42a
37b-38b	42b-43b	42b-43b
—	44a-b	44a-b
39a-b	45a-b	45a-b
—	46a-51b	46a-51b
40a-b	52a-b	52a-b
—	52c	52c
41a-42b	53a-54b	53a-54b
—	55a-b	55a-b
43a-46b	56a-59b	56a-59b
—	60a-68b	60a-68b
47a-51b	69a-73b	69a-73b
52a-b	—	—

53a-b	73c-74c	73c-74a
—	74b	74b
54a–57b	75a–78b	75a–78b
—	79a–b	79a–b
58a–60b	80b–83a	80–83a
61a	—	—
61b–63a	83b–84c	83b–84c
—	85a–b	85a–b
63b–76b	86a–98b	86a–98b
—	99a–b	99a–b
77a–80b	100a–103b	100a–103b
—	104a	104a
81a–83c	104b–107b	104b–107b
—	108a–146b	108a–146b
xxv. 1a–10b	xxxv. 1a–10b	xxxv. 1a–10b
11a	—	—
—	11a	11a
11b–13a	—	11b–13a
13b–33a	11b–31b	13b–33b
33b	—	34a
34a–47b	32a–44b	34b–46b
xxvi. 1a–9a	xxxvi. 1a–9a	xxxvi. 1a–9a
—	9b	9b
9b	—	—
10a–25a	10–25a	10a–25b
25b	—	—
26a–b	25b–26a	25b–26a
—	26b.not mentioned in G.)	26b(not mentioned in G.)
27a–37b	27a–37b	27a–37b
xxvii. 1a–3b	xxxvii. 1a–3a	xxxvii. 1a–3a
—	3b	3b
4a–5b	—	—
6a–16b	4a–16b	4a–16b
xxviii. 1a–c	17a–18a	xxxviii. 1a–2a
—	18b–19b	2b–3b
2a–14b	20a–32b	4a–16b
—	33a	17a

	15a–16b		33b–34b		17b–19a
	—		35a–b(see below)		19b–c(see below)
	17a–b		36a–b		20a–b
	18a–b		cf 35a–b		cf 19b–c
	19a–24b		37a–42b		21a–26b
	25a–b		—		—
	26a–38b		43a–56b		27a–40b
xxix.	1a–10b		57a–66b	xxxix.	1a–10b
	11a–b		—		11a–b
	12b–13b		67a–68b		12a–13b
	—		69a–b		14a–b
	14a–15b		70a–71b		15a–16b
	16a–b		—		17a–b
	17a–b		72a–b		18a–b
					19a (see below)
	18a		—		19b
	18b		—		20a
	—		73a		cf 19a
	18c		73b		20b
	19a–b		—		21a–b
xxx.	1a–10a	xxxviii.	1a–10b	xl.	1a–10b
	10b–11a		—		11a–b
	11b–16b		11a–16a		12a–17a
	17a–b		—		17b–18a
	18a–25a		16b–23a		18b–25a
	—		23b		25b
	25b–32b		24a–30b		26a–32b
	33a		—		33a
	33b		—		—
	34a–47b		31b–44b		34a–47b
	—		45a		48a
	48a–51a		45b–48a		48b–51a
	—		48b–49a (see below)		51b-52a(see below)
	51b–52a		49b–50a		52b–53a
	52b–53a		cf 48b–49a		cf 51b–52a
	53b–60a		50b–57b		53b–60b
	—		58a–59a		61a–62a
	60b		—		62b

61a–63c	59b–62b	62c–65b
—	xxxix. 1a–13b	xli. 1a–13b
xxxi. 1a–6b	xl. 1a–6b	xlii. 1a–6b
—	7a–b	7a–b
7a–21b	8a–22b	8a–22b
xxxii. 1a–5b	xli. 1a–5b	xliii. 1a–5b
—	xlii. 1a–29c	xliv. 1a–29c
6a–b	xliii. 1a–b	xlv. 1a–b
—	2a–b	2a–b
—	3a	3a
7a	3b	3b
7b–8b	4a–5a	4a–5a
9a–b	—	5b–6a
10a–b	5b–6a	6b–7a
—	6b–c	7b–c
11a–15b	7a–11b	8a–12b
—	12a–23b	13a–24b
xxxiii. 1a–5b	24a–28b	25a–29b
6a	—	—
6b–10b	29a–34b	30a–34c
xxxiv. 1a–10b	xliv. 1a–10b	xlvi. 1a–10b
—	—	11a–b
11a–12b	11a–12b	12a–13b
13a–b	—	—
—	—	14a–16a
14a–16a	13a–15b	16b–18b
16b–17a	—	—
17b–22a	16a–20b	19a–23b
—	21a–b	24a–b
22b–24a	—	—
24b–29b	22a–27b	25a–30b
—	—	31a
30a–35c	28a–34b	31b–37b

xxxv. 1a–b	—	xlvii. 1a–b
2a	35a	2a
2b–3a	—	—
3b–15a	35b–47a	2b–15a
15b–16a	—	—
16b–30b	47b–62b	15b–30b
31a–b	64a–b	32a–b
32a–b	63a–b	31a–b
33a–42b	65a–75b	33a–43b
43a	—	44a
—	76a	—
—	76b	44b
43b	—	45a
43c	—	—
44a–b	77a–b	45b–c
—	—	46a–b
45a–47b	78a–80b	47a–49b
48a–b	—	52a–b
49a–b	cf. 45.172a–b	50a–b
50a–b	cf. 45.173a–b	51a–b
	xlv 1a–44b	xlviii 1a–44b
	45a–154b	xlix 1a–110b
28.10a–b	155a–b	111a–b
	156a–157b	112a–113b
28.3a–b	158a–b	114a–b
	159a–180b	115a–136b
	ii 1a–14b	ii 1a–14b
	15a (cf. 29.14a)	15a
	15b–16b	15b–16b
	17a–b (cf 29.16a–b)	17a–b
	18a–19a	18a–19a
	19b (cf. 29.18b)	19b
	19c–20a	20a–b
	20b	21a
	21a–62a	21b–62b
34.11b–12a	62b–63a	63a–b
	63b–64b	64a–65b
1.12a–13a	65a–66a	66a–67a
	66b–92	67b–92

	iii 1a–90b	iii 1a–90b
21.23a	91a	91a
21.25a	91b	91b
21.26b–29b	92a–94b	92a–95a
21.31a–32a	95a–96a	95b–96b
	96b	97a
21.32b–37b	97a–102b	97b–102b
21.38b	103a	103a
21.39b–41b	103b–106a	103b–105b
	106b	106
	iv 1a–b	
xxii 1a–4b	2a–5b	
6a–7b	6a–7b	
10a–b	8a–b	
11b–12a	9a–b	
18b–19a	10a–b	
21a–26b	11a–16b	
—	17a	
27a	17b	
—	18a–b	
28b	19a	
29b	19b	
30a–33b	20a–23b	
35a–b	24a–b	
34a–b	25a–b	
36a–b	26a–b	
40a–b	27a–b	
42b–43a	28a–b	
47a	29a	
48a–49b	29b–31a	
—	31b	
70a	32a	
66b	32b	
70b–c	33a–b	
71a–72a	34a–35a	
—	35b–72a	

xix 8a	72b	
—	73a	
12b–13a	73b–74a	
—	75a	
6b	75b	
22a–23b	76a–77b	
—	78a–82b	
	v 1a–14b	iv 1a–14b
19. 30b	14a	15a
19.32a–b	15a–b	15b–16a
	16a–64b	16b–66a
5.48a–49a	65a–66a	66b–67b
50a–51a	66b–68a	68a–69b
	68b–77b	70a–79b
5.56b–57b	78a–78c	80a–81a
—	79a–101a	81b–103a
30.3a–5b	101b–103b	103b–106a
—	104a–105b	106b–108a
30. 9a	106a	108b
—	106b–107b	109a–110a
30. 9b–10b	108a–109b	110b–112a
—	110a–113a	112b–115b
30. 14b–18b	113b–117b	116a–120a
30 20a–60a	118a–148a	120b–151a
—	148b–150a	151b–152b
30. 61b–62a	150b–151a	153a–b
—	151b–165b	154a–166b
30. 63a–c	166a–167	167a–168a
	168a–175a	168b–175b
25. 17a–18b 19b–21b 22b–26a 27a–b	175b–184b	176a–185a
	185a–b	185b–c
	vi 1a	v 1a
24. 26b	1b	1b
28a	2a	2a
27a	2b	2b
—	3a–14a	3a—14a

13b	14b	14b
—	15a–53b	15a–54a
16. 13a–b	54a–b	54b–55a
—	55a–81b	55b–82a
5. 81b	82a	82b
	82b–97b	83a–98a
	98a–99a (no b)	98b–99b
5. 87a–b	100a–b	100a–b
6. 11a	101a	101a
	101b	101b
	102a–b	102a–b
5. 88a–b	103a–b	103a–b
—	104a–107b	104a–107b
5. 86a–b	108a–b	108a–b
—	109a–110b	109a–110b
—	111a–139b	111a–140a
6. 39a–b	140a–b	140b–141a
—	141a–152b	141b–154b
	vii 1a-143b	vi 1a-144b
	(Vṛṣotsargamāhātmya-story	of Vīravāhana)
	viii 1a-101b	vii 1a-102b
	(Pañcapretopākhyāna)	
	ix 1a-33b	viii 1a-33b
	(Śrāddhakartrātma	Śrāddha)
	x 1a-38b	ix 1a-38a
17.20a-b	39a-b	38b-39a
—	40	39b
17. 21a-32b	42a-51b	40a-51b
	52a-74b	52a-74b
	xi 1a-83b	x 1a-83b
8. 42 ab	84a-b	84a-b
	85a-96b	85a-96b
	(Śrāddhasya tṛptidatvādinirūpaṇa)	

Table No. 3

Uttarakhaṇḍa : Adhyāya Concordance

Veṅk.	Vaṅga.	Jīv.
i. 1-69	1-70	1-9a
ii. 1-92	1-92	—
iii. 1-106	1-106	—
—	iv. 1-82	—
iv. 1-185	v. 1-185	—
v. 1-154	vi. 1-152	—
vi. 1-144	vii. 1-143	—
vii. 1-102	viii. 1-101	—
viii. 1-33	ix. 1-33	—
ix. 1-74	x. 1-74	—
x. 1-96	xi. 1-96	—
xi. 1-11	xii. 1-16	i. 9-20
xii. 1-33	xiii. 1-26	ii. 1-32
xiii. 1-25	xiv. 1-25	iii. 1-18
xiv. 1-59	xv. 1-46	iv. 1-53
xv. 1-95	xvi. 1-71	v. 1-90
xvi. 1-53	xvii. 1-53	vi. 1-50
xvii. 1-26	—	vii. 1-25
xviii. 1-42	xviii. 1-35	viii. 1-42
xix. 1-21	1-21	ix. 1-22
xx. 1-47	1-47	x. 1-45
xxi. 1-33	1-32	xi. 1-39
xxii. 1-78	1-67	xii. 1-73
xxiii. 1-15	1-15	—
xxiv. 1-46	1-43	xiii. 1-22
		xiv. 1-19
xxv. 1-45	1-44	xv. 1-41
xxvi. 1 67	1-67	xvi. 1-67

xxvii. 1-66	1-64	xvii. 1-51
xxviii. 1-34	1-32	xviii. 1-10*
xxix. 1-33	1-31	xix. 1-32
xxx. 1-53	1-51	xx. 1-48
xxxi. 1-43	1-42	xxi. 1-41
xxxii. 1-130	1-76*	xxii. 1-74*
xxxiii. 1-40	1-40	xxiii. 1-40
xxxiv. 1-146	1-146	xxiv. 1-83*
xxxv. 1-46	1-44	xxv. 1-47
xxxvi. 1-37	1-37	xxvi. 1-37
xxxvii. 1-16 xxxviii. 1-40 xxxix. 1-20	xxxvii. 1-73	xxvii. 1-27 xxviii. 1-38 xxix. 1-19
xl. 1-65	xxxviii. 1-62	xxx. 1-63
xli. 1-13	xxxix. 1-13	—
xlii. 1-22	xl. 1-22	xxxi. 1-31
xliii. 1-5	xli. 1-5	xxxii. 1-5
xliv. 1-29	xlii. 1-29	—
xlv. 1-34	xliii. 1-34	xxxii. 6-15 xxxiii. 1-10
xlvi. 1-37 xlvii. 1-52	xliv. 1-85	xxxiv. 1-35 xxxv. 1-50
xlviii. 1-44 xlix. 1-136	xlv. 1-180	—
Total 2877	2808	1372

b. Contents of Veṅkaṭeśvara 11-49 and Jīvānanda 1-35

Table No. 4 gives the content and the *śloka*-s of the two editions. Veṅkaṭeśvara 11 and Jīvānanda 1 are not given in the Table because they are rather different among themselves and present a particular problem to be studied separately. The subjects given in this Table represent the largest collection of themes on death and after death, which form the specific topics of the Pretakalpa. These *adhyāya*-s, therefore, constitute the basis for any further summary or treatment of these themes in other reshapings of the Pretakalpa.

Table No. 4

Summary of the Content of Pretakalpa

(Veṅk. 12-49; Jīv. 2-35)

Note : Veṅk. 11 and Jīv. 1 are not given. See the reason in the text of the article.

Veṅk. 12 = *Jīv.* 2

—Different kinds of living beings *śl* 1–9a = *śl* 1–8

—Dharmadeśa, its inhabitants, importance of *dharma* *śl* 9b–33 = *śl* 9–32

Veṅk. 13 = *Jīv.* 3

—Obsequial rites : *vṛṣotsarga*, impurity; who can perform obsequial rites *śl* 1–25 = *śl* 1–18

Veṅk. 14 = *Jīv.* 4

—merits of gifts *śl* 1-13a = *śl* 1-12a

—*vṛṣayajña* *śl* 13b-59 = *śl* 12b-53

Note : the rite of *vṛṣayajña* is described upto *śl* 31; then a few *śloka*-s are added on the usefulness of this rite, gifts etc.

Veṅk. 15 (= *Jīv.* 5)

—Region of Yama *śl* 1–3 = *śl* 1–3

—Rites before death and after death *śl* 4–17 = *śl* 4–17

—The path of Yama *śl* 18–29a = *śl* 18–29a

—*śrāddha*-s, *piṇḍa*-s *śl* 29b–42a = *śl* 29b–41a

—funeral and *piṇḍa*-s to get the new body *śl* 42b–76 = *śl* 41b–76a

—way to Yama *śl* 77–95 = *śl*76b–90

Veṅk. 16 = *Jīv.* 6

—Way to Yama *śl* 1–53 = *śl* 1–50

Veṅk. 17 = *Jīv.* 7

(This *adhyāya* has no correspondent in Vaṅgavāsi edition)

—Glory of *Śrāvaṇa*-s, Brahmā's sons *śl* 1–26 = *śl* 1–25

Veṅk. 18 = *Jīv.* 8

—Gift of lamp for the High Way *śl* 5–7a = *śl* 5–7a

—Path of Yama *śl* 7b-14 = *śl* 7b-14

—*pada*-s *śl* 15-27 = *śl* 15-27

—Results if no gift is given *śl* 28-08 = *śl* 28-38

—How one reaches Yama with a new and airy body *śl* 39-42 = 39-42

Veṅk. 39=*Jīv.* 29
—Rules about impurity *śl* 1–21=*śl* 1–19

Veṅk. 40=*Jīv.* 30
—Accidental death, *Nārāyaṇabali* rite *śl* 1–65=*śl* 1–63

Veṅk. 41 (No correspondent in Jīvānanda edition)
—*Vṛṣotsarga* rite *śl* 1–13

Veṅk. 42=*Jīv.* 31
—Gifts *śl* 1–21=*śl* 1–21

Veṅk. 43=*Jīv.* 32.1–5
—Expiatory rites *śl* 1–5=*śl* 1–5

Veṅk. 44=(No correspondent in Jīvānanda edition)
—Accidental death *śl* 1–29

Veṅk. 45=*Jīv.* 32.6ff *and* 33
—On the annual *śrāddha śl* 1–34=*śl* 32.6–15; 33.1–10

Veṅk. 46=*Jīv.* 34
—Results of actions *śl* 1–37=*śl* 1–35

Veṅk. 47=*Jīv.* 35
—Vaitaraṇī, river and cow *śl* 1–36a=*śl* 1–36a
—About gifts, Viṣṇu et. *śl* 36b–52=*śl* 36b–47

Veṅk 48 (No correspondent in Jīvānanda edition)
About Dharma and Adharma *śl* 1–44

Veṅk 49 (No correspondent in Jīvānanda edition)
—Method of final release *śl* 1–127
—Conclusion *śl* 128–136 (cf. Jīv. 35.48–52)

c. Relation Between Veṅk 1–10 and Veṅk. 11–49

The relation of Veṅk. 1–10 and Veṅk. 11–49 (and therefore also Vaṅga. 12–45 and Jīv. 1–35) is different from the previous ones. Veṅk. 1–10 is a kind of summary or rearrangement of Veṅk. 11-49. We will not study here the nature of such a relation, We simply present it and note that, as it can be seen from Table No 5, the two versions have only a part of the *śloka-s* common, not many indeed. Out of 1056 *śloka-s* of Veṅk. 1-10, 192 are available also in Veṅk. 11-49, namely the 18.18%.

It is to be noted that the *śloka-s* which Veṅk. 1-10 have common with Veṅk. 11–49 are taken almost exclusively from *adhyāya-s* 28 on of Veṅk. 11-49. *Adhyāya* 28 of Veṅkaṭeśvara (=Vaṅga 28) is an *adhyāya* of queries, exactly like its correspondent *adhyāya* 18 of Jīvānanda and would fit more at the beginning of a book. *Adhyāya-s* 11-27 of Veṅk. 11-49 are rarely found in Veṅk. 1-10, and among them almost exclusively *adhyāya-s* 15 and 16 are utilized.

Table 5

Comparison Between Veṅkaṭeśvara 1–10 and Veṅkaṭeśvara 11-49

[1]	29	=[28]	9	
	30-31		11	
	32		12-13	
	34-38		14-18	
	40-41		20	
	42		21-22	
	44		23(=35.27)	
	45-46		24-25	
	48		26-27	
	49-50		27-28	
	51		29	
	52		30	
	53-55		31-32	
	67		—	32.84
	69		—	11.3
[2]	1-3	=[29]	1-3	
	4		4(=13.18)	
	5		5	
	6		6(=34.29)	
	7		—	34.30
	8-9		7-8(=32.96)	
	10-12		9-11	
	13		—	32,97
	16-17		15-16	
	20		20(=29.180)	
	22		20-21	

23	21,23(=32.99)	
24	23-24(=32.100)	
25	—	32.101
26-27	25-26	
30-34	30-33	
44	—	15.22(=15.17)
45	—	15.23
61	—	46 7
66	—	11.5(=22.30)
67	—	11.5
74	—	46.17
81-82	—	18-20
84		25
85		21
[3] 10	=[31] 42(=12.2)	
91	25	
92	29	
93	30	
94	30-31	
96	34	
97	34-35	
99	36-37	
100	38	
101	38-39	
103	41	
105	41	
[4] 7		14.44(=28.11;30.13)
9	[18] 16(=31.11)	
12		32.97
16-17		13.19
20-21	17-18	
23	22(=31.21)	
26		42.15
49	[15] 31	
51	35	
62-63	43-44	
65-66	45-46	
67-69	49-52	

78		34.21
80-81	57-58	
91		26.54;38.28
95		34.116
104-106	[40] 4-6	
110	10	
111	10-11	
116-118	15-17	
120	19-20	
123-126	23-26	
127-129	37-39	
130	41	
131	43	
134-136	44-46	
138-140	48-49	
143-151	52-60(=37.8; 30.13)	
153	63	
167	64	
176	[35] 17	
177	18	
178	19	
180	21	
182	23(=15.50)	
183	25	
185	27	
[5] 2	= 34.24	
19	34.43	
31	15.65	
33	15 67	
40	13.8 (=27.31)	
42	13.3	
48	34.53 (=35.27)	
49	26.15	
50-51	34.13	
54-55	26.13	
56	14.37	
65	34.128 - 129	
70	14.37	

	71		34.37	
	76		14.37 (=26.16)	
	78		15.74	
	82		15.84	
	84		15.3 (=33.3)	
	86		15.79 (=16.35)	
	95		15.82 - 83	
	96		15.85	
	97		16.3	
	99		16.10	
	106		15.86 (=16.16)	
	108		15.90	
	115		16.7	
	116		16.8	
	126		16.28	
	127		16.36	
	145-146		16.47 - 48	
[6]			—	
[7]	48		22.39	
	92			54
[8]			—	
[9]	6	[27]	8	
	23-24		20	
	32		32	
	36		—	12.25
	38		39	
	39		22	
	40-41		23-24	
	43-44		26	
	45		27 (=14.45)	
	47		30	
	48		30-31	
	50-51		33	
[10]	84		18.42	
	85		11.6-7	

Total *śl* 1056; 192 *śl* common, i. e. 18.18%

From what has been said until now, then, it appears that the three editions of Veṅkaṭeśvara (*adh.* 11-49), Vaṅgavāsi (*adh.* 12-45) and Jīvānanda (*adh.* 1-35) are closely connected, while Veṅkaṭeśvara *adhyāya*-s 1-10 and Vaṅgavāsi *adhyāya*-s 1-11 are only loosely related to Veṅkaṭeśvara 11-49, Vaṅgavāsi 12-45 and Jīvānanda 1-35. A few themes and a few *śloka*-s are common but their relation is rather loose. The MSS which contain Veṅkaṭeśvara 1-10 call themselves *sāroddhāra* (epitome) that is, they put themselves in relation to a Pretakalpa, but do not claim to be a Pretakalpa.

d. **Relation between MS 836/5010 (Allahabad), Pretakalpa, printed at Mathurā in 1884 and Jīvānanda Edition.**

Table No. 6 contains a comparison between MS 826/5010 (Allahabad) which represents the recension of 30 *adhyāya*-s, the Pretakalpa printed at Mathurā in 1884, which represents the recension in 34 *adhyāya*-s and the Jīvānanda edition in 35 *adhyāya*-s. Both the MS 826/5010 and Mathurā 1884 contain a great part of the matter of Jīvānanda, but the division of *adhyāya*-s is different, as can be seen from the Table. Differences in content are also visible : MS 826/5010 has two *adhyāya*-s (*adh.* 8, 29) and 13 *śloka*-s (in *adh.* 10) more than Mathurā 1884. Jīvānanda has *adhyāya*-s 2 and 7 more than the other two, but *adhyāya* 25 of MS 826/5010 (=31 of Mathurā 1884) and *adhyāya* 28 of MS 826/5010 (=32. 19-42 Mathurā 1884) are not available in Jīvānanda.

Table No. 6

Relation betwesn MS 826/5010 (Allahabad), Pretakalpa Printed at Mathurā 1884 and Jīvānanda Edition

MS 826/5010		*Mathurā* 1884		*Jīvānanda*	
Adh.	*Śloka-s*	*Adh.*	*Śloka-s*	*Adh.*	*Śloka-s*
1	1-39	1	1-30	1	2-10
				3	2-18
2	1-59	2	1-50	4	1-43
				5	68-89
3	1-31	3	1-28	6	1-50
	35-60	4	1-24		

4	1-39	5	1-30	8	1-42
5	1-20	6	1-21	9	1-22
6	1-41	7	1-51	10	1-45
7	1-12	8	1-12	11	2-39
	17-19		17-18		
	32-47		19-33		
8	1-16		—	12	1-13
					67-70
8	1-27	9	1-27	13	1-22
	28-47	10	1-25	14	3-19
10	1-13		—	15	1-41
	14 46	11	1-35		
11	1-72	12	1-60	16	1-67
12	1-32	13	1-32		
	45-98	14	1-51		
	1-60			17	1-51
	61-74			18	1-10
13	1-32	15	1-32	19	1-32
14	1-35	16	1-34	20	1-48
	36-57	17	1-21		
15	1-50	18	1-34	21	1-41
16	1-47	19	1-40	22	1-74
	48-79	20	1-34		
17	1-42	21	1-40	23	1-40
18	1-34	22	1-28	24	1-83
	35-84	23	1-40		
	85-135	24	1-44		
	136-153	25	1-17	—	
19	1-41		18-60	25	1-47
20	1-40	26	3-36	26	1 37
21	1-16	27	3-16	27	1-16
22	1-16		17-30		
	17-39	28	1-25	28	1-38
23	1-18	29	1-11	29	1-19
24	1-25		12-30		
	26-67	30	1-38	30	1-63

25	1-15	31	1-13	—	
26	1-22	32	1-18	31	1-21
27	1-4			32	2-5
28	1-26		19-42		—
29	1-30		—		6-15
				33	11-0
30	1 3	33	8-10	34	1-35
	4-42	34	1-33		
	56-72	33	19-35	35	2-50
	86-93	34	34-41		

e. Relation between MS TR 777 (Adyar) and Jīvānanda Edition

MS TR 777 (Adyar) contains the whole Pretakalpa in 18 *adhyāya*-s. The MS's first fifteen *adhyāya*-s follow closely Jīvānanda 1-15. Their collation does not present any particular problem, while MS TR 777, *adhyāya* 16 (end), 17 and 18 summarize very briefly Jīvānanda 17-30. Table 7 shows the few *śloka*-s that are common in both texts in this latter section. The *śloka*-s in common are only a few, the others are different, but the themes are the same and in the same order in both the recensions.

Table No. 7

MS TR 777 (*Adyar*)		*Jīvānanda Ed.*	
Adhyāya	*śloka*-s	*Adhyāya*	*śloka* s
1-15		1-15	
16	49	17	50
	50ff	18	4ff
	53		8
17	4	19	10
	7		22
	16	20	16
	20	21	4
	22		8
	33ff	23	29ff
18	1ff	25	29ff
	5		45
	24	26	34
	25		37
	30-45	30	44-60

The two examples brought in the previous two paras d, e show that the texts of the Pretakalpa were in some places very different from one another. On the other hand their relation with a set of common themes and *śloka*-s is always easily traceable.

f. The Version in ten Adhyāya-s

The version in ten *adhyāya*-s, we have already seen above, which corresponds to *adhyāya*-s 1-10 of Veṅkaṭeśvara and *adhyāya*-s 1-11 of Vaṅgavāsi claims in some colophons to be a '*sāroddhāra*' (an epitome) and it is in fact different from all the other versions of the Pretakalpa seen until now. Such a version has been found until now in five MSS, three of which have been consulted. Such MSS have variants of some interest which would deserve a separate study, the most relevant of which is that the three consulted MSS namely MS 143 (Poona), MSS 14731, 15469 (SSVV), have an *adhyāya* (the fourth one) more than Veṅkaṭeśvara Edition. Such an *adhyāya* is available in Vaṅgavāsi Edition. It seems, therefore, that this version had two subversions, one in ten and one in eleven *adhyāya-s* : Veṅkaṭeśvara represents the former, Vaṅgavāsi the latter.

g. The Sāroddhāra of Naunidhirāma

The Sāroddhāra written by Naunidhirāma of Jhuñjhunū (Rajasthan) at the time of King Śārdūla at the beginning of XVIII century A. D. (he reigned between 1707-1730) is the text which is recited nowadays almost everywhere in Northern and Southern India at the time of someone's death. It is called sometimes Pretakalpa or Garuḍapurāna. As its name says, the Sāroddhāra of Naunidhirāma is an epitome of topics referring to death and after death. It was studied a few decades ago by E. Abegg who has shown how almost each *śloka* of the Sāroddhāra is indebted to Garuḍapurāṇa or to other Purāṇa-s. While Table No. 8 gives the contents of Naunidhirāma Sāroddhāra, Table No. 9 is based on Abegg's text. By going through it one realizes that although Naunidhirāma has taken from many sources, his main inspiration is no doubt the Pretakalpa of 35 *adhyāya-s*. Yet the *śloka*-s common between the Sāroddhāra of Naunidhirāma and the Jīvānanda edition are only 23.95%. Naunidhirāma rearranged the matter of the Pretakalpa and added *śloka-s* and passages from other Purāṇa-s also. The French Institute of Pondicherry has MS RE 27607 in Grantha script dated 1609, without era.

Table No. 8

Sāroddhāra of Naunidhirāma

(Contents)

1 *Adhyāya śl* 1-60
—Suffering of sinners in their way towards Yama town

2 *Adhyāya śl* 1-86
—Description of Yamamārga

3 *Adhyāya śl* 1-71
—Sufferings in the hells

4 *Adhyāya śl* 1-64
—Sins leading to hell

5 *Adhyāya śl* 1-57
—Fruits of the sins

6 *Adhyāya śl* 1-43
—Sufferings of sinners at birth etc.

7 *Adhyāya śl* 1-69
—Destruction of sufferings : Pretahood destroyed through *Aurddhvadehika.* Example of Babhruvāhana

8 *Adhyāya śl* 1-117
—What should a good man do when the end is near
—Gifts
—Name of the Lord

9 *Adhyāya śl* 1-48
—What one should do at the moment of death
—Praise of Tulsī

10 *Adhyāya śl* 1-107
—Rules for cremation and *asthisañcaya*
—Rules for *yati-s, saṁnyāsin-s*

11 *Adhyāya śl* 1-42
—Rules for *Daśagotra* (10th day)
—Formation of the new body through *śrāddha-s*

12 *Adhyāya sl* 1-80
—Rules for the 11th day
—*Vṛṣotsarga*

13 *Adhyāya śl* 1-127
—*sapiṇḍīkaraṇa*
—gift of bed; gift of *pada*-s

14 *Adhyāya śl* 1-86
—Description of the city of Dharmarāja and of Dharmamārga

15 *Adyāya śl* 1-95
—The birth of the good, effects of his actions, formation of his body
—Rebirth

16 *Adhyāya śl* 1-121
—Means towards *mokṣa*

Table No 9

The Sāroddhāra of Naunidhirāma

(Based on E. Abegg)

I. 2

Sāroddhāra		*Pretakalpa* (Jīvānanda Ed.)	*Others*
i.	1	i. 2	cf. *Bhgītā* xvi. 16
	16	v. 4	
	21-25		*Bhg* iii 30.14-18
	22		cf. Vi vi. 5.29
	27	v. 16	
	29a	v. 17	
	29b	i. 17; xxi. 25	cf. MBh. xii. 10927
	32	v. 23	cf. *B* 217.6
	33		cf. Mk 10. 64 Vi. vi. 5.44 Pd vi. 68.8 B 214.47, 72 ff.
	34	v. 26	
	36a	v. 27	
	37		*Bhg*. iii. 30.21
	38		iii. 30.22
	39		23
	43a (cf. viii. 28 ff)		cf. A 370.11

44		cf. Pd vi. 227.30,38
46a (cf. v. 57)		cf. Nār. 29. 76
46b (cf. iv. 63)		
47a (xi. 33)		
47b	v. 64	
48	v. 65	
49	v. 66	
50	v. 68	
53	cf. vi. 69f.	
54	v. 73	
55a	v. 75	
55b	v. 81	
56a	v. 3; xxiii. 3	
57	v. 77	
60	v. 78	
ii. 5a	xxiii. 5	Vi xliii. 35
5b	—	34
6a	—	34, 36
11a	xxiii. 4	
16a	vi. 25	
18a–b	xxxv. 4/5	
20	6	
21	8	
34 (cf. vi. 39; viii. 95; xvi. 12)		
35	v. 86	
37	87	
38	88	
41	89	
42	83	
44	cf. vi. 3	
45	vi. 4	
46	6	
47	7	
48	8	
50a	9	
51	10 cf. i. 59	
52	11	
53	12	

	Sāroddhāra	*Pretakalpa*	*Others*
	54a	13	
	57	15	
	58	16	
	59	18	
	60	cf. 17	
	62	19	
	63	20	
	64	24	
	67	cf. 26	
	68	28	
	70	30	
	71	32	
	72	33	
	73	34	
	74-80	35-41	
	82	cf. viii. 38f	
	84a	cf. i. 47	
(iii)	5	ix. 5	
	8	cf. vi. 47f	
	9	vi. 48	
	11	47	
	14	50 cf. vii. 20ff.	
	18	cf. ix. 7f.	
	20	v. 20	
	21	21	
	22a cf. xiv. 15f		
	29		Bd N 29.58
	38		Vi xliii. 38
	41 cf. xiii. 51; xi. 30		Vi III. 11,64
	47a		Vi xliii. 42
	49a		Vi. vi 5.46
	49b	xxiii. 35, 37	Vi. 5.46
	50a		Vi. 5.46
	51	xxiii. 36	Vi. xliii. 35
	52	38	Mk 13.34f
	53a		cf. Bd N 14.12
	53b		Vi. xliii. 42

54a		vi. 5.48
54b		xliii. 40
55		34
57	xxiii. 39	
66		Bhg iii. 30.28
67		Bhg 30.30
68		31
69		32
70		33
71		34
(iv) 5a	xxxv. 15	
7a	20	
14	10	
15	11	
17a	14	
b	15	
18a	16	
b	—	Mbh xiii. 1637
19a	14	
b	15	
21a	18	
b	15	
23a	14	
b	—	{ Mbh xiii. 1633
c	—	{ Mk 14.76
26a	2	Mbh xiii. 1636
33	—	Mbh xiii. 1635
34	—	1646
35	—	1649
(v) 4	xxxiv. 12	
5a	11	
8	14	
9	11	
10	24	
11a	i. 13	Yāj iii. 209
11b	xxxiv. 12	214
12	18	

Sāroddhāra	*Pretakalpa*	*Others*
13	—	Manu 12.65; Yāj iii. 213: Vi. 44.32 etc.
14a	15	
19	12	
22a	22	
23a	21	
29	19	
31	24	
32a	21b	
b	23	
34	cf. iv. 60	
36		Yāj. iii. 208
37		212
40		Indische Spruche 2945
50	xxxiv. 27	
52	28	
54	33	
55a	—	Mk 11.31 Gheraṇḍa Saṁhitā I.6
56	—	Indisch Spruch 189
(vi) 2	xxii. 18	
4	9	
5	—	Bhg iii. 31.1
6	—	2
7	—	3
8	—	4
9a	—	cf Mk ii 11.10,12
9	—	5
10	—	Bhg iii. 31.6
11	—	7
12	—	8 cf. Vi vi. 5.10
13	—	Bhg id. 9
14	—	11
15	—	10
16-23	—	12-21

	18	ii. 22	Manu iv. 240
			B 270.4:
			Bṛd N 30 p. 374
	24	—	Bhg id. 22
	25	—	23
	26a	—	Vi vi. 5.17
	26	—	Bhg id. 24
	28	cf xxii. 72	cf Mk 11.19;
			G 217.10; Pd ii 8.19
	30-32	—	Bhg iii. 31.25-27
	33a	—	28a
	36	ii. 18	—
	37	—	Bhg iii. 31.28-29
	38a	—	29b
	39	—	cf Sārod. 14.79
			16.15
	40	ix. 22	
	42 (cf. 28)	—	
(vii)	11	xv. 29	
	12	31	
	13a	32	
	b	38	
	17-44	xvii. 5-31	
	60	xviii. 3	
(viii)	7	xx. 34	
	10	31	
	11a	32	
	19	—	*Bhg.* vi. 3.28 f.
	20a (cf i. 11)	—	
	33	iv. 39	
	35a	xix. 17	
	38	xx. 22	
	39	21	
	45	xix. 32	
	46	ix. 4	
	47	6	
	58	xx. 44	
	59	45	
	61	45/46	

Sāroddhāra	Pretakalpa	Others
62	iv. 2	
63	3	
65	xxi. 21	
66a	iv. 4	
b	6	
68	10	
70	xxxv. 25	
71	26	
72	27a	
73	iv. 36/xxxv. 27b	
76a	xxxv. 34	
78	31	
80	34/35	
81	xx. 47; xxxv. 32	
82	xx. 48	
88	cf. xxxv. 22	
89	23	
90	24	
93	iv. 11/12	
94	xxiii. 12; xxiv. 8	
98	xxiv 48	
99	49	
101	—	*Mbh.* xiii. 5410
102	cf. ii. 24	*Br.* 217.7; Ni xx. 40
103	25/26	
106a	—	*Vr.* 188.84 f.
109	30	
110	31/82	
113	xx. 19	
115	xxvi. 31	
117	32	
118	xx. 24	
ix. 5	cf. xxviii. 7	
6	cf. 9 (above viii. 6)	
7	—	*Pd.* vi. 244. 2
11	xix. 15	
12a	17	
13	19	

14	20	
15	21	
16	v. 6; xii. 11; xix. 7	
17	xix. 12 f.	
19	cf. xix. 10	
35	xxviii. 4	
37	i. 15 f.	*A* 370.3
39	xxi. 25/26	
40	v. 24a	
41a	24b	
43	26/27	
45	xxi. 31	
x. 9	v. 32	
14	34	
15	x. 7	
17	v. 42	
18	43	
19	44	
20	iv. 13	
21	v. 36	
22	37	
26	xxv. 17	
27	cf. 20, 25	
28	23	
31	24	
32	cf. 25	
42-45	xvi. 48-51	
47	58	
51	xxviii. 27	*G* 107.29
58	—	Vāj. Saṁhitā xxxv. 22 Śat. Br. xii. 5. 2, 15 etc.
59	v. 49/50	
60a	52	
b	xvi. 30	
64	xxiv. 13	
66	cf. 12	
68	36	
87a	15	

Sāroddhāra	*Pretakalpa*	*Others*
91		cf. *G.* 84.40
92	xv. 7	
94a	4	
96	xiv. 13	
97	xv. 5, 16	
98a	x. 98	
100	xv. 10	
xi. 4	v. 57	Yāj. iii. 11
6	—	cf. *Bhg.* ii. 27; Vi. xx. 29
9	—	*Mbh.* xii. 884 f.
11	xiii. 15	
13	xvi. 21	
15	23	Manu ix. 182 etc.
16	—	183 etc.
18	24	
19 (cf. above x.)	98	
28	—	Viṣṇu lxvii. 23
29	—	24
32	cf. v. 60	
37a	v. 72	
38	—	Viṣṇu 18
41	xxx. 16	
xii. 17	xxiv. 70	
31	—	Vy. ii. 21.12 *Br.* 220.33 etc.
39	iv. 23	
41	24	
43	13	
45	17	
50	14	
57	xv. 17	
58	cf. v. 29 f.; xxv. 34	
65	cf. xxv. 37	
73	cf. xxx. 4-9	Bhaviṣyottara (Hindi, 1659
78	xxx. 11	

Sāroddhāra	*Pretakalpa*	*Others*
xiii. 2	xvi. 12	
10	—	Viṣṇu xxii. 39
12	—	Manu v. 79 etc.
13a	—	Viṣṇu xx. 11.27
		29
b	—	(Manu v. 69)
c	—	30
d	—	31
15a	—	Yāj. iii. 24
16a	—	Manu v. 72
16b	—	Viṣṇu xxii. 33
17	xiv. 9	Manu v. 66 etc.
		Viṣṇu xxii. 25
18	—	Viṣṇu xxii. 26 etc.
21	xxix. 2 f.	
23a	—	Manu v. 84
b	—	v. 93
24	xxix. 10	
27	xv. 6	
33	xvi. 14	
39	—	Viṣṇu xxi. 17
40	—	22
41	—	Manu iii. 221 etc.
42	cf. xvi. 35	
51		VI iii. 11.63 f.
57	—	VI iii. 13.21
58a	xxiv. 37	
65a	53	
69	72	
70	73	
71	58	
73	76	
77	77	
79	63	
80	66	
87	viii. 17	
88	18; xxi. 2	

Sāroddhāra	*Pretakalpa*	*Others*
91	viii. 20; xxi. 10	
92	21	
93	xxi. 9	
96a	xvi. 65	
b	66	
98	xxiv. 44	
99	45	
107	xvi. 17; 27 f.	
112	—	*Vy.* ii. 48.25 *Gḍ.* 83.57; 84.25
124	xxv. 11	
125a	12	
xiv. 4	xxiii. 15	
5a	16	
7a	24 f.	
11-15	28-32	
19	19	
21	20	
74	ix. 9	
79	cf. ii. 34; vi. 39; viii. 95; xvi. 15	
84a	cf. iv. 60; viii. 104	
b		cf. *Mk.* 10.93
xv. 7	xxii. 7	
8	9/10	
10a	—	Garbha Up. iii. Manu iii. 48.... *Mk.* 24.81
10b	—	
10-16	xxii. 11-18	VI. iii. 11.111
26-29	30-34	
30	36	
32	37	
35	38	
36	40	
37	—	Gheraṇḍa Saṁh. v. 64
xvi. 15	—	cf. Sāroddhāra vi. 39; xiv. 79

40	—	cf. *Mbh.* xii. 6542
41	—	6536; 9940; 12116
48	ii. 20	
54	—	*Pd.* ii. 66.147
111	xxviii. 10	

=23.95% common śloka-s

Conclusion

The material presented in the above pages seems to bring us necessarily to a double conclusion. The first and most evident is that there are different versions of the Pretakalpa which are different from one another : their connection is sometimes very loose, sometimes it is rather tight, but we can hardly assume that one version copies the other, although there are cases in which a direct dependence is not to be ruled out. The hypothesis that each version reproduces in its own way a group of themes referring to death, after death and rituals seems rather sensible and abundantly sustained by the facts.

The second conclusion is that all these different versions seem to make reference, some times very loosely, yet constantly, not only to a set of themes, which is better represented in the version of 35 *adhyāya* -s, but also, in many cases, to the words themselves of such a version. The only partial exception to this seems to be represented—from the material seen until now—by the version in 10 *adhyāya*-s. The Veṅkaṭeśvara and Vaṅgavāsi editions, by printing the two versions together, have offered the basic material with which all the other versions of the Pretakalpa can be confronted. Until now only 5 MSS of the version of 10 *adhyāya*-s have been found and no other version seems to have been derived from it. So, it appears that the basic version of the Pretakalpa as is available in the MSS evidence, is the one in 35 *adhyāya*-s.

IS ŚAṄKARA'S ASSERTION OF THE PURĀṆIC VIEW ABOUT NARAKA VALID ?

By

RAM SHANKAR BHATTACHARYA

While commenting on the Brahmasūtra अपि च सप्त (3.1.15) Śaṅkarācārya observes : अपि च सप्त नरका रौरवप्रमुखा दुष्कृतफलोपभोगभूमित्वेन स्मर्यन्ते पौराणिकैः[1].

This statement shows two points :

(i) The subject of hells has not been dealt with in the Vedānta or Upaniṣads (i. e. in the Brāhmaṇas) as may be known from the use of the word Paurāṇika (which may include the Itihāsas also).

(ii) The Purāṇas contain lists of hells which mention seven names beginning with Raurava. Since Śaṅkara does not show any alternative view it may be supposed that this view is held by all the Purāṇas.

Here we are to say nothing about the first point.[2] We are going to examine here the validity of the second point by showing the views of the Purāṇas. *A perusal of the current Purāṇas shows that the statement of Śaṅkara is not absolutely correct*—a fact which must be considered in determining the nature of the composition of the current Purāṇas.[3]

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1. This sūtra has been explained in the same way by Rāmānuja, Śrīkaṇṭha and Nimbārka. The Madhva school is of the opinion that there are two kinds of hells namely *nitya* and *anitya*, and they are two and five in number respectively. In the list of the five *anitya narakas* Raurava is read in the first place.

2. For the views of the Vedic Saṁhitas and Brāhmaṇas (including Āraṇyakas and Upaniṣads) about the nature, number and names of narakas, see Hist. of Dharmaśāstra IV., pp. 154-156.

3. Since Śaṅkara expresely used the word Paurāṇika we are not concerned here with the views of Smṛtis like the Manu and Yājñavalkya. It may be noted that both Manu and Yājñavalkya recognized 21 (ekaviṁśa) hells, beginning with Tāmisra—the former mentions Raurava in the 4th place) (4. 87-90), while the latter mentions Raurava in the 5th place (3. 222-224).

(1) Brahma-p.[4]—It says that there are 22 hells (214.14) and mentions Raurava in the first place (214.15-17). In ch. 215 it describes many hells beginning with Mahāvīci and says that the hells are *śatasahasrāṇi lakṣakoṭiśatāni* (215.137).

(2) Padma-p.—In 6.116.2-24 it names 7 hells beginning with Taptabāluka (Raurava is not mentioned). Each hell is said to have six subdivisions and each subdivision is of two kinds (dry, *śuṣka* and wet, *ārdra*). Thus the total number of hells comes to 84. It further informs us that the seven hells are associated with seven kinds of sins, namely *prakīrṇa, apāṅkteya, malinīkaraṇa* etc. respectively.

In 6.227.66-72 the number of hells is given as 28 crores (*koṭi* seems to mean here *prakāra*, kind; cp घोराख्या प्रथमा कोटिः, 67). Twenty-eight names (Ghora, Sughora, Atighora etc.) are given here.

(3) Viṣṇu-p.—In 1.6. 41 it incidentally names seven hells beginning with Tāmisra (mentioning Raurava in the 4th place) though there is no assertion that hells are 7 in number. In 2.6.2-5 it names 28 hells beginning with Raurava and further remarks that there are many others (इत्येवमादय).

(4A) Śiva-p.—In 5.8.17-23 it names a few hells (beginning with Ghora) which are 28 in number. It further states पञ्च पञ्चैव नायकाः, रौरवः प्रथमस्तेषाम् (verses 24-25. (The verses are not quite intelligible).

(4B) Vāyu-p.—In 101.146-149 it names 28 hells and remarks नरका ह्येवमादयः (149). Again in 101.176-177 it says that there are seven hells beginning with Andhatāmisraka, though at the time of enumerating them it names Raurava in the first place.

(5A) Bhāgavata-p.—It says that according to some authorities hells are 21 in number (beginning with Tāmisra; Raurava

4. Since the chronology of the Purāṇas is highly controversial, we have thought it proper to mention the Purāṇas in the order in which they are mentioned in the Viṣṇu-p (3. 6. 20-24). We have however added the Vāyu and the Devībhāgavata in the list of the Purāṇas as they are sometimes regarded as the Purāṇas (often called Mahāpurāṇas).

read in the 2nd place) and that if seven more hells are added the number will be twenty-eight. (5.26.7). It further remarks एवंविधा नरका यमालये सन्ति शतशः सहस्रशः (37).

(5B) Devībhāgavata-p.—In 8.21.21 it says that hells are 21 in number though according to some they are 28; it mentions Tāmisra in the first place (Raurava being read in the 3rd place). It further remarks: एवंविधा नरकाः शतशः सन्ति सहस्रशोऽपि (8.21.27-28).

(6) Nāradīya-p.—It names many hells beginning with Tapana (Raurava read in the 4th place) though the number of hells is not given.

(7) Mārkaṇḍeya-p.—It describes (ch. 12) seven hells beginning with Raurava though it does not say that the hells are seven in number.

(8) Agni-p.—In 120.5 it simply says that there are many (*naike*) hells below the earth. In ch. 203 more than thirty hells are mentioned beginning with Mahāvīci; there is no assertion about the number of hells here. In 371.13 it speaks of 28 crores of hells beginning with Ghora (*koṭi* means class or group; घोराख्या प्रथमा कोटिः, 371.14) and names 28 hells. After stating अष्टाविंशतिकोटीनां पञ्च पञ्च च नायकाः । रौरवाद्याःशतं चैकं चत्वारिंशच्चतुष्टयम् (371.19) it names about 20 hells in verses 20-21 beginning with Tāmisra. (The passage is however not quite intelligible).

(9) Bhaviṣya-p.—It simply says that hells are situated below the *pātālas*; they are many crores in number beginning with Raurava (Madhyama. 1.3.22).

(10) Brahmavaivarta-p.—In 2.29 it speaks of 86 *naraka-kuṇḍas* beginning with Vahni-kuṇḍa. Though it mentions Kumbhīpāka, Kālasutra etc. yet it is silent on Raurava.

(11) Liṅga-p.—In 1.53.44-46a it says that there are 28 hells beginning with Raurava and ending with Avīci. There seem to be a few corrupt readings here and as such the passage is not quite intelligible.

(12) Varāha-p.—In 198.1-2 it states that there are eight hells and mentions Tapta in the first place (Raurava being mentioned in the 4th place).

(13) Skanda-p—(i) In Kumārikākhaṇḍa (39.10) it is said that there are 21 principal (*rājānaḥ*) hells; they are named beginning with Raurava (11-14). It is further remarked that hells are 55 crores in number. (ii) Kārttikamāsamāhātmya 29.22-29 state that seven hells are connected with seven kinds of *pātakas*, namely *prakīrṇa*, *apāṅkteya*, *malinīkaraṇa*, etc. *Pātakas* are either dry or wet and they are 84 in number. (iii) Setumāhātmya 30.3-8 name 28 hells beginning with Tāmisra mentioning Raurava in the fourth place. (iv) Veṅkaṭācalamāhātmya 12.3-7 are the same as Setumāhātmya 30.3-8. (v) Kāśīkhaṇḍa 28.75-77 name 19 hells (beginning with Raurava) without mentioning their number. (vi) Revākhaṇḍa 159.101 simply says that hells are 28 crores in number (अष्टाविंशतिकोटयः). (vii) Avantikṣetramāhātmya ch. 29 names many hells beginning with Raurava without saying anything about the number of hells. (viii) Nāgarakhaṇḍa 26.18-21 say that hells are innumerable and remark that there are 21 principal hells beginning with Raurava. (ix) Nāgarakhaṇḍa 226.19 simply says that there are 21 hells.

(14) Vāmana-p.—It speaks of 21 hells beginning with Raurava (11.50-58).

(15) Kūrma-p.—It simply says that below the *pātālas* there are hells beginning with Kāla. (1.43.24).

(16) Matsya-p.—No enumeration of hells.

(17) Garuḍa-p.—In 1.57.4-7 it speaks of 28 hells without mentioning their number (beginning with Raurava). (These are said to be situated in the Puṣkara dvīpa). In 1.105 more than 12 names of hells are mentioned beginning with Mahāraurava, though the number of hells is not given.

(18) Brahmāṇḍa-p.—It says सप्तैव नरका अन्धतामिस्रकादयः but at the time of enumerating the seven hells it reads Raurava in the first place. In the names of hells there is no mention of Andhatāmisra (3.2.179-180). In 3.2.146-150 it names 28 hells and remarks नरका ह्येवमादयः ·

Since we are not of the opinion that the Upapurāṇas are inferior in character to the Purāṇas, we think it justified to give here the views of some of the Upapurāṇas about the number of hells.

(19) Narasiṁha—It simply says that the hell is situated below the *pātālas* (*pātālatale narake*, 30. 11).

(20) Bṛhannāradīya—It names a few hells beginning with Tapana; Raurava is mentioned in the fourth place (14. 2 ff.).

(21) Viṣṇudharmottara—It names a few hells beginning with Tāmisra, mentioning Raurava in the 4th place (2.119. 2-4). The Smṛtimuktāphala quotes a passase from the V. Dh. U. which says that there are 28 crores of awful (*ghora*) hells (p. 859).

(22) Devī-p.–In ch. 12 it says that hells are 50 crores; among these 140 hells are principal (चत्वारिंशत् शतं तेषां प्रधानम्) (Avīci being read in the first place). Of these, three hells are the highest, namely Avīci, Raurava and Kumbhīpāka.

(23-25) There is no account of hell in the Bṛhaddharma, Kalki and Saura.

(26) It is interesting to note that the Mahābhārata contains no statement about the number of hells. The southern recension of the MBH. (Anuśāsana-p.) however mentions five hells beginning with Raurava (पञ्चैते नरकाह्वयाः, प्रथमं रौरवं नाम) and further remarks that there are other hells beginning with Avīci (Cr. ed. App. I. 15, p. 984; Gītā Press edition pp. 5983-84; *vide* ch. 145).

A comparison of Śaṅkara's statement with the aforesaid Purāṇic accounts of hells reveals the following facts :

(1) Śaṅkara was unaware of the view of the Purāṇas that the number of hells is 21, 28 etc.

(2) Śaṅkara was unaware of the view that in some enumerations of hells Avīci etc. were read in the first place.[5]

(3) Only a few Purāṇas speak of seven hells, though each of them does not mention Raurava in the first place.

(4) It is noteworthy that the Mārkaṇḍeya-p. speaks of seven hells beginning with Raurava. Since it does not say that the number of hells is seven it is doubtful whether Śaṅkara has based his view on this Purāṇa.

5. It is to be noted that the word *pramukha* in रौरवप्रमुख must be taken in the sence of *ādi* (read in the first place in the enumeration of hells) and not in the sense of chief (*pradhāna*), for Raurava is not regarded as the chief of hells in the Purāṇas.

(5) It is quite clear that Śaṅkara's view is not based on the Viṣṇu-p. which is usually regarded as one of the oldest Purāṇas.

(6) The two Purāṇas namely Vāyu and Brahmāṇḍa state that the number of hells is seven and mention Raurava in the first place.[6] *Śaṅkara's view is undoubtedly based on these passages.* It is well known that a few verses quoted by Śaṅkara in his bhāṣyas are found in these two Purāṇas.

(7) A comparative study of the Vāyu and Brahmāṇḍa passages reveals that the names of the seven hells are : Raurava, Tapas, Kālasūtra, Apratiṣṭha, Avīci, Loha and Avidheya. The Purāṇic passages afford reasons for these names (Vāyu-p. 101.180-183; Brahmāṇḍa-p. 3.2.183-186). It may also be observed that Mahāraurava is not the name of a distinct hell; it seems to be a developed form of Raurava.

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6. Since the Vāyu and Brahmāṇḍa passages of hells seem to be the oldest as well as highly authoritative they are quoted here :

भूमेरधस्तात् सप्तैव नरकाः संप्रकीर्तिताः । १७९ ख
अधर्मसूतयस्ते स्युरन्धतामिस्रकादयः ।
रौरवः प्रथमस्तेषां महारौरव एव च ॥१८०
अस्याधः पुनरप्यन्यः शीतस्तप इति स्मृतः ।
तृतीयः कालसूत्रः स्याद् महाह्रिर्विविधः स्मृतः ॥ १८१
अप्रतिष्ठश्चतुर्थः स्याद् अवीचिः पञ्चमः स्मृतः ।
लोहः षष्ठः स्मृतस्तेषामविधेयस्तु सप्तमः । १८२
(ब्रह्माण्ड० ३।२।१७९ ख–१८२)

भूमेरधस्तात् सप्तैव नरकाः परिकीर्तिताः ॥ १७६ ख
अधर्मसूनवस्ते स्युरन्धतामिस्रकादयः ।
रौरवः प्रथमस्तेषां महारौरव एव च ॥ १७७
अस्याधः पुनरप्यन्यः शीतस्तप इति स्मृतः ।
तृतीयः कालसूत्रः स्यान् महाहविर्विधिः स्मृतः ॥ १७८
अप्रतिष्ठश्चतुर्थः स्यादवीची पञ्चमः स्मृतः ।
लोहपृष्ठस्तमस्तेषामविधेयस्तु सप्तमः ॥ १७९
(वायु० १०१।१७६-१७९)

After these lines the precise character of each of these hells has been shown in Brahmāṇḍa-p. 8. 2. 183-186 and Vāyu-p. 101. 180-183.

The line 'अधर्मसूतयः (or अत्रर्मसूनवः) ते स्युरन्धतामिस्रकादयः' presents some difficulty, for the name Andhatāmisra or Andhatāmisraka is not found in the list of the seven hells. Can it be surmised that there was another list of seven hells in which Andhatāmisra[7] was read in the first place, and that since the list became obsolete it was not reproduced by the authors of these two Purāṇas? These authors seem to refer to this list unconsciously as it was known to them. This is however a conjecture only and the significance of the aforesaid line requires to be determined. The readings in these two Purāṇic passages are corrupt in a few places.

(8) It may be surmised that Śaṅkara used the word Paurāṇika (authors of the Purāṇas) deliberately as he knew that the Mahābhārata did not contain any passage on the number of hells,[8] It appears that the passage in the southern recension of the Mahābhārata was unknown to Śaṅkara.[9]

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7. A hell called Andhatāmisra has been mentioned not only in some of the Purāṇas but also in other works; cp. Vyāsabhāṣya : तत्रावीचेरुपरि निविष्टाः षण् महानरकभूमयो....महाकालाम्बरीषरौरव-महारौरव-कालसूत्रान्धतामिस्राः (3. 26).
8. It is to be carefully noted that the term Purāṇa signifies a particular class of literature, while the term Smṛti (used by Śaṅkara while quoting authoritative passages) includes not only the Smṛti texts but the Purāṇas, and the Itihāsās also. In most of the places Smṛti seems to have been used in the sense of 'works other than the Vedas'.
9. It is remarkable to note that Vijñānabhikṣu did not explain the aforesaid Brahmasūtra as referring to the seven hells but to the seven *pātālas* (सप्तपातालवासिनोऽपि सप्तविधा जीवाः). All the Purāṇas unanimously agree that the *pātālas* are seven in number. It appears that Vijñānabhikṣu (who was well-versed in the Purāṇas) was aware of the fact that hells were not unanimously regarded as seven in number by the Purāṇas; that is why he explained the sūtra in the aforesaid manner.

THE MAGIAN PRIESTS AND THEIR IMPACT ON SUN-WORSHIP*

By

C. D. Pandey

There is controversy among the scholars regarding the homeland of Magian priests. Generally it is accepted that the Magas of Purāṇas were the Sun-worshipping Magi priests of Iran. Originally they were a priestly tribe of Medea who used to worship Sun and Fire-god under the name of Mithra. The faith of these fire and Sun worshipping priests of Medea was highly mixed up with Chaldean and Babylonian elements and before coming to India their ritual might have been influenced with Iranian belief and rituals.

There are references regarding the coming of the Magas in India from the Śakadvīpa with a view to accepting and performing the priesthood of Sun-temples. Magas are mentioned as one of the four castes of the Śakadvīpa in the Mahābhārata and the Viṣṇu Purāṇa. The Samba Purāṇa mentions Magas as their four castes—Maga, Mamago, Manas and Mandaga which is certainly the outcome of the influence of four varṇas of Indian origin.[2] Again the Samba Purāṇa refers that Magian priests were brought to Jambudvīpa from Śakadvīpa[3]. In Indian litera-

* Paper presented at the 44th Session of Indian History Congress, Burdwan University, W. B.

1. Moulton, The Treasure of Magi, page 9.
2. Sāmba Purāṇa, 26/30-31 :

   मगाश्च मामगाश्चैव मानसा मन्दगास्तथा
   मगा ब्राह्मणभूयिष्ठा मामगाः क्षत्रियास्तथा
   वैश्यास्तु मानसा ज्ञेयाः शूद्रास्तेषां तु मन्दगाः ।।

3. Sāmba Purāṇa, 26/28-29 :

   मम पूजापरान् कृत्वा शाकद्वीपादिहानय
   लवणोदात्परेपारे क्षीरोदेन समावृतम् ।
   जंबुद्वीपात्परं तस्माच्छाकद्वीप इति श्रुतः
   तत्र पुण्या जनपदाश्चातुर्वर्ण्यं समाश्रिताः ।।

ture the word Jambudvīpa has been used to denote India. An inscription at Govindpur in Gaya District dated the Śaka year 1059 (1137-38 A. D.) also supports the view that Magas were brought into the country by Samba.[4] Their presence on Indian land is known even by Iranian features such as avyanga, udichya-vesa and upanatpinaddha. All these evidences support the view that Magas highly devoted to Sun-worship, were brought into India from Śakadvīpa.

Magian priests influenced Indian Sun-worship to a great extent. Iconography and temples are two spheres where they exerted more influence. Though there might have been a tradition of image-making and temple-building of Gods and Goddesses, yet it appears that these were not popular in India before the coming of Magas as is attested by the Samba Purāṇa.[5] The unpopularity of Sun-images might have been due to the visibility of the Sun god. The tradition of making Sun-image must have been on a very small scale as it is evidenced by the Purāṇas. Before the coming of the Magas people used to worship the Sun-god in his symbolic forms of wheel, lotus and svastik etc.

There are many features in solar iconography available right from the Kushana period to post-Gupta period and afterwards which are obviously not Indian in their origin. These features are northern dress (Udichyavesa), girdle round the waist (aviy-anga) and high boots. A comparative study of North Indian and South Indian Sun-images reveals that these features are limited to North Indian tradition as they are conspicuous by their absence in images of South Indian tradition. This fact reveals that Sun-images in South Indian developed on indigenous lines while North Indian tradition followed Iranian traits under the impact of the

4. Bhandarkar, R. G. Vaiṣṇavism, Saivism and other Minor religious Sects, p. 153.

5. Sāmba Purāṇa, 29/2-6. It is remarkable to note that the Maga priests are not mentioned in this text as the makers of Sun-image but the Visvakarman is credited with this art. It is propounded that both Gaya, Bhaja, Lala Bhagat and Anantgumpha Sun-images represent the native features of solar iconography; Banerjea, J. N. Development of Hindu Iconography, p. 432-34.

Magas.[6] Magas first established a sun-temple at Mulasthana (Modern Multan) in Pakistan[7] which supports the view that the Maga-priests were responsible for introducing these traits in the solar worship and iconography. Naturally these traditions contributed a lot in popularizing the sun-worship in image-form.

It appears the Magas did not attain favourable status in social ranking during the early centuries. Foreign traditions take time in gaining popularity on Indian soil. Indians had their own tradition of Sun-worship and therefore foreign traditions were assimilated after a thorough thinking and time-lag. Indian society accepted their traditions by the 4th-5th Century A. D. on account of their immense popularity in the pre-Gupta age. Imperial Guptas were highly renowned for their assimilative views, religious toleration and syncretic tendencies, due to which Magian tradition flourished and prospered. By the middle of the 6th Century A. D. they mixed up in the Hindu society as is supported by Magianised Sun-worship in the Samba Purāṇa whose lower limit goes back to 600 A. D.[8] A manuscript dated 550 A. D. found in Nepal propounds that Magas attained a high status equal to that of the Brahmans.[9]

Thus Magas commanded wide popularity due to their proselytising spirit. They enjoyed the support of ruling dynasties like the Indo-Greeks, Scythians and Kushanas. Maga's contribution towards Sun-iconography and temple-building of Sūrya must have allowed to extend religious privileges to women and men of lower castes also. All these factors must have popularised Magian tradition on Indian soil. Even today Magas known as Śakadvipa Brāhmaṇas have settled in Rajasthan, Uttar Pradesh and in other parts of Northern India famous for Sun-worshipper, physician and astronomer.

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6. Rao, Gopinatha, Elements of Hindu Iconography, p. 311.
7. Sāmba Purāṇa 29/2, 6, 6; Bhaviṣya Purāṇa, Ch. 139.
8. See Author's Unpublished Thesis—'*Cultural study of the Sāmba Purāṇa*'.
9. Indian Antiquary, 1911, January, p. 18.

PAIJAVANA OR PAILAVAKA : A ŚŪDRA YOGIN

By

JYOTIRMOYEE BHATTACHARYA (MISRA)

The Jyotsnā commentary on the Haṭhayogapradīpikā (4.15) quotes the following verses without mentioning their source :

जैगीषव्यो यथा विप्रो यथा चैवासितादयः ।
क्षत्रिया जनकाद्यास्तु तुलाधारादयो विशः ।
संप्राप्ताः परमां सिद्धिं पूर्वाभ्यस्त-स्वयोगतः ।
धर्मव्याधादयः सप्त शूद्राः पैलवकादयः ।
मैत्रेयी सुलभा शार्ङ्गी शाण्डिली च तपस्विनी ।
एते चान्ये च बह्वो नीचयोनिगता अपि ।
ज्ञाननिष्ठां परां प्राप्ताः पूर्वाभ्यस्तस्वयोगतः ।

These verses belong to the Viṣṇudharma (an unpublished Upapurāṇa) chap. 98[1] with the readings पेलवकादयः (for पैलवकादयः) and गार्गी (for शार्ङ्गी).

It can be easily noticed that while Jaigīṣavya, Asita, the Janaka kings, Tulādhāra, Dharmavyādha and others are well-known in the Purāṇic field there is apparently no mention of the Śūdra yogin Pailavaka or Pelavaka in the Purāṇic works which include the Upapurāṇas and the Mahābhārata also.

This yogin must have been well known to the Purāṇic authors as he has been referred to as an example of attaining perfection along with Jaigīṣavya and others. That is why the non-mention of this yogin in the Purāṇas is a problem which requires to be solved.

In the course of my studies I have come across the name of a high-souled Śūdra, Paijavana by name, whose life and activities

1. Vide Dr. R. C. Hazra : Studies in the Upapurāṇas, vol. I. p. 136.

have been elaborately depicted in the Nāgarakhaṇḍa of the Skandapurāṇa (chaps. 243-260). It appears that this person was referred to in the afore-quoted passage of the Viṣṇudharma and the change in the name is not without reason.

While narrating the life of Paijavana the Nāgarakhaṇḍa states at the beginning :

शूद्रः पैजनवो नाम गार्हस्थ्यात् शुद्धिमाप्तवान् ,
धर्ममार्गाविरोधेन तन्निबोध महामते । (243.1).

This shows that Paijavana the Śūdra, was a well-known person on account of his virtuousness. *Śuddhi* here means *cittaśuddhi* which is the indispensable means for acquiring self-knowledge and perfection. Some statements in these chapters show the noble character of Paijavana.[2] It is also stated that the sage Gālava came to Paijavana and he instructed him in *dharma*, including the worship of *Śālagrāma* and the vow named Cāturmāsya and the like. He is said to have lived in the Tretāyuga (243.2) which indicates that he flourished in the hoary past.

Paijavana has been mentioned in Śāntiparvan 60. 39 which reads : शूद्रः पैजवनो नाम सहस्राणां शतं ददौ । ऐन्द्राग्नेन विधानेन दक्षिणामिति नः श्रुतम् ॥

This shows that Paijavana usually performed such sacrificial acts as were enjoined to him.[3] It is to be noted in this connection that the critical edition of the Mahābhāratā shows a few variants of the name of Paijavana namely पोजवन, पौलवन etc. (60. 38). These tend to show that the names Paijavana, Pelavaka and Pailavaka belong to one and the same person though it is difficult to ascertain the original name.

A conjecture may however be hazarded about the original form of the name. Most probably Paijavana is the original name. Since this name has apparently no meaning later redactors of the

2. स्वधर्मनिरतः (243.2); न्यायागतधनः, विवेकज्ञः (243.3); विष्णुभक्तिरतः चातुर्मास्ये (243.17).

3. Regarding a Śūdra's fitness (*adhikāra*) for performing sacrifices, see the comments of Nilakaṇṭha on Śānti-p. 60, 39, 40, 41, 42 and 44. Cp स्वाहाकारवषट्कारौ मन्त्रः शूद्रे न विद्यते । तस्माच्छूद्रः पाकयज्ञैर्यजेताव्रतवान् स्वयम् (60.31).

Purāṇas thought to change this name into a significant one. Thus the name was changed into Pelavaka (or Pailavaka) as it is an appropriate name of a Śūdra.[4]

For ascertaining the original form of the name Manuscript evidences of both the Viṣṇudharma and the Jyotsnā commentary are indispensable. Unfortunately such evidences are wanting at present.

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4. Pelavaka may be derived from Pelava (meaning delicate, lean, thin, tender) with the suffix क in the sense of कुत्सा or अनुकम्पा (vide Pāṇini 5. 3. 74, 76); पैलवक is the same as पेलवक (अण् स्वार्थे). Thus these two words can be deemed as the appropriate names of Śūdras. The use of the suffix क in the names of Śūdras is often found; compare the names तुषजक (in Mahābhāṣya 4. 1. 33). कृपणक, शबरक (Medhātithi on Manu 2. 31) शम्बूक etc.

REVIEWS AND SHORT NOTICES

Greg Bailey, *The Mythology of Brahmā*. Delhi : Oxford University Press, 1983. Pages : xvi, 256. Price : Rs. 100.00

Gregory M. Baily has given us a solid study of the Hindu deity Brahmā. In this reworking of his doctoral dissertation from the University of Melbourne, the author's intent is to provide a coherent study of the unique place of Brahmā in Hindu mythology and to suggest the meaning of the various roles which that god assumes. His indebtedness to Madeleine Biardeau in this task is clearly acknowledged. In fact, the focal theme of the volume derives from an observation made by Biardeau in her "Etudes de Mythologie Hindoue" in which she states that Brahmā "is always the god of *pravṛtti*, of activity directed towards outward ventures (particularly sacrificial acts)" (trans. by Bailey, p. xiv). (In contrast, the Vaiṣṇava and Śaiva myths bear both *pravṛtti* and *nivṛtti* values.) It is this distinction which Bailey convincingly employs to give unity to the body of Brahmā myths—a body which certainly is variegated and at times even seems internally contradictory. Additionally, he persuasively illustrates "the importance of underlying 'ideologies' and value systems as interpretative keys in the study of Indian mythology" (p. xv).

The volume is divided into four major parts. Bailey argues in the first section, based on a variety of evidence, that the worship of Brahmā was more widely spread and that the god's status was much more important than has been formerly recognized. The second section contains chapters dealing with "Value systems in Hindu mythology" and "Brahmā's functional antecedents in the Vedas." Part three is given over to a discussion of Brahma's role in cosmogony. It includes analysis of his functions in *prakṛtasarga* and *pratisarga*, in creation by meditation and by offspring, and on the relationship of Brahmā to *rajas* and *pravṛtti* values. The last portion of the book treats the deity's activities in the *avatāra* myths. Throughout the book the author has drawn upon a number of texts for the sake of compiling his corpus of the major myths about Brahmā. In order of citation frequency they are : the *Mahābhārata*,

the *mahāpurāṇas*, the Vālmīki *Rāmāyaṇa*, the Pali canon, and Vedic texts.

Numerous features of the book are praiseworthy. The analytic power of the *pravṛtti nivṛtti* distinction is fruitfully displayed in a chapter on "Brahmā and the Demon Ascetics" in which Bailey has produced an intriguing exposition of Brahmā's role as *varada*, the one who grants boons. In this instance as elsewhere, motif analysis is wisely made subservient to the larger inquiry so as to reveal what is referred to, in another portion of the book as the "underlying unity of purpose" in the mythology even though there is "a variety of motifs" (p. 202).

The chapter titled "Dharma and Fate" is a lucid and perceptive consideration of the ways in which Brahmā functions as the root and upholder of *dharma* at the same time as he controls *adharma* and fate. Examples for this discussion are drawn from the Vālmīki *Rāmāyaṇa* where Brahmā's role is pivotal.

Under the heading "Brahmā and Viṣṇu" Bailey reflects upon Brahmā as the quintessential representative of the *brāhmaṇas* and Viṣṇu who is frequently embodied as a *kṣatriya*. The author shows how the *avatāras* of Viṣṇu insert *bhakti* values into a *brāhmaṇa* world, a *saṁsāra* dominated by *pravṛtti*. The prevailing unity in purpose which he sees in these myths is that "the relationship between Brahmā and Viṣṇu epitomizes the cooperation which should exist between *brāhmaṇa* and *kṣatriya*" (p. 202).

There are, nevertheless, problems which attend the book. At the most basic level, it is punctuated with far too many mechanical production and typographical errors, particularly so for a book published by Oxford University Press. Page 245 in the bibliography was blank in four out of the five copies which I examined. When I called this to the attention of staff at the Press in Bombay they assured me that defective copies would be replaced if the books were returned to them. As for typographical errors, they begin on the table of contents (where the diacritics on Viṣṇu are missing) and continue through the last page of the index (where Yajñavalkya appears as Yajñavalkya.) The bulk of the errors–too many to enumerate in full–are related to diacritics in transliterated Sanskrit words. The typographical flaws which I detected appeared, on average, more than once every ten pages. The biblio-

graphy contains an entry out of alphabetic sequence and a misspelling of at least one author's name—T. Bhattacaryya appearing with one *y*. At least one abbreviation, *DRI*, which appears in the volume is absent from the list of abbreviations. (It seems to represent Jan Gonda's *Die Religionen Indiens*.) All of these are disturbing in a book which deserved better handling by the publisher.

Some other decisions about format, presumably within the control of the author, also seem questionable. One peculiarity is the use of abbreviations in place of titles or terms in the body of the text, something which is simply inelegant. As an exmple, on page 45 one finds "Another later *Up.*, one which reflects......." Whatever savings may exist over the use of the full term *upaniṣad* in the typesetting of this example are easily offset by the grievance to the eye of the reader. Spelled-out titles should have been used in the body of the text with abbreviations reserved exclusively for specific citations, footnotes, and bibliographic entries. Further, items cited in footnotes on pages 82, 157, and 158 do not appear in the bibliography at the conclusion of the volume.

At a more substantive level there are also problems. The author has not always been scrupulous in quoting from other sources. On page 21 in a quotation from van Buitenen's translation of *Mahābhārata* 3.80.55, Bailey has substituted "first" for van Buitenen's "beginning" (*ādi*) without any note. Also,Bailey has walked very freely over the boundaries between literary genres. Since his intent has been to illuminate the entire mythology this may be excusable. Yet it has blurred genre-specific variations which must, at some point, be significant, even for the mythologist. As an example, the contextual function of cosmogonic narratives in various *mahāpurāṇas* is frequently different from that in the *Mahābhārata*. In all of the *Mahābhārata* examples cited by Bailey, the cosmogonies are used in a subsidiary fashion or as a means of introducing a narrative on another topic. In other words, the cosmogonies of the *Mahābhārata* tend to be secondary in nature or introductory to other narrative thrusts. All of this should, one would imagine, reflect a subtly different role for the deity. More work like the analysis of Brahmā's differing affiliations in the *Mahābhārata*, *Rāmāyaṇa*, and *Dīgha Nikāya* (p. 182) would have been valuable.

There are two books which will be compared with Bailey's. They are Tarapada Bhattacharyya's *The Cult of Brahmā* and Mohammad Israil Khan's *Brahmā in the Purāṇas*. In both instances Gregory Bailey's book stands out as clearly superior in its sophistication of approach and in its scope. *The Mythology of Brahmā* is the first concerted effort to analyze the larger corpus of Brahmā myths. The book merits a large audience. Bailey's comprehensive coverage of the mythic materials along with his lucid and compelling analysis of the deity's cultural significance demands readership of classical Indologists and scholars in the history of religions.

—**James H. Nye**
Gustavus Adolphus College

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January—June, 1984)

Garuḍa Purāṇa Work

1. The collation of the *Ācārakāṇḍa* of the Garuḍa Purāṇa continues. Untill now 7 MSS in Devanagari and 2 MSS in Newari have been collated. Two MSS in Newari and two Bengali are being collated. All efforts are being made to find MSS in Oriya script, while at least one MS in Śāradā has already been traced in B.H.U. Varanasi : we are trying to get the xeroxcopy of it. From the tour of Dr. Giorgio Bonazzoli to South India it has been confirmed that no MS of the *Ācārakāṇḍa* is available in any of the important libraries of South India. The following places have been visited : Government Oriental MSS Library, Madras; Adyar Library, Madras; Kuppuswami Sastry Research Institute, Madras; French Institute, Pondicherry; Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Thanjavur;Sriranganathaswamy Devasthanam, Srirangam, Tiruchirapally; Oriental Research Institute and MSS Library, Trivandrum; Sanskrit College Trippunittura, Cochin; University of Calicut, Kozhikode; Oriental Research Institute, Mysore, Pejavar Math, Udupi; Srivenkatesvara Oriental Research Institute Tirupati; Kendrīya Saṁskṛta Vidyāpīṭham, Tirupati. None of these places have the *Ācārakāṇḍa* of the Garuḍa Purāṇa, with exception of the Government Oriental MSS Library of Madras, which possesses an *Ācārakāṇḍa* in Telugu, copied in XIX Cent.. The text available in that MS is an incomplete Garuḍa Purāṇa matching very closely Jīvānanda Edition I. 1-69. 4.

2. The *Pretakalpa* of the Garuḍa Purāṇa is being studied in order to find the different versions available in MS tradition. The results of the work done until now are given in this issue (pp. 158-195) in the form of a Report. Six MSS of Pretakalpa have been collated so far.

3. Four MSS of the *Brahmakāṇḍa* have been collated untill now, all in Devanagari script. Ten more MSS, 5 complete and 5 incomplete, have been traced in different libraries of South

India. Such MSS are 2 in Telugu script, 6 in Nandi Nagari script and 2 in Devanagari.

Śivadharma and Śivadharmottara Purāṇa-s Work

The *Adhārapāṭha* of the Śivadharmottara Purāṇa has been completed. The MS used for this purpose is a transcription in Devanagari found at the Wellcome Institute, London of a *vartula* Newari MS which appears to be very old. Two more microfilms in Devanagari have been procured from Tanjore Maharaja Serfoji's Sarasvati Mahal Library and are to be collated.

Mānasakhaṇḍa Work

The publication of the Mānasakhaṇḍa, which attaches itself to the Skanda Purāṇa, was undertaken in the Purāṇa Bulletin XXVI. 1 (Jan. 1984) from a single MS in our possession. Until now 10 *adhyāya-s* have been printed. Meanwhile two more MSS in Devanagari available at the National Archives, Kathmandu, Nepal, have been procured. They also will be used to establish the text of the *Khaṇḍa.*

Veda-Pārāyaṇa

The Kṛṣṇa Yajurveda Saṁhitā, Brāhmaṇas, Araṇyakas and Upaniṣads were recited by heart in the Vyāseśvara temple of the Fort, Ramnagar, from the first day of the bright half to the full moon day of the month of Māgha (January-February). The reciter or *pārāyaṇakartā* was Śrī Viresvara Dravida, the *śrotā* was Śrī Varadarāja Ghanapathi.

Purāṇa Pāṭha

The Adhyātmarāmāyaṇa was recited in the Janakpur temple of Ramnagar by Śrī Ramji Misra from the first upto the ninth day of the bright half of the month of Caitra (March-April).

Visitors to the Purāṇa Department

1. Dr. Evert H. Cousin, Fordham University, New York, General Editor of the Encyclopaedia 'World Spirituality', called on the Chairman of the Trust and saw the Purāṇa Department on 13 January, 1984. He wrote in the visitors book : 'It is a great

honour and pleasure to visit the Maharaja and the palace and to observe the outstanding scholarly work being done here on critical texts.......'

2. H. H. Ram Varma, Maharaja of Travancore, visited the Purāṇa Department on 12.3.1984. He wrote : 'I am deeply impressed to know of the great work that is being done by the Purāṇa Publications Trust under the Blessing and Direction of His Highness the Maharaja of Benares. May this contribution to the Cultural Revival grow from strength to strength'.

3. Dr. A. K. Warder, University of Toronto, Canada, author of Indian Kāvya Literature visited the Chairman and the Trust with Dr. Revaprasad Dvivedi of Benares Hindu University, Varanasi, on 20.3. 1984. Dr. Warder wrote in the visitors book : 'I am happy to have seen the project for Critical editions of the Puranas, for which I waited impatiently for many years, being actively carried forward here in Varanasi. I only wish there were more staff for such a huge project, so that it could be completed soon for the advantage of everyone interested in Indian tradition. I trust also that the project will adhere firmly to scientific text-critical principles despite the objections sometimes raised by people who fear that old texts they know will be altered. The purpose of such a project is to restore the oldest possible form of the text and to show the later additions in perspective. There can be no objection to that and all aspect of study will be benefitted from having texts whose authenticity is established. I wish all success to those working to give us critical editions of the Purāṇas.

4. Dr. R. K. Sharma, Vice Chancellor of Saṁpūrnānanda Sanskrit Viśvavidyālaya, Varanasi paid visit to the Chairman of the Trust and saw the Purāṇa Department on 5.6.1984. He wrote on the visitors boak :

श्रीकाशिराजन्यासपरिचालितः पुराणविभाग एष हरति मनांसि मनस्विनाम्। 'इतिहासपुराणाभ्यां वेदार्थमुपवृंहये'दिति सर्वेऽपि वयं स्वीकुर्मः। तथापि नान्यत्र कुत्रचिदपि सर्वाङ्गीणमध्ययनं पुराणविद्यायास्तथा व्यवस्थापितं दृश्यते यथा श्रीकाशिराजाधिष्ठतेऽस्मिन् पुराणविभागे। जयति भगवान् विश्वनाथः। जयति श्रीकाशिराजः। जयति च स्फीतायतिरेष पुराणविभागः॥

President of India received at Nadesar Palace

On 25th of May, 1984 His Excellency Gyani Zail Singh, President of Indian Republic was received at Nadesar Palace by His Highness Maharaja Dr. Vibhuti Narain Singh. Tea was served in honour of His Excellency in which distinguished citizens of the city, Vice-Chancellors of the local Universities, Officials of the District and Central Minister Śrī Kalpanath Rai and Śrī Syamlal Yadava, Vice-Chairman of the Rajya-Sabha and police officials and incharge of the local Gorkha Regiment were present. Pt. Kamlapati Tripathi working President of the Indian National Congress (I), Dr. Raghunath Singh and Pt. Baldeva Upadhyaya, all three Trustees of the All-India Kashiraj Trust were also present on this occasion. Maharaja Dr. Vibhuti Narain Singh introduced the distinguished citizens and authorities to the President and acquainted the President of the Purāṇa publication work of the All-India Kashiraj Trust. Maharaja presented the Hindi translation of the Vāmana Purāṇa and the Silver Jubilee issue of the Purāṇa Bulletin to the President. The President was very much impressed with the reception. He also assured to go through the publications of the Trust. The President's stay in Varanasi was on 24 and 25 May, 1984. He paid visit to the various places of pilgrimage in the city.

Samāvartana Saṁskāra of Maharaja Kumar Sri Anant Narain Singh

In the month of April Maharaja Kumar successfully completed his Brahmacharyahood (celibacy). After his *upanayana* the Maharaja Kumar had entered in the *Brahmacarya āśrama* (the first stage of life or *āśrama*) and spent his time in *Vedādhyayana*. Now he has entered into the second *āśrama*, On this occasion the religious rites were performed for three days, Brāhmaṇas were fed and *dakṣiṇās* were distributed. We pray for the successful life of the Maharaja Kumar.

ACTIVITIES OF THE SISTER TRUSTS

Maharaja Banaras Vidyamandir Trust

Vasanta Maṅgalotsava

The Vasanta Maṅgalotsava is held every year for three days; it derives its name for being held in spring (*vasanta*). The celebrations take place in the evening and constitute a good occasion for

the students of music of the Benares Hindu University, Music College, to show their talent and their progress. The Chairman of the Vidyamandir Trust, H. H. Maharaja Dr. Vibhuti Narain Singh attends to the programmes all the three evenings; with him the Maharaja Kumar, the Maharaj Kumaris and a selected group of important persons attend the festival. Several people of Ramnagar also listen to the performing artists. A dinner was offered every evening to all those who took part in the festival.

Museum

All the tourists and pilgrims who remain in Varanasi for more than twentyfour hours do not miss to visit the Museum which is lodged in the Palace of the Fort, Ramnagar. The museum which contains palanquins, arms, vestments, ivories and several other attractions, is a source of admiration for all visitors. Among the important visitors the following wrote their impressions in the visitors book :

1. Maung Nu : On 9.1.1984 : He wrote in the visotors' book: 'I and my family visited the Museum. We saw many things which have given us much pleasure. I will come back again to see it.'
2. Dr. Narayan Menon, Chairman Sangeet Natak Akademi, Delhi : On 1.3.1984 :' 'A wonderful and enchanting Museum with wide ranging interests and which is a measure of the catholicity of taste of the great collector'.
3. H. H. Rama Varma, Maharaja of Travancore : On 12.3.1984: 'It is a most interesting praiseworthy institution that we were able to see today. I have great pleasure in congratulating His Highness the Maharaja of Benares for this singular collection of historical and cultural value.'

The marble tortoise of the Museum

The exquisite specimen of carving and inlay in marble in the form of a tortoise, one of the exhibits of the Maharaja Benaras Vidya Mandir Trust, was selected by Sri Rajeev Sethi, Chief Consultant for the Aditi Exhibition in the Festival of India 1982 organized in London by the Indian and British Governments. The

Aditi Exhibition sought to demonstrate the joy of creation in Man's life and was held at the Barbican Centre in London in July-August 1982. Its theme had special emphasis on Indian Handicrafts. The 'tortoise' was returned to the museum safely after the conclusion of Festival of India.

Dhrupad Melā

For the last ten years the Dhrupad Melā has been regularly organized every year at Tulasī Ghāṭ, Varanasi, by the Maharaja Banaras Vidya Mandir Trust. This was the tenth year of the Melā, so it was celebrated with great momentum. This Melā is celebrated in open ground on the bank of the Gaṅgā for three nights. It starts two days before Śivarātri and concludes on the Śivarātri night. Thousand of people, including a good number of foreigners, listen to the music with great enthusiam and keen interest. This Melā is free of charge and the general opinion of the people is that it is at par with those music programmes which charge very high for listening. This Melā is wholly financed by the Maharaja Banaras Vidya Mandir Trust. Prof. Veer Bhadra Misra, the Mahant of the Akhara Tulsidas spairs no pains to make it a success and gives all possible help for it.

This year the Melā was held on 27th, 28th and 29th of February. 29th of February was Śivarātri day. In the evening of 27th for the first time Maharaja Kumar Śrī Anant Narain Singh inaugurated the Melā. In his inaugural speech Maharaja Kumar traced the history of Dhrupad Melā and pointed out the attempts being made by the Government and other bodies to hold this musical programme at different places of the country. Maharaja Kumar expressed his good wishes for the fair and expressed his desire for the bright future of the Dhrupad style of music. On this occasion Pt. Kamlapati Tripathi, working President of the Congress, who was presiding over the inaugural function and was the chief guest, thanked Maharaja Kumar for his speech and stressed on the role the house of the Maharaja Banaras has for patronage and protection of the Indian culture and artists. To mark the special importance of the 10th year Melā Smt. Kapila Vatsyayana, Additional Secretary in the Ministry of Education and Culture, and Śrī Narayana Menon, Secretary of the Sangeet Natak Akademy

were also invited. They expressed their high appreciation for the Mela. On this occassion it was announced that three awards of Rs. 3000/- each will be given every year to distinguished artists of Dhrupad style. Of these three awards two will go to vocal artists of Dhrupad and one to instrumental style. This year only one award of Rs. 3000/- was given to Pt. Siya Ram Tiwari.

On this occasion a seminar was also organized on Dhrupad style, of music in the Music Faculty of the Benares Hindu University, which was inaugurated by His Highness Kashinaresh, Maharaja Dr. Vibhuti Narain Singh, in which Smt. Kapila Vatsyayana and Sri Narayana Menon also participated. The Seminar was conducted by Prof. Smt. Premlata Sharma and Smt. Rajan gave all possible help for the success of it.

MAHARAJA UDIT NARAIN SINGH MANASA PRACARA NIDHI

Navāhna Pārāyaṇa

In the month of Vaiśākha (April-May) from the first day of the bright half to the ninth the usual Rāmāyaṇa *navāhna* took place in the Sarasvatī temple at Chakiya. *Pāṭhakartā* was the pujāri of Thakur Ji. The *pravacanakartās* were Śrī Sivanarayana Vyasa, Ramprasad Avasthi, Sant Kumar of Navab Ganj, S. D. Sri Vaisnava of Chakiya. The discourses were held in Kālī temple. The Chairman of the Trust, H. H. Dr Vibhuti Narain Singh, attended the *navāhna pārāyaṇa* daily.

Maharaja Kashiraja Dharma Karya Nidhi

Under this Trust various religions rites are celebrated during the whole year. Besides, this Trust also conducts three educational Institution—Maharaja Balwant Singh Degree College, Maharaja Manasa Ram Law College and Maharani Ram Ratna Kunwari Sanskrit Paṭhaśālā.

पुराणम्

(भागः-२६; अङ्कः-२)

PURĀṆA

(Vol. XXVI. 2)

संस्कृत-खण्डः

संस्कृतविद्वांसोऽभ्यर्थ्यन्ते यत्ते पुराणपत्रिकायां प्रकाशनार्थम् (१) पुराणगत-दर्शनशास्त्र-धर्मशास्त्रविषयपरान् लेखान् (२) पुराणोक्त-दुरूहार्थकास्पष्टार्थकवचनव्याख्यापरान् लेखांश्च प्रेषयेयुरिति ।

आङ्ग्लभाषानिबद्धानां लेखानां संक्षेपाः

भागवतपुराणे भगवतोऽभिव्यक्तयः

MANIFESTATIONS OF DIVINE IN THE BHĀGAVATA PURĀṆA

DR. DANIEL P. SHERIDAN

श्रीमद्भागवतमहापुराणे भगवतः श्रीकृष्णस्य चरितं प्रधानप्रतिपाद्यं वर्तते। भगवान् श्रीकृष्णः भगवतो विष्णोः पूर्णावतारोऽत एव स्वयमेव सर्वोच्च-नियामको विष्णुर्ब्रह्म वा - कृष्णस्तु भगवान् स्वयम्। अधर्मप्रावल्ये सति भगवतो-ऽतारग्रहणं प्रथितमेव। वैष्णवानां भक्तिसम्प्रदाये भगवतः श्रीकृष्णस्य चरितं मुख्यमेव प्रतिपाद्यं वर्तते। अत्रास्मिन् निबन्धे विदुषा लेखकेन भगवतो गुणावतार-अंशावतार-लीलावतार-कलावतार-पूर्णावतारादिविविधावताराणां सम्यक् विवेचनं विधाय प्रतिपादितं यद् भगवान् श्रीकृष्णो भगवतो विष्णोः पूर्णावतारः अत एव स्वयमेव भगवान्।

पुराणानां पाठान्तरस्य विवेचनं तेषां पुराणानां पाठसमीक्षित-संस्करणेषु प्रभावश्च

SOME OBSERVATION ON THE VARIANT READINGS IN THE PURĀṆIC TEXTS AND THEIR IMPORTS FOR THE CRITICAL EDITIONS

DR. GIORGIO BONAZZOLI

पुराणेषु पाठपरम्पराक्रमजन्या लेखकप्रमादजन्याश्च बहवो दोषा दृश्यन्ते। तेषां दोषाणां निरासायेदमावश्यकं यत् पाठसमीक्षासिद्धान्तानामुपयोगः प्राचीनतम-पाठनिर्धारणाय भवेत्। एषां सिद्धान्तानामुपयोगः पुराणेतरग्रन्थानां संपादने प्रयुज्यत एव। अत्र लेखकमहोदयेन प्रतिपादितं यत् पुराणेषु यानि बहूनि पाठान्तराणि पाठपरम्पराक्रमजन्यानि लेखकप्रमादजन्यानि वा न वर्त्तन्ते, तादृशानि पाठान्तराणि मुख्यतया त्रिप्रकारकाणि वर्त्तन्ते—

१. अक्षराणां शब्दानां स्वेच्छया परिवर्त्तनम्

२. अतिरिक्तसंनिवेशो पाठलोपो वा तत्र पाठलोपो क्वचिद् भ्रमजन्यो, क्वचिच्च दृष्टिसञ्चारजन्यो वा भवति। अतिरिक्तसंनिवेशः प्रायशो भ्रमजन्यो न भवति, स चोद्देश्यविशेषेण सन्निवेश्यत इति।

३. कथाभागे परिवर्त्तनम्, एतत् परिवर्त्तनं क्रमपरिवर्त्तनार्थं, संक्षेपार्थं, विस्तारार्थं वा क्रियते। क्रमपरिवर्त्तनं च स्वरूपपरिवर्त्तनार्थं क्रियते।

पुराणेतिहासयोरुपलब्धानामेषां त्रयाणां पाठान्तरसम्बन्धिभेदानां संपादनाय प्रचलितपाठसमीक्षासिद्धान्तातिरिक्तानामन्येषां सिद्धान्तानामन्वेषणं तत्प्रयोगश्च आवश्यक इति लेखकेन प्रतिपादितम्।

भागवतमहापुराणम्-मूलभागवतपुराणस्योपबृंहणम्

THE BHGĀAVATA MAHĀPURĀṆA-AN ENLARGEMENT OF UR-BHĀGAVATA

DR. MAHESHWARI PRASAD

अत्र लेखकेन विवेचितं यत् संप्रत्युपलब्धं श्रीमद्भागवतमहापुराणं कस्यचित्संक्षिप्तमूलभागवतमहापुराणस्योपबृंहितं रूपमस्ति। एतत्प्रतिपादनाय लेखकेन श्रीमद्भागवतमहापुराणस्य केषाञ्चिदंशानां तुलना श्रीमद्देवीभागवत-महापुराणस्योपलब्धैरंशैः कृता। देवीभागवतपुराणे उपलब्धे अंशे अस्य प्राचीनतरं रूपं दृश्यते। श्रीमद्भागवतमहापुराणे तेषां तेषामंशानांमुपबृंहणं परिवर्त्तनं च तत्तद्रूपेण विशेषशैल्या च प्राप्यते। एतत्प्रसङ्गे लेखकेन द्वयोः टीकाकारयोः श्रीधरस्वामिविजयध्वजयोश्च कृतदशमस्कन्धीयटीकाभागयोः तुलनापि विहिता यदाधारेणैतत्प्रतीयते यत् समुपलब्धस्य श्रीमद्भागतमहापुराणस्य प्राचीनरूपं संक्षिप्तमासीदिति, काले काले तस्य विस्तरेण परिवर्त्तनेन च रूपमुपबृंहितं जातम्।

गरुडपुराणस्य प्रेतकल्पः (विविधपाठसंप्रदायानां प्रारम्भिकं विवेचनम्)

THE PRETAKALPA OF THE GARUḌA PURĀṆA (A PRELIMINARY REPORT OF THE DIFFERENT VERSIONS)

DR. GIORGIO BONAZZOLI

गरुडपुराणान्तर्गतप्रेतकल्पस्य बहवः पाठसम्प्रदायाः प्राप्यन्ते। अतः गरुडपुराणस्य प्रेतकल्पीयपाठसमीक्षितसंस्करणस्य पाठसंपादनार्थमिदमावश्कं यदेतेषां पाठसंप्रदायानां पारस्परिकसम्बन्धस्याध्ययनं विधाय यथासंभवं सर्वेषां समाहारः एकस्मिन् द्वयोर्वा पाठसंप्रदाये भवेत्। संप्रति प्रायेण प्रेतकल्पस्य पञ्चदश पाठसम्प्रदायाः प्राप्यन्ते यथा ४९, ४५, ४०, ३७, ३५, ३४, ३२, ३०, २७, २४, १८, १४, १३, १० अध्यायात्मकाश्च।

एभ्यो संप्रदायेभ्योऽतिरिक्तं झुनझुणू (राजस्थान) वासिनो नवनिधिरामस्य षोडशाध्यायात्मकः सारोद्धारनामको ग्रन्थोऽपि प्राप्यते। एष नवनिधिरामः अष्टादशशताब्द्यां शार्दूलनृपे राज्यं शासति वर्त्तमान आसीत्। मृत्यूपरान्ते अस्यैव सारोद्धारस्य पठनपरम्परेदानीं दृश्यते।

अस्मिन् निबन्धे उपलब्धेषु एषु पाठसंप्रदायेषु केषाञ्चित् पाठसंप्रदायानां पारस्परिकः सम्बन्धो लेखकेन विचारितः—

१. वेङ्कटेश्वर-वङ्गवासि-जीवानन्दाभ्यां प्रकाशितानां मुद्रितसंस्करणानां सम्बन्धः।

२. वेङ्कटेश्वर संस्करणस्य ११–४९ पर्यन्तानामध्यायानां जीवानन्दसंस्करणस्य १–३५ पर्यन्तानामध्यायानां च संबन्धः।

३. वेङ्कटेश्वर संस्करणस्य १–१० पर्यान्तानामध्यानां तथा तस्यैव ११–४९ पर्यन्तानामध्यायानां परस्परं संबन्धः।

४. गङ्गानाथ झा संस्थानस्य ३० अध्यायात्मकस्य ८२६।५०१० संख्याकस्य हस्तलेखस्य तथा मथुरानगर्याः १८८४ वर्षे प्रकाशित ३४ अध्यायात्मकस्य संस्करणस्य तथा ३५ अध्यायात्मकस्य जीवानन्दसंस्करणस्य परस्परं सम्बन्धः।

५. १८ अध्यायात्मकस्य अड्यार संस्थानस्य टी० आर ७७७ संख्याकस्य हस्तलेखस्य जीवानन्दसंस्करणस्य च सम्बन्धः।

६. दशाध्यायात्मकः पाठ ।

७. नवनिधिरामकृतः सारोद्धारः ।

एषां सम्बन्धानामध्ययनेन प्रतीयते यदिमे सर्वे पाठसम्प्रदायाः ३२, वा ३५, अध्यात्मकस्य पाठस्योपजीविन इति । अनेन सम्प्रदायेन १० अध्यायात्मकः षोडशाध्यायात्मको वा पाठः आंशिकरूपेण पृथगेवास्तीति—

नरकविषये शंकराचार्येण कृतः पौराणिकमतोल्लेखः किं समीचीनम् ?

IS ŚANKARA'S ASSERTION OF THF PURĀṆIC VIEW ABOUT NARAKA VALID ?

DR. RAM SHANKAR BHATTACHARYA

अपि च सप्त (३.१.१५) इति ब्रह्मसूत्रव्याख्यानावसरे शंकराचार्येण भणितं—अपि च सप्त नरका रौरवप्रमुखा दुष्कृतफलोपभोगभूमित्वेन स्मर्यन्ते पौराणिकैः ।

वर्तमानपुराणानामध्ययनेन प्रतीयते यत् शंकराचार्यस्य कथनं पूर्णरूपेण यथार्थभूतं न वर्तते । अत्र लेखकेन सर्वेषां पुराणानां केषाञ्चिदुपपुराणानाञ्च नरकसंबन्धिविरणस्याध्ययनं विधाय प्रतिपादितं यत्पुराणेषु नरकसंख्या विभिन्ना वर्तते । एषा संख्या एकविंशतिरष्टाविंशतिर्वा प्रामुख्येन वर्तते । तेषां सप्त संख्या केवलं मार्कण्येय-वायु-ब्रह्माण्डपुराणेष्वेवोपलभ्यते । विष्णुपुराणे (१.५.४१) सप्तनरकाणां नाम वर्तते किन्तु तत्र सप्त इति संख्या न दत्ता । पौराणिकपाठैः सह शंकराचार्यमतस्य तुलनया अधोनिर्दिष्टानि तथ्यानि स्फुटीभवन्ति :

१. पुराणेषु नरकाणां संख्या एकविंशतिरष्टाविंशतिर्वा प्राप्यते इति अनेन शंकराचार्योऽपरिचित आसीत् ।

२. मार्कण्डेयपुराणे सप्त संख्या न दत्ता वर्तते अतः इदं संदिग्धं यत् शंकराचार्यस्य मतं मार्कण्डेयानुसारि ।

३. इदमपि सुस्पष्टं यत् शंकराचार्यस्य मतं विष्णुपुराणाश्रितं नास्ति ।

४. वायुब्रह्माण्डपुराणयोर्वर्णनमाधारीकृत्वैव शंकराचार्यस्यैतत्सूत्रव्याख्याने नरकसंख्यावर्णनम् ।

मगपुरोहितास्तेषां सूर्योपासनायां प्रभावश्च

THE MAGIAN PRIESTS AND THEIR IMPACT ON SUN WORSHIP

DR. C. D. PANDEYA

मगाः सूर्योपासका अग्न्युपासकाश्च पुरोहिता आसन्। महाभारतविष्णुपुराणसाम्बपुराणादीनामाधारेणेदं ज्ञायते यत् ते शाकद्वीपाद् जम्बुद्वीपमानीताः। मगैः सूर्योपासना विशेषरूपेण प्रभाविता जाता विशेषतो मन्दिरेषु मूर्तिनिर्माणेषु च। ख्रिष्ट्रीयषष्ठशताब्दीं यावत् ते हिन्दूसमाजस्य अङ्गभूता संवृत्ताः शासकैश्च संरक्षिताः।

पैजवनः पैलवको वा शूद्रयोगी

PAIJAVANA OR PAILAVAKA : A ŚŪDRA YOGIN

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अत्र लेखिकया विष्णुधर्मपुराणस्य एकस्य श्लोकस्य हठयोगप्रदीपिकाग्रन्थस्य (४.१५) ज्योत्स्नाटीकायामुपलब्धस्य पाठस्य विवेचनं प्रस्तुतम्। अस्मिन् पद्ये पैलवकनामकः एकः शूद्रयोगी वर्णितो वर्तते। पुराणेषु एतादृशं नाम न प्राप्यते किन्तु स्कन्दपुराणीये नागरखण्डे शान्तिपर्वणि च पैजवन नामको शूद्रयोगी प्राप्यते। लेखिकामहोदयाया मतानुसारं मूलपाठः पैजवन इत्यासीत् यस्य परिवर्तनं पैलवकरूपेण कृतः।

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९८४)

गरुडपुराणकार्यम्

गरुडपुराणस्याचारकाण्डस्य पाठसंवादलेखनकार्यं प्रचलति। अद्यावधि सप्त देवनागरीहस्तलेखानां द्वयोर्नेवारीलिपिहस्तलेखयोश्च पाठसंवादकार्यं पूर्णतां गतम्। द्वयोर्नेवारीहस्तलेखयोर्द्वयोर्वङ्गलिपिहस्तलेखयोश्च संवादकार्यं प्रचलति। उत्कललिपि-हस्तलेखस्यान्वेषणं क्रियते। शारदालिप्यां एको हस्तलेखः काश्यां हिन्दुविश्वविद्यालये वर्तते यस्य जेराक्सप्रतेः प्राप्तये प्रयत्नः क्रियते। डा० जोर्जो वोनाजुलीमहाशयस्य दक्षिणभारतयात्रया इदं ज्ञातं यद् दक्षिणभारतस्य कस्मिंश्चिदपि विख्याते ग्रन्था-गारे आचारकाण्डस्य हस्तलेखो न विद्यते। तेन महाशयेन इमे ग्रन्थागारा विलोकिताः गवर्नमेण्ट ओरिण्टल मैनुस्क्रिप्ट लाइब्रेरी, मद्रास; अड्यार लाइब्रेरी मद्रास; कुप्पुस्वामी रिसर्च इन्स्टीच्यूट, मद्रास; फ्रेन्चइन्स्टीच्यूट, पाण्डिचेरि; महाराज सर्फोजीज सरस्वती महल लाइब्रेरी, तञ्जाऊर; श्रीरङ्गनाथ स्वामी देवस्थानम्, श्रीरङ्गम् त्रिचिरापल्ली; ओरियण्टल रिसर्च इन्स्टीच्यूट एण्ड मैनुस्किप्ट्स लाइब्रेरो, ट्रिवेड्रम्; संस्कृत कालेज त्रिपुनीत्तूर कोचीन; कालीकट विश्वविद्यालय; ओरियण्टल रिसर्च इन्स्टीच्यूट, मैसूर; पेजावर मठ, उडुपी; श्रीवेङ्कटेश्वर ओरियण्टल रिसर्च इन्स्टीच्यूट, तिरुपति; केन्द्रीय संस्कृत विद्यापीठ, तिरुपति। एषु कुत्रापि आचारकाण्डस्य हस्तलेखो नास्ति केवलं गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी स्थाने तेलगुलिप्यां लिखितः एकोनविंशशताब्दयाः एको हस्तलेखो वर्तते। एष हस्तलेखोऽपूर्णो वर्तते तथा जीवानन्दसंस्करणेन सह साम्यं भजते। एष हस्तलेखः प्रारम्भतः ६९ अध्यायस्य चतुर्थश्लोकं यावद् लिखितो वर्तते।

२. हस्तलेखेषु विविधसम्प्रदायानामवस्थित्या प्रेतकल्पस्य अध्ययनं क्रियते अस्याध्ययनस्य फलमस्मिन्नेव अङ्के (१५८-१९५ पृष्ठेषु) प्रदत्तमस्ति लेखरूपेण। अद्यावधि षण्णां हस्तलेखानां पाठसंवादः कृतः।

३. अद्य यावद् ब्रह्मकाण्डस्य चतुर्णां हस्तलेखानां पाठसंवादः कृतो वर्तते। इमे सर्वे हस्तलेखा देवनागरीलिप्यां वर्तन्ते। दक्षिणभारतग्रन्थालयेषु दश हस्त-लेखा वर्तन्ते येषु पञ्च पूर्णाः पञ्च च अपूर्णा वर्तन्ते। एषु हस्तलेखेषु द्वौ हस्तलेखौ तेलगुलिप्यां षट् हस्तलेखा नन्दिनागरीलिप्यां द्वौ च देवनागरीलिप्यां वर्तन्ते।

शिवधर्मपुराणस्य शिवधर्मोत्तरपुराणस्य च कार्यम्

शिवधर्मोत्तरपुराणस्याधारपाठलेखनकार्यं पूर्णं जातम्। एष आधारपाठः लण्डननगरस्थस्य 'वेलकम्' इति संस्थानतः प्राप्तस्य माइक्रोफिल्मप्रतेः आधारेण लिखितः। एषा माइक्रोफिल्मप्रतिः एकस्य प्राचीनवर्तुलनेवारीलिप्यां लिखितस्य हस्तलेखस्यास्ति। द्वौ अपरौ हस्तलेखौ तञ्जाउर नगरे स्थितात् सरस्वतीमहलपुस्तकालयात् प्राप्तौ ययोः पाठसंवादकार्यं करणीयमस्ति।

मानसखण्डकार्यम्

स्कन्दपुराणान्तर्गतस्य मानसखण्डस्य प्रकाशनं विगते 'जनवरी' मासस्याङ्के (XXVI. 1) प्रारब्धम्। तत्र आदितो दश अध्यायाः प्रकाशिताः। इदं संस्करणम् अस्माकं पुस्तकालये प्राप्तस्यैकहस्तलेखस्याधारेण आसीत्। इदानीं नेपाल-देशान्तर्गतकाठमाण्डूनगरे स्थितस्य राष्ट्रीयाभिलेखागारस्य द्वौ देवनागरीलिपि-हस्तलेखौ प्राप्तौ। तयोरुपयोगोऽपि अस्य खण्डस्य सम्पादने भविष्यति।

वेदपारायणम्

विगते माघमासे शुक्लपक्षस्य प्रतिपत्तिथिमारभ्य पूर्णिमातिथिपर्यन्तं कृष्णयजुर्वेदस्य संहिताब्राह्मणारण्यकोपनिषदां पारायणं रामनगरदुर्गस्थिते व्यासेश्वरमन्दिरे श्रीवीरेश्वरद्राविडमहोदयेन कृतम्। श्रीवरदराजघनपाठी श्रोता आसीत्। पारायणसमाप्तौ पारायणकर्त्रे श्रोतृमहोदयाय च नियता दक्षिणा प्रदत्ता।

पुराणपाठः

रामनगरस्थे जनकपुरमन्दिरे चैत्रशुक्लप्रतिपत्तिथिमारभ्य नवमीं तिथिं यावद् अध्यात्मरामायणस्य पारायणं श्रीरामजोमिश्रमहोदयेन कृतम्।

पुराणविभागे आगता विद्वांसः

१. डा० एवर्ट कजिनमहोदयः फोर्डम विश्वविश्वविद्यालय, न्यूयार्क इत्य-त्रत्यः प्राध्यायपकः। एष महाशयः विश्वाध्यात्मिकता (World spirituality) इति नाम्नः विश्वकोषस्य प्रधानसंपादकः। एष महोदयः १३ जनवरी १९८४ दिनाङ्के पुराणविभागं न्यासस्याध्यक्षान् तत्र भवतः काशिनरेशांश्च दृष्टवान्। पुराणविगास्य दर्शकपुस्तके लिखति—तत्र भवतां महाराजानां प्रासादस्य च दर्शनं तथा पाठसमीक्षात्मकसंस्करणविषये महत्त्वपूर्णस्य च कार्यस्यावलोकनं आनन्दस्य सम्मानस्य च विषय आसीत्।

२. ट्रावनकोर नरेशस्तत्रभवान् महाराजः रामवर्मा १२-३-८४ दिनाङ्के पुराणविभागं दृष्टवान्। एष दर्शकपुस्तिकायां लिखति—तत्र भवतां काशिराजानां

संरक्षणे निर्देशने च पुराणप्रकाशनन्यासेन क्रियमाणं कार्यं ज्ञात्वा अतीव प्रभावितोऽस्मि। संस्कृतेः पुनरुद्धारस्यैतत् कार्यम् वृद्धिमियादिति कामये।

३. टोरण्टो विश्वविद्यालय, कनाडा, इत्यत्रत्यः प्राध्यापकः डा० ए. के. वार्डरमहोदयः। एष महाशयः भारतीयकाव्यसाहित्यविषयकस्य ग्रन्थस्य प्रणेता। एष महोदयः २० मार्च १९८४ दिनाङ्के काशिकहिन्दुविश्वविद्यालयस्य प्राध्यापकेन डा० रेवाप्रसादद्विवेदिमहोदयेन सह पुराणविभागम् आगतः। सः लिखति—अत्र वाराणस्यां सक्रियरूपेण क्रियमाणस्य पुराणानां पाठसमीक्षासम्बन्धिकार्यस्यावलोकनेनातीव हर्षितोऽस्मि। अस्य कार्यस्याहं बहुवर्षेभ्यः अतीवौत्सुक्येन प्रतीक्षणमकार्षम्। ममाकांक्षाऽस्ति यद् एतादृशबृहत्कार्यनिमित्तमधिकानां विदुषामावश्यकता वर्तते येन वै कार्यं शीघ्रतया समाप्तिमियाद् येन भारतीयपरम्परायाः सर्वेभ्यो रसिकेभ्यः सुलभं भूयात्। अहमिदमपि विश्वसिमि यद् एषा योजना पाठसमीक्षाया वैज्ञानिकपद्धत्या एव प्रचलिष्यति तथा तेषां विदुषां विरोधस्य ध्यानं न करिष्यति ये समये समये अनेन आधारेणास्य विरोधं कुर्वन्ति यद् अनया पद्धत्या तेषां ज्ञातः प्राचीनपाठः परिवर्तितो भविष्यति। अस्याः पद्धत्या उद्देश्यं संभावितस्य प्राचीनतमस्य पाठस्य संरक्षणं तथा परवर्तिपाठस्य प्रदर्शनमस्ति। अस्मिन् कार्ये कस्यापि विरोधो न भवितुमर्हति यतो निर्धारितपाठाधारेणाध्ययनस्य सर्वाण्यङ्गानि उपकृतानि भविष्यन्ति। अस्यां योजनायां कार्यकर्तृभ्यः साफल्यं कामये येन पुराणानां पाठसमीक्षितसंस्करणमस्यमभ्यः सुलभं भवेत्।

४. वाराणस्यां सम्पूर्णानन्दसंस्कृतविश्वविद्यालस्य कुलपतिः डा० रामकरणशर्मा ५-६-८४ दिनाङ्के तत्रभवतः काशिनरेशान् डा० विभूतिनारायण सिंह महोदयान् दृष्टवान् पुराणविभागस्य चावलोकनं कृतवान्। स लिखति—

श्री काशिराजन्यासपरिचालितः पुराणविभाग एष हरति मनांसि मनस्विनाम्। 'इतिहासपुराणाभ्यां वेदार्थमुपबृंहये' दिति सर्वेपि वयं स्वीकुर्मः। तथापि नान्यत्र कुत्रचिदपि सर्वाङ्गीणमध्ययनं पुराणविद्यायास्तथा व्यवस्थापितं दृश्यते यथा श्रीकाशिराजाधिष्ठितेऽस्मिन् पुराणविभागे। जयति श्रीकाशिराजः। जयति च स्फीतायतिरेष पुराणविभागः।

नन्देश्वरभवने राष्ट्रपतेः स्वागतम्

२५ मई १९८४ दिनाङ्के तत्रभवता काशिनरेशेन महाराजेन डा० विभूतिनारायणसिंहमहोदयेन भारतस्य महामहिमराष्ट्रपतेः ज्ञानी जैलसिंहमहोदयस्य स्वागतं कृतम्। राष्ट्रपतेः स्वागते अल्पाहारस्य व्यवस्थाऽऽसीत् यस्मिन् नगरस्य विशिष्टा नागरिका, विश्वविद्यालयानां कुलपतयः, जनपदस्याधिकारणः, केन्द्रीय मंत्री

श्रीकल्पनाथ रायः, राज्यसभाया उपसभापतिः श्रीश्यामलाल यादवः,स्थानीयगोरखा रेजिमेण्ट इत्यस्याधिकारी, कांग्रेस संस्थायाः कार्यकार्याध्यक्षः पं० कमलापतित्रिपाठि-महोदयः तथा सर्वभारतीयकाशिराजन्यासस्य न्यासधारिणौ पं० बलदेव उपाध्यायः डा० रघुनाथसिंहमहोदयश्च उपस्थिता आसन् । तत्रभवान् काशिनरेशः महाराजो डा० विभूतिनारायणसिंहमहोदयः उपस्थितजनानां परिचयं राष्ट्रपतिमहोदयाय प्रदत्तवान् ।

अस्मिन् अवसरे तत्र भवता काशिनरेशेन महामहिमराष्ट्रपतिमहोदयः सर्वभारतीयकाशिराजन्यासस्य पुराणप्रकाशनविषये परिचायितः । महाराजैः राष्ट्रपतिमहोदयाय वामनपुराणस्य हिन्द्यनुवादः पुराणपत्रिकायाः रजतजयन्त्य-ङ्कश्च प्रदत्तः । राष्ट्रपतिमहोदयः प्रकाशनैः अत्यन्तप्रभावित आसीत् । तेन कथितं यत् स इमान् ग्रन्थान् पठिष्यति । राष्ट्रपतिमहोदयः २४-२५ मई दिनाङ्कयोः वाराणस्यामवात्सीत् । तेनात्र विविधतीर्थस्थलानां दर्शनं कृतम् ।

महाराजकुमारस्य समावर्तनसंस्कारः

अप्रैलमासे चिरंजीविनो महाराजकुमारस्य समावर्तनसंस्कारः सम्पन्नः । उपनयनान्तरं महाराजकुमारो ब्रह्मचर्याश्रमं प्रविश्य वेदाध्ययनम् सम्पादितवान् । सम्प्रति ब्रह्मचर्याश्रमतः तेषां समावर्तनम् सम्पन्नम् । समावर्तनसंस्कारावसरे दिनत्रयं यावत् संस्कारकृत्यानि संपादितानि ब्रह्मणाश्च भोजिताः । वयं महाराज-कुमारस्य जीवनसाफल्याय कामयामहे ।

सहयोगिन्यासानां कार्यविवरणम्

१. महाराज बनारस विद्यामन्दिर न्यासः

वसन्तमङ्गलोत्सवः

प्रति वर्षमेष उत्सवः दिनत्रयं वसन्ते संपाद्यते । वसन्ते संपाद्यमान-त्वादस्य वसन्तमङ्गलोत्सव इति नाम । अयमुत्सवः सायंकाले संपाद्यते यस्मिन् काशिकहिन्दूविश्वविद्यालयस्थस्य संगीतमहाविद्यालयस्य छात्राः स्वविद्यायाः प्रदर्शनं कुर्वन्ति । विद्यामन्दिरन्यासस्याध्यक्षास्तत्र भवन्तः काशिनरेशा डा० विभूतिनारायणसिंहमहोदयाः प्रतिदिनमस्मिन् उत्सवे सम्मिलिता भवन्ति । तैः सह महाराजकुमारो महाराजकुमार्यः विशिष्टनागरिकाश्च गानविद्यां श्रृण्वन्ति । उत्सवे सम्मिलितेभ्यः सर्वेभ्यः कलाकारेभ्यः प्रतिदिनं सायंसमये भोजनं प्रदत्तम् ।

संग्रहालयः

सर्वे तीर्थयात्रिणः पयटंकाश्च ये वाराणस्यामहोरात्रं तिष्ठन्ति रामनगर-दुर्गस्थस्य संग्रहालयस्यावश्यमेवावेक्षणं कुर्वन्ति। संग्रहालये शिविकाः, शस्त्राणि, वस्त्राणि, हस्तिदन्तनिर्मितवस्तूनि अन्यानि च बहूनि रुचिकराणि वस्तूनि सन्ति येषां प्रशंसनं दर्शकाः कुर्वन्ति विशिष्टदर्शकेषु अधोनिर्दिष्टा दर्शका दर्शकपुस्तके स्वाभिप्रायाणि इत्थं लिखितवन्तः।

१. माउङ्ग नूः ९-१-८४ दिनाङ्के–अहं मम परिवारश्च संग्रहालयं दृष्टवन्तः अस्माभिः बहूनि आनन्दजनकानि वस्तूनि दृष्टानि! अहं अस्य दर्शनार्थं पुनरागमिष्यामि।

२. श्रीनारायणमेननमहोदयः, दिल्ली नगरस्थिताया संगीत नाटक अकादमी संस्थाया अध्यक्षः १-३-८४ दिनाङ्के—अयं संग्रहालयः आश्चर्यकरः रुचिकरश्च यत्र विविधरुचीनां वस्तूनि। अनेन महतो संग्रहकारकस्य महत्याः रुचेरुदारतायाश्च परिचयः प्राप्यते।

३. ट्रावनकोरनरेशो महाराजरामवर्मा–१२-३-८४ दिनाङ्के इदं संस्थानमस्माभिर्दृष्टं तदेतदतीव रुचिकरं प्रशंसार्हं च। अहं तत्र भवन्तं काशिनरेशं प्रति अस्य ऐतिहासिक-सांस्कृतिक-महत्त्वमयस्य अद्वितीयसंग्रहालस्य निर्माण-निमित्तं धन्यवादज्ञापने आत्यन्तिकीं प्रसन्नतामनुभवामि।

संग्रहालयस्य चारुप्रस्तरनिर्मितः कच्छपः

महाराजविद्यामंदिर संग्रहालयस्य चारुप्रस्तरनिर्मितः कच्छपः उत्कीर्ण-कलायारचारुद्रव्यैः खचितकलायाश्च शोभनमुदाहरणमस्ति। भारतीयशासनेन ब्रिटिशशासनेन च 'भारतस्योत्सवाः' इति नाम्ना संयोजितप्रदर्शनै 'अदिति-प्रदर्शन' इत्यस्य प्रधानपरामर्शदात्रा श्रीराजीवसेठीमहोदयेन प्रदर्शनार्थमेष कच्छपश्चयितः। इदं प्रदर्शनं मनुष्यजीवने निर्माणस्यानन्दं प्रदर्शयितु-मैच्छत्। प्रदर्शनमिदं लण्डननगरे 'वार्विकन सेण्टर' इति स्थाने जुलाई-अगस्त १९८२ इति समये संपन्नम्। उत्सवस्य विषयः भारतीयकलायाः सर्वोत्कृष्टत्व-प्रदर्शनमेवासीत्।

भारतीयमहोत्सवस्य समाप्तौ अयं कच्छपः सुरक्षितरूपेण तदधिकारिभिः संग्रहालये प्रत्यावर्त्तितः।

ध्रुपदमेला

विगतदशवर्षेभ्यः वाराणस्यां तुलसीघट्टे प्रतिवर्षं महाराजबनारस विद्यामन्दिर न्यासेन ध्रुपदमेलाया आयोजनं क्रियते। अस्योत्सवस्यायं दशमो वर्षं आसीदिति

हेतोः विशेषैण संभारेणायमायोजितः । इदमायोजनं गङ्गाघट्टे निरावृतप्रदेशे रात्रित्रयं यावत् संपाद्यते । शिवरात्रेः प्राक् दिनद्वयमारभ्य शिवरात्रौ समाप्यते । अत्रायोजने गानश्रवणार्थं सहस्रशः श्रोतारः समागच्छन्ति, यत्र बहवो वैदेशिका अपि समागत्य अत्युत्साहेन गानश्रवणं कुर्वन्ति । इदमायोजनं शुल्कमुक्तं भवति, श्रोतृणां सामान्या धारणास्ति यदिदमायोजनमन्यैस्तैस्तैरायोजनैः साम्यतां भजते येषु महत् शुल्कं श्रोतृभ्यः गृह्यते । 'अखाडा तुलसीदास' इति नाम्नः स्थानस्य महान्तः प्रो. वीरभद्रमिश्रः आयोजनसाफल्याय सर्वथा प्रयतते ।

अस्मिन् वर्षे फरवरी मासस्य २७, २८, २९ दिनाङ्कानां रात्रिषु ध्रुपदमेला संपन्ना । २७ फरवरी दिनाङ्कदिने रात्र्यागमे प्रथमवारं महाराजकुमारेण श्री अनन्त नारायण सिंहमहोदयेन 'ध्रुपदमेला' इत्यस्य उद्घाटनं कृतम् । स्वोद्घाटनभाषणे महाराजकुमारो अस्यायोजनस्यैतिह्यं भणितवान् । अस्मिन् कार्ये शासनद्वारा अन्यसंस्थाभिश्च देशस्य विविधस्थानेषु ध्रुपदगायन कार्यक्रम-स्यायोजनस्य प्रयासस्यापि वर्णनं कृतं महाराजकुमारेण । महाराजकुमारः ध्रुपदमेलानिमित्तं स्वशुभकामनां व्यक्तवान् तथा ध्रुपदगानस्य शुभभविष्यार्थं कामयामास । अस्मिन् उद्घाटनावसरे कांग्रेस संस्थाया राष्ट्रीय कार्यकार्यध्यक्षः पण्डितकमलापतित्रिपाठिमहोदयो मुख्यातिथिरध्यक्षश्चासीत् । पण्डितत्रिपाठि-महोदयेन काशिराजवंशेन भारतीयसंस्कृतेः कलायाश्च रक्षणार्थं प्रचारार्थं च कृतानां प्रयासानां प्रशंसनं कृतम् । ध्रुपदमेलाया दशमोत्सवनिमित्तं भारतशासनस्य अतिरिक्तसचिवपदे वर्तमाना डा० श्रीमती कपिलावात्स्यायनमहोदया, भारत-शासनस्य सङ्गीतनाटक अकादमी इति संस्थाया अध्यक्ष; डा० नारायण मेनन महोदय अपि आहूतौ आस्ताम् । ताभ्यामस्यायोजनस्य प्रशंसनं कृतम् । अस्मिन् उत्सवे उद्घोषितं यत् त्रिसहस्ररूप्यकाणां त्रयः पुरस्काराः प्रतिवर्षं ध्रुपदशैल्याः त्रिविशिष्टकलाकारेभ्यः प्रदास्यन्ते । एषु पुरस्कारेषु द्वौ पुरस्कारौ गायनकलायां एकश्च वाद्यकलायां भविष्यति । अस्मिन् वर्षे एक एव पुरस्कारः पण्डित सियारामतिवारीमहोदयाय प्रदत्तः ।

अस्मिन् अवसरे हिन्दू विश्वविद्यालयस्य संगीतमहाविद्यालये एका विचार-गोष्ठी अपि आयोजिता आसीत् यस्या उद्घाटनं तत्रभवद्भिः काशिनरेशैः महाराज डा० विभूतिनारायणसिंहमहोदयैः कृतम् । गोष्ठ्यां डा० श्रीमती कपिलावात्स्यायन महोदया, डा० नारायणमेनन महोदयश्च सम्मिलितौ आस्ताम् । गोष्ठ्याः संचालनं डा० प्रेमलताशर्मा कृतवती । गोष्ठ्याः साफल्यार्थं डा० श्रीमती राजम् महोदया अपेक्षितं साहाय्यं दत्तवती ।

२. महाराज उदितनारायणसिंह मानसप्रचार निधिः

अस्य न्यासस्य तत्त्वावधाने वैशाखमासे शुक्लपक्षे प्रतिपत्तिथिमारभ्य नवमीं तिथिं यावत् पूर्ववद् रामचरितमानस्य नवाह्नपारायणं चकियानगरस्थिते

सरस्वतीमन्दिरे संपन्नम्। पारायणं मन्दिरस्य पूजकेन कृतम्। प्रवचनं तु श्रीशिवनारायणव्यासमहोदयेन, रामप्रसादअवस्थीमहोदयेन, सन्तकुमारमहोदयेन तथा श्रीवैष्णव महोदयेन कृतम्। प्रवचनानि कालीमन्दिरे संपन्नानि। न्यासस्याध्यक्षास्तत्रभवन्तः काशिनरेशा महाराजा डा० विभूतिनारायणसिंह महोदया प्रतिदिनं नवाह्नपारायणे उपस्थिता आसन्। पारायणसमाप्तौ ब्राह्मणेभ्यः भोजनं दक्षिणाश्च प्रदत्ताः।

३. महाराज काशिनरेश धर्मकार्य निधिः

अनेन न्यासेन वर्षं यावद् बहूनि धार्मिकाणि कृत्यानि संपाद्यन्ते। अनेन न्यासेन त्रयो महाविद्यालया अपि संचाल्यन्ते येषामनुदिनं उन्नतिर्भवति। इमे अधोनिर्दिष्टा महाविद्यालया सन्ति—महाराज वलवन्तसिंह महाविद्यालयः गङ्गापुरस्थः, २. महाराजा मनसाराम विधिमहाविद्यालयः राजातालाब नगर-स्थितः ३. रामनगर दुर्गस्थिता महारानी रामरत्नकुंवरि संस्कृत पाठशाला च।

११

मान्धातुश्चरितं पुण्यं श्रुत्वा काशिपतिस्तदा ।
पप्रच्छ तमृषिं भूयः संपूज्य च पुनः पुनः ॥ १ ॥

धन्वन्तरिरुवाच ।

यथा प्रकाशितो योगिन् मानसाख्यः सरोवरः ।
तथा त्वया समुदितं विस्तरेण न संशयः ॥ २ ॥

अधुना श्रोतुमिच्छामि मानसाख्यस्य वर्णनम् ।
तत्तीर्थानां च माहात्म्यं देवर्षिगणपूजितम् ॥ ३ ॥

सरोवरं प्रयास्यामि माहात्म्यं शृणुयाम्यहम् ।
कस्मात् प्रवेशो योगीश निर्गमः कुत्रतः स्मृतः ॥ ४ ॥

के तीर्थागमने तत्र निर्गमे के त्वया स्मृताः ।
अगम्यरूपो हि गिरिर्हिमेनेति मया श्रुतम् ॥ ५ ॥

विलङ्घ्य गिरिराजानं प्राप्यते मानसः कथम् ।
एतद्धि संशयं योगिन् छिन्धि मे नात्र संशयः ॥ ६ ॥

व्यास उवाच ।

इति तद्वचनं श्रुत्वा चिरं ध्यात्वा तदा मुनिः ।
उवाच वचनं श्रेष्ठं पुण्याख्यानसमन्वितम् ॥ ७ ॥

दत्त उवाच ।

शृणु राजन् मया प्रोक्तं धर्मकामार्थदं शुभम् ।
आयुरारोग्यदातारं धनधान्यविवर्द्धनम् ॥ ८ ॥

आख्यानं गिरिराजस्य देवतैरपि पूजितम् ।
हिमस्य गुणसंयुक्तं पुण्यमूलं तपोनिधिम् ॥ ९ ॥

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१. –b) ने1 तथा (→तदा). ४. –a) ने1 सरोवरजलस्यापि, ने2 सरोवरं प्रजास्यामि. ५. –b) ने2 नो (→के).

९. –a) ने1 आख्यान–(→आख्यानं). –d) ने3 °मूल–(→°मूलं).

यथोक्तं हि त्वया राजंस्तत्तथैव न संशयः ।
अगम्यरूपो हि गिरिर्वर्त्तते नृपसत्तम ॥ १० ॥
तथापि मानुषाणां वै धर्ममार्गरतात्मनाम् ।
कैलासमपि दुर्गम्यो गम्यरूपो हि विद्यते ॥ ११ ॥

सन्ति सर्वे महाराज दुर्विलङ्घ्या हि पर्वताः ।
हिमाद्रिस्तु स्वभावेन दुर्विलङ्घ्यो न संशयः ॥ १२ ॥

तथापि कथयिष्यामि तस्य मार्गं न संशयः ।
यं प्राप्य मृगकीटाद्या व्रजन्ति शिवमन्दिरम् ॥ १३ ॥

अस्त्युत्तरपथे राजन् हिमाद्रिः पर्वतोत्तमः ।
तस्य पादतले रम्यो नाम्ना कूर्माचलो गिरिः ॥ १४ ॥

तीर्थैर्बहुभि[:]संयुक्तो मृगपक्षिभिः सेवितः ।
गन्तव्यं तत्र राजर्षे यत्र कूर्माचलो गिरिः ॥ १५ ॥

मयूरैः सेवितपदस्तथान्यैः पक्षिराजितः ।
गण्डकीलोहसरितोर्मध्ये स्नात्वा महेश्वरम् ॥ १६ ॥

संपूज्य नृपशार्दूलस्तथान्यान् देवतागणान् ।
ततस्तु सरयूतीरे दृष्ट्वा तत्र शिलां शुभाम् ॥ १७ ॥

स्नात्वा तत्र महाराज हंसतीर्थजले शुभे ।
ततः परं महाभाग सुपुण्यं दारुपर्वतम् ॥ १८ ॥

गत्वा संपूज्य लोकेशं जम्बुकाख्यं महेश्वरम् ।
ततः परं महाराज पातालभुवनेश्वरम् ॥ १९ ॥

गत्वा संपूज्य विधिना समुपोष्य दिनत्रयम् ।
ततः परं महाराज रामगङ्गासरिज्जले ॥ २० ॥

स्नात्वा संपूज्य वालीशं तथैव शिवकिङ्करान् ।
ततः परं महाभाग पावनाख्यं गिरिं व्रजेत् ॥ २१ ॥

संपूज्य पावनं देवं पताकाख्यं गिरिं व्रजेत् ।
पताकेशं हरं तत्र संपूज्य विधिपूर्वकम् ॥ २२ ॥

ततोसितासितासङ्गे कालीशाख्यं महेश्वरम् ।
गत्वा संपूज्य विधिवच्चतुर्दंष्ट्रगिरिं व्रजेत् ॥ २३ ॥

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१०. –d) ते1 °सत्तमः(→°सत्तम). ११. –c) ने3 –बहु–(→–मपि). १३. –a) न2.3 तथापि त्वां कथयिष्यामि. १७. –c) ने2 °तीरं (→°तीरे). –d) ने2 शुभं (→शुभां). १८. cd– १९. ने1. ab ⊙. १९. –d) ने1 °श्वरः (→°श्वरम्).

संभाव्य गिरिद्रंष्ट्रांस्तान् पुण्या(?)न् हिमालयोद्भवान् ।
ततो धर्माश्रयं पुण्यं दृष्ट्वा राजर्षिसत्तम ॥ २४ ॥

धर्मादीन् लोकपालान् वै दृष्ट्वा धर्मपदं शुभम् ।
धर्मद्वारं तु निष्क्रम्य ततो व्यासाश्रमं व्रजेत् ॥ २५ ॥

कृष्णद्वैपायनं व्यासं संपूज्य विधिपूर्वकम् ।
येनेदं परमं पुण्यं स्कन्दोत्पत्तिसमन्वितम् ॥ २६ ॥

स्कान्दं शिवकथायुक्तं शतसाहस्रिकं शुभम् ।
खण्डाख्यानसमायुक्तं रचितं जनमेजय ॥ २७ ॥

पूजयित्वा गुरुं व्यासं श्यामामूले तपोन्वितम् ।
आचारहीनापि जना तत्रस्था नृपसत्तम ॥ २८ ॥

ते ज्ञेया व्याससदृशा ऋषिपूज्या न संशयः ।
यो व्रजेन्नृपशार्दूल पुण्यं व्यासाश्रमात्परम् ॥ २९ ॥

स व्याससदृशो ज्ञेयो हीनोऽप्याचारलक्षणैः ।
आचारकरणं राजन् यावद्व्यासाश्रमं शुभम् ।
प्रोक्तं तावद् वसिष्ठाद्यैः ऋषिभिः सनकादिभिः ॥ ३० ॥

त्याज्यमाचारकरणं गत्वा व्यासाश्रमात्परे ।
जातोऽस्मि देवसदृश इति ब्रूयान्न संशयः ॥ ३१ ॥

ततः परं महाभाग कैरलाख्यगिरिं व्रजेत् ।
संपूज्य कैरलादेवीं पुलोमानं गिरिं व्रजेत् ॥ ३२ ॥

पुलोमेशं हरं तत्र पुलोमासरमध्यगम् ।
संपूज्य नृपशार्दूल तारकाख्यं गिरिं व्रजेत् ॥ ३३ ॥

तारिण्या [:] शारदायाश्च सङ्गमे नृपसत्तम ।
स्नात्वा संपूज्य देवेशं तारकेशं महेश्वरम् ।
पुण्या सिद्धगणानां वै गुहासुबहुला प्रभो ॥ ३४ ॥

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२४. –c) ने3 °श्रमं (→°श्रयं) २५. –b) ने2 धर्मं (→धर्म–). –c) ने1 निष्क्रिम्य (→निष्क्रम्य).– २७. –a) ने2.3 स्कंदं (→स्कान्दं). २८. –b) ने3 °शूले (→°मूले) –c) ने2.3 अपि जाताचारहीना (ने3 °नश्). –d) ने1 °सत्तमे (→°सत्तम). ३०. ef–३१ d ने1. ⊙; ३०. –f) ने2 सत्यकारिभिः (→सनकादिभिः). ३२. –c) ने2 केरया देवी, ने3 केरजां देवीं (→कैरला देवीं) ३३. –b) ने2 °मध्यमं (→°मध्यगम्). ३४. –a) ने3 तरिण्या (→तारिण्या)

दृष्ट्वा संभाव्य सिद्धान् तान् तथान्यान् देवतागणान् ।
ततः परं महाराज सीमामायतनीं व्रजेत् ॥ ३५ ॥

मुण्डनं चोपवासं च कृत्वा तत्र प्रयत्नतः ।
तथा महामहानां च ततो गौरिगिरिं व्रजेत् ॥ ३६ ॥

गौर्य्याः सुगह्वरं पुण्यं दृष्ट्वा संपूज्य पार्वतीम् ।
दृष्ट्वा गौरिगिरिं प्राप्तमात्मगोत्रसमुद्भवम् ॥ ३७ ॥

वदन्ति पितरः सर्वे वैकुण्ठं प्राप्नुमो वयम् ।
यदि स्नाति कुले जातो मदीयेति वदन्ति हि ॥ ३८ ॥

व्रजामस्तर्हि वैकुण्ठं पुण्ये मानसरोवरे ।
परस्परमथागत्य वदन्ति पितरः शुभम् ॥ ३९ ॥

व्रजामश्चाद्य वैकुण्ठं विमानमधिरुह्य वै ।
सुहृत्सम्बन्धिभिः सार्द्धं यमालयगतैरपि ॥ ४० ॥

कुलजस्नानपूता वै तर्पिताः कुलजेन हि ।
प्राप्स्यामो देवभवनं देवेन्द्रं प्रति मोदितम् ॥ ४१ ॥

श्राद्धं कृत्वा च राजर्षे सुपुण्ये गौरिगह्वरे ।
तर्प्पयित्वा पितॄन् सर्वान् मृतान् सम्बन्धिबान्धवान् ॥ ४२ ॥

ततो गौरिगिरिं पुण्यं विलङ्घ्य नृपसत्तम ।
व्रजेत् सरोवरं पुण्यं राजहंसैः सुसेवितम् ॥ ४३ ॥

स्नात्वा तत्र यथान्यायमुपोष्य च दिनत्रयम् ।
दृष्ट्वा देवं हंसमयं शंकरं नृपसत्तम ॥ ४४ ॥

ततस्तु तर्प्पयेत् सर्वान् पितॄन् स्वान् मानवोत्तम ।
अपुत्रान् गोत्रजान् सर्वान् तर्प्पयेत् सुसमाहितः ॥ ४५ ॥

आब्रह्मभुवनाल्लोकाद् देवर्षिपितृमानवाः ।
तृप्यन्ति पितरः सर्वे तर्पिता मानसे जले ॥ ४६ ॥

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३५. –b) ने$_1$ °थतनी (→°यतनीं). ३६. –a) ने$_2$ मुड* (→मुण्डनं). ३८. b) ने$_1$ वैकुंठ–(→वैकुण्ठं). –c) ने$_3$ स्वाति, +स्नाति (→स्नाति). ३९. –a) ने$_1$ वैकुण्ठ–(→वैकुण्ठं). ४१. –b) ने$_1$ वैं (→हि). –c) ने$_{1.3}$ प्राप्स्याम (→प्राप्स्यामो). –d) ने$_3$ न्द्र–(°न्द्र) ४२. –c) ने$_3$ तपयित्वा (→तर्प्पयित्वा) ४४. –d) ने$_1$ °सत्तम (→°सत्तमं). ४५. –b) ने$_1$ °त्तामान् (→°त्तम).

यस्य कस्यापि नाम्ना वै जलं मानसरोवरे ।
दत्तं स ब्रह्मभुवनं प्राप्नोति मनुजेश्वर ॥ ४७ ॥

तावद् यमालये वासो मानुषाणां दुरात्मनाम् ।
यावन्न मानसक्षेत्रे ददाति कुलजो जलम् ॥ ४८ ॥

यस्य वै दर्शनाद् राजन् वाजपेयफलं शुभम् ।
प्राप्नुवन्ति जनाः सर्वे म्लेच्छाश्चाचारवर्जिताः ॥ ४९ ॥

तर्पिताः पितरस्तत्र किन्न प्राप्स्यन्ति वैष्णवम् ।
पदं हि नृपशार्दूल मानसे क्षेत्रनायके ॥ ५० ॥

संतर्प्य च पितॄन् सर्वान् पूजयित्वाऽथ शंकरम् ।
ततः प्रक्रमणं कार्यं मानसाख्यस्य वै नृप ॥ ५१ ॥

ततो गङ्गाप्रवाहेषु स्नात्वा चैव पुनः पुनः ।
विष्णुपादाङ्कितां भूमिं संपूज्य च जनेश्वर ॥ ५२ ॥

ततो देवप्रयागाख्ये गत्वा संपूज्य शंकरम् ।
विसृज्य मानसक्षेत्रं संभाव्य च ऋषींस्तथा ॥ ५३ ॥

कथितं हि महाभाग प्रवेशं मानसः सरे ।
निर्गमं कथयिष्यामि श्रृणुष्व सुसमाहितः ॥ ५४ ॥

ततो व्रजेन्महापुण्यं नाम्ना लङ्कासरं शुभम् ।
तत्र स्नात्वा महाराज लङ्केशस्थापितं शिवम् ॥ ५५ ॥

दृष्ट्वा संपूज्य विधिवत् तत्र निष्क्रमणं स्मृतम् ।
ततस्तु शारदामूले स्नात्वा संपूज्य शंकरम् ॥ ५६ ॥

उपोष्य च यथान्यायं वरं निष्क्रमणं स्मृतम् ।
ततः परं महाराज तीर्थं खेचरसंज्ञकम् ॥ ५७ ॥

गत्वा संभावयन् सर्वान् खेचरान् देवनायकान् ।
मुण्डनं चोपवासं च कृत्वा तत्रैव भूपते ॥ ५८ ॥

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४७. –a) ने1 नामेन (→नाम्ना वै). –c) ने2 समब्रह्मभुवं, ने3 स स ब्रह्मभुवं (→स ब्रह्मभुवनं). ४९. –a) ने3 म्लेच्छाद्याचारवर्जिताः
५०. b) ने 1 3 प्राप्स्यति (→प्राप्स्यन्ति). –c) ने1.3 °शार्दूलं (→°शार्दूल).
५१. –a) ने1 सर्वा (→सर्वान्). –d) ने1 प्रभो (→नृप). ५३. –a) ने3 °प्रयागाख्यं (→°प्रयागाख्ये). –c) ने1.3 विसर्ज्य (→विसृज्य); ने2 मानसं (→ मानस–). ५४. –b) ने2.3 परे (→सरे). –c) ने1 निर्गमे च कथिष्यामि.
५५. –a) ने2 °पुण्यां (→°पुण्यं). ५६. –b) ने1 शुभम् (→स्मृतम्).
५७. –d) ने 1.2 तोर्थे (→तीर्थं).

पूजयित्वा यथान्यायं प्रभविष्णुं महेश्वरम् ।
गत्वा ब्रह्मकलापं वै परं निष्क्रमणं स्मृतम् ॥ ५९ ॥

ततः छायान्वितं क्षेत्रं गत्वा वै नृपसत्तम ।
छायाक्षेत्रेश्वरं देवं पूजयित्वा प्रयत्नतः ॥ ६० ॥

तत्र रामसरं स्नात्वा तथैव ऋणमोचनम् ।
तथा ब्रह्मसरं स्नात्वा परं निष्क्रमणं स्मृतम् ॥ ६१ ॥
ततः परं शिवयुतं खलमुक्तिकरं शुभम् ।
गत्वाऽथ नृपशार्दूल परं निष्क्रमणं स्मृतम् ॥ ६२ ॥

ततो नन्दागिरिं पुण्यं स्नात्वा नन्दासरं शुभम् ।
गत्वा सन्तर्प्य ये देवान् पितॄंश्चापि प्रयत्नतः ॥ ६३ ॥

ततो व्रजेन् महाराज वैद्यनाथं महेश्वरम् ।
दृष्ट्वाऽथ मालिकां देवीं वरदां लोकपूजिताम् ॥ ६४ ॥
वृद्धं गङ्गाजले पुण्ये स्नात्वा संपूज्य मालिकाम् ।
संपूज्य वैद्यनाथेशं परं निष्क्रमणं स्मृतम् ॥ ६५ ॥
ततो ज्वालामयं तीर्थं वह्निज्वालासमन्वितम् ।
गत्वाऽथ नृपशार्दूल स्नात्वा रुद्रवतीजले ॥ ६६ ॥
पूजयेज्ज्वानलं देवं विधिदृष्टेन कर्मणा ।
तत्र पद्मावतीं पुण्यां स्नात्वा निःक्रमणं स्मृतम् ॥ ६७ ॥

कथितं हि महाराज परं निर्गमनं यथा ।
एवं वै कुरुते यस्तु श‍ृणु तस्यापि सत्फलम् ॥ ६८ ॥
अश्वमेधसहस्रेभ्यस्तस्य पुण्यं शताधिकम् ।
सहस्रगुणितं तस्य काशीवासान्न संशयः ॥ ६९ ॥
एकतः सर्वतीर्थानि दानानि विधिनानि च ।
एकतो मानसक्षेत्रं सर्वक्षेत्रोत्तमोत्तमम् ॥ ७० ॥
सर्वतीर्थेषु यत्पुण्यं काशीवासेऽपि यत्फलम् ।
तस्मात् सहस्रगुणितं फलमाप्नोति दर्शनात् ॥ ७१ ॥
सहस्रगुणितं पुण्यं वाजपेयान्नरेश्वर ।
दर्शनात्फलमाप्नोति मानसाख्यस्य वै तथा ॥ ७२ ॥

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५९. ने2. cd ⊙.

६३. –a) ने2 °गिरि (→°गिरिं). ६५. –a) ने3 वृद्ध (→वृद्धं).
६६. –d) ने1 रुद्रावती (→रुद्रवती) ६७. –d) ने1 संक्रमणं (→निःक्रमणं).
७०. –c) ने2.3 मानसं तीर्थं (→मानसक्षेत्रं). –d) ने2 °तीर्थो° (→°क्षेत्रो°).

अश्वमेधाल्लक्षगुणं मानसाख्यस्य दर्शनात् ।
फलमाप्नोति राजर्षे सत्यं सत्यं वदाम्यहम् ॥ ७३ ॥

शतवर्षसहस्राणि काशीवाससमं फलम् ।
दर्शनान् मानसाख्यस्य प्राप्नुवन्ति जना भुवि ॥ ७४ ॥

तत्र गत्वा महाराज देहेनानेन चारुणा ।
व्रजिष्यसि विष्णुगृहं पुनरावृत्तिदुर्लभम् ॥ ७५ ॥

तेन मार्गेण राजानो मरुत्प्रभृतयोऽपरे ।
गता स्वेनैव देहेन वैकुण्ठं भुवनं प्रति ॥ ७६ ॥

तीर्थाख्यानसमायुक्तं मानसाख्यायनं शुभम् ।
यः पठेत् प्रातरुत्थाय शृणुयाद्वा समाहितः ।
संप्राप्य ब्रह्मभवनं देववन्मोदते प्रभो ॥ ७७ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे मानसयात्राप्रवेशनिर्गमं नाम एकादशोऽध्यायः ॥ ११ ॥

१२

व्यास उवाच ।

इति श्रुत्वा स राजर्षिर्मार्गं तीर्थसमन्वितम् ।
प्रवेशं निर्गमं चैव श्रुत्वा दत्तमथाब्रवीत् ॥ १ ॥

धन्वन्तरिरुवाच ।

प्रवेशं निर्गमं चैव श्रुतं योगीन्द्रसत्तम ।
पुनर्मानसमाहात्म्यं श्रोतुमिच्छामि तत्त्वतः ॥ २ ॥

दत्त उवाच ।

साधु साधु महाराज त्वया पृष्टं हि शोभनम् ।
तदहं कथयिष्यामि शृणुष्व सुसमाहितः ॥ ३ ॥

मानसाख्यसमं तीर्थं त्रैलोक्यां न मयेक्षितम् ।
यत्र स्नानेन राजर्षे विष्णोः सायुज्यमश्नुते ॥ ४ ॥

स्पर्शनाच्छंकरपदं पानाद् ब्रह्मपदं शुभम् ।
प्राप्यते राजशार्दूल मानसेयजलस्य च ॥ ५ ॥

पूजनाच्छिवलिङ्गस्य स्वर्णहंससमयस्य च ।
प्राप्येन्द्रपदवीं राजन् मोदते देववद् दिवि ॥ ६ ॥

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
शुकानामपि संवादं हंसस्य च महामते ॥ ७ ॥

पुरा कृतयुगस्यादौ काम्पिल्ये नगरोत्तमे ।
बभूवुर्नृपशार्दूल शुका वै नीडवासिनः ॥ ८ ॥

चैत्रको नाम राजर्षे शुकाध्यक्षो बभूव ह ।
नीतिज्ञस्तपशास्त्राणां पक्षिणां हितकारकारकः ॥ ९ ॥

१२

१. –b) ने3 मार्गे (→मार्गं). –c) ने2 प्रविशं (→प्रवेशं). २. –a) ने2 वापि, ने3 चापि (→चैव). ४. –a) ने3 °साख्यं (→°साख्य). –b) ने1.2 त्रैलोक्यान्न (→त्रैलोक्यां न). ५. –d) ने1 मा* सेय° (→मानसेय°). ७. –c) ने2 सुक° (→सुका°). ९. –c) ने2 °शास्त्राणि (→°शास्त्राणां).

बभूवुस्तत्सुता राजन् दुर्विनीताः कुलाधमाः ।
पक्षिणां चाहिते युक्ताः पितुर्बलविनाशकाः ॥ १० ॥

शौनको वलकश्चापि हेमश्रृङ्गो हयस्तथा ।
बभूवुस्ते दुराचारा निजस्वसृपरायणाः ॥ ११ ॥

कामदग्धेन मनसा रेमिरे नीडवासिनः ।
ततः कालेन महता पिता तेषां नरेश्वर ॥ १२ ॥

पञ्चत्वमाप दुःखेन पुत्राणां कामचारिणाम् ।
पितुरूर्ध्वदैहिकं राजन् कृत्वा कामपरायणाः ॥ १३ ॥

वने वने स्वस्वस्रा वै सह च क्रीडिरे हि ते ।
एकदा ते दुराचारा व्याधेन सह वै नृप ॥ १४ ॥

विचक्रुर्मिलनं सर्वे पक्षिनाशाय चञ्चलाः ।
मिलित्वा तं महाव्याधमूचुस्ते पापकारिणः ॥ १५ ॥

त्वमस्मभ्यं महाव्याध दद शालीन् यथोचितान् ।
तुभ्यं पक्षिगणान् सर्वान् दास्यामो नात्र संशयः ॥ १६ ॥

व्याधस्तद्वचनाद् राजन् दत्वा शालीन् बुभुक्षितान् ।
शुकान् दुर्वृत्तिसञ्जातान् तानात्महितकारकान् ॥ १७ ॥

ततस्तेऽपि पक्षिगणान् प्रतार्य नृपसत्तम ।
ददुर्व्याधाय मूढाय कुलान्तकारकाय च ॥ १८ ॥

निक्षिप्य व्याधस्तान् सर्वाञ्जाले नीत्वा गृहं ययौ ।
शब्दस्वासादिरहितान् कृपणान् नृपसत्तम ॥ १९ ॥

भुक्त्वा धान्यान् समादाय पुनस्तेषां गृहं ययौ ।
तेऽपि सर्वान् पक्षिगणान् प्रतार्य नृपसत्तम ॥ २० ॥

ऊचुः प्रीतिमतीं वाणीं मन्त्रयित्वा स्वकान् स्वकान् ।
व्याधोऽस्माकं गृहागत्य जालमाक्षिपति ध्रुवम् ॥ २१ ॥

छेदिष्यामायतं जालं भवद्भ्यो यदि रोचते ।
भवद्भिस्तत्र गन्तव्यमग्रे वै यदि रोचते ।
वयं तत्रागमिष्यामः पाशछेदादनन्तरम् ॥ २३ ॥

दत्त उवाच ।

इति तेषां तथ्यमतं ज्ञात्वा ते पक्षिसत्तमाः ।
जालं प्रति महाराज आजग्मुस्ते प्रतारिताः ॥ २४ ॥

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१९. cd ने३. ⊙. २४. –b). ने३ °हत्तमाः (→°सत्तमा).

जालच्छेदे प्रसक्तास्ते न शेकुर्जालछेदनम् ।
स्थगितास्तत्र ते सर्वे जाले निपतिताभवन् ॥ २५ ॥

अथ तान् पतितान् ज्ञात्वा नीत्वा व्याधो गृहं ययौ ।
तेषां मांसेन राजर्षे कुटुम्बं स्वमतर्पयत् ॥ २६ ॥

अनेनैव विधानेन शुकाः पापपरायणाः ॥
हत्वा पक्षिगणान् सर्वान् ददुर्व्याधाय वै नृप ॥ २७ ॥

अथ कालेन राजर्षे नष्टान्यासन् कुलानि वै ।
पक्षिणां सारसादीनां तथा हंसादिनामपि ॥ २८ ॥

पक्षिहीनं वनं ज्ञात्वा व्याधस्तान् नृपसत्तम ।
न ददौ पुण्यभोग्यानि धान्यानि त्रिविधानि च ॥ २९ ॥

ततस्ते व्याधमार्गं वै ददृशुः शोककातराः ।
क्षुत्क्षामा म्लानवदनाः कुलहीनाभवन् नृप ॥ ३० ॥

गन्तुं ग्रामान्तरं राजन् न शक्तात्मकुलं विना ।
दुर्द्धरा मानुषैः सर्वैश्चिन्तामापुर्दुरत्ययाम् ॥ ३१ ॥

कुलक्षयकृतं दोषं मित्रद्रोहं च पातकम् ।
ततोऽस्माभिः कृतं बव्रुः शुकास्ते नृपसत्तम ॥ ३२ ॥

एवं विलिप्यमानास्ते क्षुधया नृपसत्तम ।
त्यक्ता नीडं सुरचितं ययुर्ग्रामान्तरं शुभम् ॥ ३३ ॥

न प्रापुर्भोजनं तत्र क्षुत्क्षामा नृपसत्तम ।
तस्मात् सरं शीतजलं ययुस्ते चैत्रकसुताः ॥ ३४ ॥

हन्म्येतानि सञ्चिन्त्य व्याधस्तदनु वै नृप ।
जगाम जालं नीत्वा वै तत्रैव सरसान्तरे ॥ ३५ ॥

शुकापि राजशार्दूल सरे हंसं तपस्विनम् ।
ददृशुर्ध्यायमानं तं वृद्धं पक्षविवर्जितम् ॥ ३६ ॥

ध्यायन्तं मानसं पुण्यं तपोनिश्चलचेतसम् ।
पूजितं गणगन्धर्वैर्हिंसापापादिवर्जितम् ॥ ३७ ॥

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२५. -a) ने1 जालछेदेष्वसक्तास्ते. -d) ने1 स्थकिनास् (→स्थगितास्).
२८. -c) ने2 तरुसा° (→सरसा°). -c) ने3 सरसादीनां (→सारसादीनां).
३३. -a) ने1 विलप्य° (→विलिप्य°). ३४. -d) ने1 ययुस्ते चैत्रकांगजाः.
३५. -d) ने1.3 सरसांवरे (→सरसान्तरे). ३६. -d) ने1 वृद्धं पक्ष्यविवर्जितम्.
३७. -a) ने2 ध्यायन्ते (→ध्यायन्तं).

तं दृष्ट्वाऽऽशु शुकाः सर्वे क्षुधाखेदादिवर्जिताः ।
बभूवुर्नृपशार्दूल चत्वारो भगिनीसुताः ॥ ३८ ॥

ततस्तं पूजयामासुर्हंसं ते शुकनायकाः ।
ध्यानमार्गरतं शुद्धं देहवन्तं हरिं यथा ॥ ३९ ॥

पप्रच्छुस्ते सुखासीनं स्मृत्वा पापान्यनेकशः ।
स्वस्वसृगमनाद्यानि जन्मान्तरकृतानि च ॥ ४० ॥

शुका ऊचुः ।

पृच्छामि हंसं त्वां बुद्धं ध्यायन्तं लोकपूजितम् ।
स्वपुण्यैः पुण्यदेहं वै देवगन्धर्वपूजितम् ॥ ४१ ॥

द्विजराज शृणुष्व त्वं शुकानां पातकं महत् ।
अज्ञानतिमिरान्धानां ज्ञानमार्गविरोधिनाम् ॥ ४२ ॥

दृष्ट्वा त्वद्दर्शनं पुण्यं स्मृतमस्माभिः पातकम् ।
ऐहिकं प्राक्तनं चापि दुःखदं चान्यजन्मसु ॥ ४३ ॥

मानुषाणां दुःकृतिनां पातकानां क्षयं कथम् ।
कुलद्वेषकराणां च जायते हंसनायक ॥ ४४ ॥

दत्त उवाच ।

तेषां हि तन्मतं ज्ञात्वा शुकानां नृपसत्तम ।
उवाच वचनं हंसो वाचा चामृतपूर्वया ॥ ४५ ॥

हंस उवाच ।

सन्ति पापान्यनेकानि मानेषु शुकसत्तमाः ।
तेषां जन्मान्तरे भोगो जायते नात्र संशयः ॥ ४६ ॥

जन्मान्तरकृतानां हि भोगश्चात्रैव भुज्यते ।
जन्मन्यस्मिन् कृतं पुण्यं भुज्यते चान्यजन्मनि ॥ ४७ ॥

अत्रैवोशनसा गीतं शृण्वतां पक्षिसत्तमाः ।
जीर्य्यन्ति जीर्य्यतः केशा दन्ता जीर्य्यन्ति जीर्य्यतः ॥ ४८ ॥

चक्षुः श्रोत्राणि जीर्य्यन्ते तृष्णैका तरुणायते ।
कुर्वन्ति तृष्णया पापं मानवा मानवाधमाः ॥ ४९ ॥

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३८. –a) ने3 दृष्ट्वा तु (→दृष्ट्वाशु). ४१. –a) ने3 शुद्धं (→बुद्धं). ४३. –c) ने1.3 एहिकं (→ऐहिकं). ४४. –c) ने2 वा (→च). ४५. –c) ने2 व* नं (→वचनं).

तृष्णया मातृगमनं तृष्णया कलहं स्मृतम् ।
द्वन्द्वादिकरणं सर्वं तृष्णया एव भूयते ॥ ५० ॥

चक्षुर्मार्गं प्राणमुखं श्रौत्रास्तु मार्गगामिनः ।
तृष्णा चौरा समुत्पन्ना मानुषाणां दुरात्मनाम् ॥ ५१ ॥

भुञ्जन्ति पञ्चभूतानि तत्साक्षी मानवः स्मृतः ।
ततः सर्वं कर्मफलं जन्मान्ते पापकारिभिः ॥ ५२ ॥

भुज्यते नात्र सन्देहो जन्मान्तरशतोद्भवम् ।
मनसा शाम्यते तृष्णा श्रोत्रैश्चक्षुः प्रशाम्यते ॥ ५३ ॥

मनो बुध्या प्रशाम्येत देहश्रेयेप्सिभिर्नरैः ।
तस्मात्तृष्णा परित्याज्या भवद्भिःशुकसत्तमाः ॥ ५४ ॥

यक्ततृष्णा द्वन्द्वहीनाः प्राप्स्यस्थ परमां गतिम् ।
कानि पापानि भवतामिह जन्मकृतानि वै ।
कानि जन्मान्तरीयानि कथ्यतां शुकसत्तमाः ॥ ५५ ॥

शुका ऊचुः ।

शृणुष्व त्वं महाभाग वाणीमस्माभिरीरिताम् ।
कथ्यमानां विचित्रार्थां त्वद्दर्शनसमुद्भवाम् ॥ ५६ ॥

वयं पापोद्भवाः पापाः पापवृत्तिपरायणाः ।
पापेनाऽपि विलिप्ताङ्गाः कथं जानीमहे वयम् ॥ ५७ ॥

त्वद्दर्शनमिह प्राप्य जानीमः स्वं पुरातनम् ।
पातकं पापदेहा वै जन्मान्तरकृतं द्विज ॥ ५८ ॥

शृणुष्व पक्षिणां श्रेष्ठ देशे तैलङ्गसंज्ञके ।
भारद्वाजकुलोत्पन्ना जाता स्म ब्राह्मणा वयम् ॥ ५९ ॥

सप्तमे जन्मनि पुरा शुकनाम्नो द्विजस्य च ।
सुता नीतिरताः शुद्धा वेदस्वाध्यायकारकाः ॥ ६० ॥

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५०. –d) ने1 भुज्यते (→भूयते). ५१. –a) ने1.2 °सुखं (→°मुखं). –d) ने2.3 मनुष्याणां (→मानुषाणां). ५२. –a) ने3 प्राणि°, + पंच° (→पञ्च°). –b) ने2 साक्षि (→साक्षी). ५३. –d) ने1 श्रोत्रश् (→श्रोत्रैश्) ५६. –a) ने2 °भागा (→°भाग). ५७. –a) ने2 पापः, ने3 प्रायः (→पापाः). ५८. –b) ने1 जानामः (→जानीमः); ने2 स्व (→स्वं). ५९. –b) ने1.3 तैलिंग° (→तैलङ्ग°). –d) ने2 ब्रह्मणा (→ब्राह्मणा). ६०. –a) ने3 पुण्या (→पुरा).

द्विजवृत्तिरताः शान्ता जाताः स्म द्विजसत्तम ।
कालेनापि पिताऽस्माकं दैवात् पञ्चत्वताङ्गतः ॥ ६१ ॥

ततोऽस्माभिर्द्विजश्रेष्ठ पितुः सद्गतिकारकम् ।
कर्म समाप्य दाराणां कृतं पाणिग्रहं शुभम् ॥ ६२ ॥

कृतदारा वयं सर्वे जाता स्म धनिनां वराः ।
धनैर्बहुविधैर्हंस धर्मकामार्थनाशकाः ॥ ६३ ॥

द्विजानां भागहर्तारो लोलुपाः स्त्रीजनेष्वपि ।
मानिनोऽपि वयं सर्वे बभूवुर्द्विजसत्तम ॥ ६४ ॥

ततः कालेन महता द्विजानां पश्यतां द्विज ।
विहृत्य चरुभागं वै ब्राह्मणस्य तपस्विनः ॥ ६५ ॥

सह शूद्रैर्बुभुजिरे मोहिता बहुलैर्धनैः ।
ततश्चुकोप स ऋषिर्दृष्ट्वा चोपहृतश्चरुम् ।
सशापास्मान् स शूद्रान् वै पापिष्ठांश्चरुलोलुपान् ॥ ६६ ॥

ऋषिरुवाच ।

यस्माद्युस्माभिः पापिष्ठैश्चरुभागहृतो हि मे ।
तस्माच्छापं मदीयं वै गृह्णीतां शूद्रकैः सह ॥ ६७ ॥

यच्छूद्रैः सह युस्माभिर्भुक्तं मे वै चरूत्तमः ।
तस्माद्यूयं काकयोनौ भव जन्मसु पञ्चसु ॥ ६८ ॥

शुका ऊचुः ।

तदस्माभिर्महाभाग श्रुत्वा शापमृषेः कटुम् ।
प्रार्थितो ब्राह्मणः कश्चिच्छापनाशाय भो द्विज ॥ ६९ ॥

सोवाचास्मान् महाभाग जन्मनि सप्तमे हि वै ।
जनयित्वा निजं देहं शुकगेहे सुशोभने ॥ ७० ॥

शूद्रोऽपि व्याधस्य गृहे भविष्यति न संशयः ।
शूद्रिका भगिनी भूत्वा युस्माकं नायिका भवेत् ॥ ७१ ॥

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६१. -a) ने$_{1}$ °रतां (→°रताः). -b) ने$_{2}$ °रुत्तमः (→°सत्तमः). ६२. -d) ने$_{2}$ कृत- (→कृतं). ६४. -b) ने$_{2}$ °जन° (→°जने°). ६५. -b) ने$_{1.3}$ पश्यता (→पश्यतां). ६६. -a) ने$_{1.2}$ बुभुजुतुर् (→बुभुजिरे). -d) ने$_{2}$ °लोलुपम् (→°लोलुपान्). ६७. -d) ने$_{3}$ गृह्णीयु (→गृह्णीतां). ६८. -b) ने$_{1}$ मुक्तं (→भुक्तं); ने$_{3}$ भुक्तां मे च हरुत्तमः -d) ने $_{2.3}$ भवत (ने$_{3}$ °तः) जन्म पंत्रसु. ६९. -b) ने$_{2}$-यमृषये (→शापमृषेः). ७१. -a) ने$_{2}$ व्याघ्र* (→व्याधस्य). -c) ने$_{2}$ भागिनी (→भगिनी). -d) ने$_{1}$ नयिका (→नायिका).

व्याधस्य च शुकानां च प्रीतिस्तत्र भविष्यति ।
ततो हंसान्मुक्तिपथं प्रापयिष्यथ वै द्विजाः ॥ ७२ ॥

ततस्तद्वचनं श्रुत्वा ऋषिशापाद् द्विजोत्तम ।
त्यक्त्वा कलेवरं सर्वे काकयोनौ वभूव तु ॥ ७३ ॥

पञ्चजन्मसु काकानां गृहेषु पक्षिनायक ।
भूत्वा शुकस्य गेहे वै जाताः स्मो नात्र संशयः ॥ ७४ ॥

सांप्रतं चापि पक्षीश पापादस्माभिः पातकम् ।
कृतं स्वशुकग्राहं वै तथा गोत्रवधं महत् ॥ ७५ ॥

कृत्वा व्याधेन मैत्रीं वै स्तोकेनैव च कारणात् ।
कुलक्षयं दोषकरं कृतमस्माभिः साम्प्रतम् ॥ ७६ ॥

एतस्य पातकस्यापि नास्त्यन्तं द्विजसत्तम ।
तव संदर्शनाद् हंस स्मृतं प्राक्चरितं महत् ॥ ७७ ॥

कस्मात् पुण्यतमस्त्वं वै जातोऽसि द्विजसत्तम ।
किमिह ध्यायसि हृदा तत् त्वं कथय सुव्रत ।
केनास्माकं पापनाशो जायते तद्वदस्व वै ॥ ७८ ॥

हंस उवाच ।

सोऽहं मानसपुण्येन पूतोऽस्मि शुकसत्तमाः ।
तमहं वाचयिष्यामि मानसं ब्रह्मनिर्मितम् ॥ ७९ ॥

तत्र मे मज्जनं पुण्यं वर्त्तते नात्र संशयः ।
तस्य ध्यानेनाहं पूज्यो देवतानां शुभात्मनाम् ॥ ८० ॥

गन्धर्वाणां द्विजानां च पूज्योऽस्मि नात्र संशयः ।
अजरामरतां वापि तस्य ध्यानेन वै खगाः ॥ ८१ ॥

प्राप्तवानस्मि रूपेण चामुना कायशोभिना ।
अन्तेऽप्यहं गमिष्यामि देहेनानेन वै खगाः ॥ ८२ ॥

सुपुण्यं ब्रह्मभुवनं देवर्षिगणसेवितम् ।
तस्माद्यूयं महाभागा मानसाख्यं सरोवरम् ॥ ८३ ॥

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७३. –b) ने2.3 °शापं (→°शापाद्). –d) ने1 ह (→तु). ७५. –c) ने1 सुकपाहं (→सुकग्राहं). ७६. –a) ने1 मैत्री (→मैत्रीं). ७७. –b) ने2 नाल्पं तं (→नास्त्यतं). ८१. –c) ने2 अजरामरणं वापि. ८२. –c) ने2 अन्ये° (→अन्ते°); ने1 गमिख्यामि (→गमिष्यामि). ८३. –a) ने2 °भवनं (→°भुवनं).

पश्यन्तां शिवलिङ्गेन देवपूज्येन वै सह ।
तेन वै ब्रह्मभुवनं देवर्षिगणसेवितम् ॥ ८४ ॥

प्राप्स्यथ कामयानं वै अधिरुह्य न संशयः ।
सांप्रतं योगिगम्यो वै वर्तते मानसः सरः ॥ ८५ ॥

वसन्ते प्रथमे मासि गम्यतां यदि रोचते ।
तत्र गत्वा महाभागा यूयं ब्रह्मपदं शुभम् ॥ ८६ ॥

गमिष्यथ न सन्देहः स्वस्वस्रा चानया सह ।
ब्रह्महत्यादियुक्तोऽपि गोवधादपि वै खगाः ॥ ८७ ॥

प्राप्स्यते ब्रह्मभवनं देवदानवपूजितम् ।
किमनेनापि पापेन शापभारेण वै द्विजाः ॥ ८८ ॥

भीतिप्राप्ताप्ययं त्यज्य गम्यतां मानसे सरे ।
वर्वर्ति मानसक्षेत्रे पातकानां भयं कुतः ॥ ८९ ॥

योन्यन्तरभयं वापि नास्ति नास्तीह वै खगाः ।
मातुः सङ्गमनाद्वापि स्वसुः सङ्गात् तथैव हि ॥ ९० ॥

शुद्ध्यन्ति मानसक्षेत्रे तथ्यं वै कथितं मया ।
तस्माद् यूयं महाभागा मानसाख्यं सरोवरम् ॥ ९१ ॥

गत्वा पापसमूहं वै क्षाल्यतां नात्र संशयः ।
किन्तु यूयं महाभागा स्थिता वैव ममाश्रमे ॥ ९२ ॥

सोऽहं प्रातः समुत्थाय मज्जामि मानसं सरम् ।
तत्र स्नात्वाहु(?) देहेन पुनः पुण्याश्रमं प्रति ॥ ९३ ॥

आगमिष्यामि दिवसे द्वितीये नात्र संशयः ।
ततो युस्मानिहागत्य स्नापयामि जलैः शुभैः ॥ ९४ ॥

पक्षलग्नैर्हिमयुतैर्मानसेयैः सुशोभनैः ।
सांप्रतं भवतां गम्यो नास्ति वै मानसः सरः ॥ ९५ ॥

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८४. –b) ने$_{1.3}$ देह° (→देव°). ८५. –a) ने$_{2}$ प्राप्स्यश्च (→प्राप्स्यथ). c) ने$_{3}$ °गम्या (→°गम्यो). –d) ने$_{2}$ मानसाः (→मानसं).

८८. ab–९० ab ने$_{1}$: ⊙. ८८. –b) ने$_{3}$ °पूजितः (→°पूजितम्). ९०. –b) ने$_{1}$ (→भक्ति ह नास्तीह). –d) ने$_{3}$ संगं (→सङ्गात्); ने$_{3}$ च (→हि). ९१. –a) ने$_{2}$ °क्षेत्रं (→°क्षेत्रे). ९४. –b) ने$_{3}$ तृतीये (→द्वितीये).

योगिगम्यो हि दुःप्राप्यो हिमर्तौ वर्तते सरः ।
प्राप्तां पश्य सुदुर्द्धर्षा हिमर्तुः खगसत्तमाः ॥
तस्मान्ममाश्रमे यूयं स्थीयध्वमहनि त्रये ॥ ९६ ॥

दत्त उवाच ।❀

हंसस्य वचनं श्रुत्वा शुका सर्वे नृपोत्तम ।
तस्थुर्हंसाश्रमे पुण्ये हंसश्रेणिविराज(जि?)ते ॥ ९७ ॥
हंसोऽपि तान् सामाश्वास्य मानसाख्यं सरोवरम् ।
जगामाकाशमार्गेण सिद्धकिन्नरशोभिना ॥ ९८ ॥
तत्र गत्वा स विधिवन् मज्जनं विचकार ह ।
ध्यात्वा वै स शिवं शान्तं पूजयामास तं नृप ॥ ९९ ॥
दृष्ट्वा सिद्धगणान् सर्वान् सरोवरजलं शुभम् ।
नीत्वाऽथ नृपशार्दूल साजगाम गृहं प्रति ॥ १०० ॥
तत्रागत्याथ राजर्षे समाहूय शुकोत्तमान् ।
स्नाण्यामास विधिवत् पक्षलग्नैर्जलैः शुभैः ॥ १०१ ॥
स्नापितास्ते शुका राजन् त्यक्त्वा शुककलेवरम् ।
बभूवुर्देवसदृशा देवदेहाः प्रभावतः ॥ १०२ ॥
ततस्ते देवलोकाद्वै विमानं देवसेवितम् ।
समानीतं देवगणैर्ददृशुर्नृपसत्तम ॥ १०३ ॥
तमारुह्याथ ते सर्वे पुरन्दरगृहं शुभम् ।
अप्सरोभिश्च संकीर्णं प्रवरैर्नृपसत्तम ॥ १०४ ॥
तत्र तान् पूजयामासुः पुरन्दरपुरोगमान् ।
मानसीयैर्जलकणैः स्नातान् वै देवनायकान् ॥ १०५ ॥
व्याधोऽपि हंसवचनं श्रुत्वा राजर्षिसत्तम ।
मत्वा च मानसं पुण्यं जगाम दिशमुत्तराम् ॥ १०६ ॥
दृष्ट्वा च मानसं पुण्यं स्नात्वा पीत्वा मुहुर्मुहुः ।
जगाम स्वेन देहेन ब्रह्मणः परमेष्ठिनः ॥ १०७ ॥

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९६. –a) ने2 दुर्धर्षो (→दुर्द्धर्षा). –f) ने3 त्रीणि (→त्रये).
❀ ने2 दक्ष उवाच.

९९. –b) ने3 च चकार (→विचकार). १०१. –a) ने2 °गत्वाथ (→°गत्याथ). –d) ने1. शुभः (→शुभैः).

१०२. –b) ने1 शिव° (→शुक°). –१०३. –c) ने1.3 समानीत – (→समानीतं). १०५. –b) ने1 पुरंदरगृहं शुभम्.

१०५. b परं ने1 अधिकम्—

अप्सरोभिश्च संकीर्णं प्रवरैर्नृपसत्तमा ।
तत्र तान्पूजयामासुः पुरन्दरपुरोगमान् ॥ (= १०४ cd–१०५ ab)

पदं ब्रह्मर्षिभिः सेव्यं सुरसिद्धनिषेवितम् ।
विन्दुमात्रेण संस्नाताः पापाः शुककुलाधमाः ॥ १०८ ॥

प्राप्य माहेन्द्रपदवीं वसन्ति त्रिदशालये ।
किमु तत्र महाराज स्नातकानां शुभावहम् ॥ १०९ ॥

माहात्म्यं राजशार्दूल वक्तुं वर्षशतैरपि ।
न शक्यते देवगणैः सुरज्येष्ठादिभिः प्रभो ॥ ११० ॥

तत्र स्नात्वा देवदेहा जायन्ते मानवाधमाः ।
तस्य माहात्म्यकथने देवापि कश्मलं गताः ॥ १११ ॥

इत्येतत् कथितं राजन् शुकाख्यानं सुशोभनम् ।
आयुरारोग्यमैश्वर्यं सुखसम्पत्तिदायकम् ॥ ११२ ॥

इदं शुकाख्यानसमन्वितं विभो
गुणानुवादं सरसो वदन्ति ये ।
ते वै गृहं देवसुपूजितं हरे-
र्विहाय रुद्रादिपदं व्रजन्ति ते ॥ ११३ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे शुकाख्यानं नाम द्वादशोऽध्यायः ॥

१०८. –b) ने2 °सिद्धं (→°सिद्ध–). १११. –a) ने3 स्नाता (→स्नात्वा). –b) ने2 °धमा (→°धमाः).

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दत्त उवाच ।

अथान्यदपि वक्ष्यामि शृणुष्व नृपसत्तम ।
मानसाख्यगुणैर्युक्ता कथिता मुनिना पुरा ॥ १ ॥

इदमेव परं श्रेयो मानुषे मनुजाधिप ।
मानसाख्यकथाप्रश्नं भाषणं तद् गुणैः सह ॥ २ ॥

मानुषे मनुजव्याघ्राः सारे संसारसागरे ।
मानसाख्यगुणं सारं विद्यते नात्र संशयः ॥ ३ ॥

दुर्ल्लभं मानुषे लोके मानुष्यं नृपसत्तम ।
तत्रापि दुर्लभं मन्ये मानसाख्यस्य दर्शनम् ॥ ४ ॥

यं दृष्ट्वा मानवाः सर्वे पापिष्ठा ब्रह्मघातिनः ।
न मातुर्ज्जठरे वासं पश्यन्ति नृपसत्तम ॥ ५ ॥

इतिहासं विचित्रार्थं शृणुष्व नृपसत्तम ।
माहात्म्यं लक्षणैर्युक्तं सुखदं मुक्तिदायकम् ॥ ६ ॥

पुरा कृतयुगस्यादौ मिथिलायां जनाधिप ।
जनकस्य कुले जातः केतुमान्नाम विश्रुतः ॥ ७ ॥

बभूव राजा मतिमान् भूतानां प्राणकम्पनः ।
स राजा ब्रह्मवृत्तीनां हर्त्ताऽभून् नृपसत्तम ॥ ८ ॥

वेदमार्गं विलोप्ता च यज्ञवृत्तिविलोपकः ।
सन्नीतिपथगाल्लोकान् त्यक्त्वा मन्त्रज्ञनायकान् ॥ ९ ॥

चौरैः सह महाराज चकार प्रीतिमुत्तमाम् ।
त्यक्त्वा सर्वान् जनपादन् नगरांश्च नृपोत्तम ॥ १० ॥

१३

३. –b) ने$_1$ सरसे सारमागरे. –c) ने$_1$ °गुणः (→°गुणं). ४. –b) ने$_1$ मानुख्यं (→मानुष्यं). ५. –c) ने$_1$ वास (→वासं). ६. –a) ने$_1$ इतिहास– (→इतिहासं). ७. –c) ने$_1$ जात (→जातः). ८. –a) ने$_1$ पति मा, ने$_2$ प्रतिमान् (→मतिमान्). ९. –a) ने$_1$ °विलुप्ता (→°विलोप्ता). १०. –c) ने$_1$ जान° (→जन°).

चकार स वने वासं विरमन् भिल्लपत्तिभिः ।
स राजा राजशार्दूल मूषयामास नागरान् ॥ ११ ॥

दिवा वनान्तरे स्थित्वा रात्रौ चौरसहायवान् ।
चौरैः सह महाराज ब्राह्मणानां गृहं ततः ॥ १२ ॥

मूषयामास सकलं नारीजनसमन्वितम् ।
मुह्यं(ह्यन् ?) जानपदानां स धनानि बहुलान्नि च ॥ १३ ॥

निनाय कालं पापात्मा त्यक्त्वा क्षात्रं न संशयः ।
ततः कालेन महता हृत्वा जानपदं धनम् ॥ १४ ॥

जहार स्त्रीजनान् राजन् लोकानां स नरेश्वरः ।
हृतदारधनाः सर्वे लोकास्तेन निराकृताः ॥ १५ ॥

तत्यजुर्नगरान् देशान् ग्रामानपि नरेश्वर ।
हृतदारधनाः सर्वे लोकास्तेन निराकृताः ॥ १६ ॥

ततः कालेन महता स राजा नृपसत्तम ।
जहार ब्राह्मणीं शुद्धां रूपयौवनशालिनीम् ॥ १७ ॥

ब्राह्मणीं ह्रीयमाणां तां ददर्श ब्राह्मणस्तदा ।
सोवाच तं तदा राजन् राजानं पापकारिणम् ॥ १८ ॥

मा गृहाण महाराज ब्राह्मणीं चारुलक्षणाम् ।
मम व्रतपरां तन्वीं वचसा चातकोपमाम् ॥ १९ ॥

इति संभाषमाणं तं ब्राह्मणं ब्राह्मणीपतिम् ।
उक्त्वा स राजा राजर्षे जहार ब्राह्मणीं शुभाम् ॥ २० ॥

ततः स ब्राह्मणो राजन् हृतदारोऽभवत्तदा ।
रुरोद सुस्वरं दीनं कान्तां कान्तेति चाब्रुवन् ॥ २१ ॥

त्यजस्व ब्राह्मणीं पूतां मा गृहाणेति चाब्रुवन् ।
पपात पादमूले वै राज्ञस्तस्य दुरात्मनः ॥ २२ ॥

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१३. cd –१४. ab ने2.3. ⊙. –a) ने1 मुखया° (→मुषया°).
१४. –d) ने2 हत्वा (→हृत्या). १५. –d) ने1.2 °कृता (→कृताः).
१६. ने2.3. cd ⊙. –b) ने2 नरेश्वरं (→नरेश्वरः). १७. –c) ने1 सर्वां, +शुद्धां (→शुद्धां). १८. –a) ने1 ब्राह्मणी (→ब्राह्मणीं). १९. –c) ने1.3 तन्वी (→तन्वीं). २०. –c) ने3 त्यक्त्वा (→उक्त्वा). २१. –d). ने1 कातेति (→कान्तेति). २२. –a) ने2 ब्राह्मणी (→ब्राह्मणीं). –b) ने1 गृहाणोति (→गृहाणेति). –d) ने2 राज्ञास् (→राज्ञस्).

ततः स राजा भूपेन्द्र श्रुत्वा तत् करुणं वचः ।
रुषितोभूद् दुराचारश्चासिमुत्पाट्य वेगवान् ॥ २३ ॥

जहार ब्राह्मणशिरं त्रिपुण्ड्रेण विराजितम् ।
कर्णान्तदीर्घनयनैः शिखाभिश्चापि शोभितम् ॥ २४ ॥

नीत्वा तां ब्राह्मणीं राजन् स राजा विपिनं ततः ।
जगाम चौरैः सचिवैः मन्त्रिभिः सपुरोहितैः ॥ २५ ॥

ततः स गहनं प्राप्य तया सह नरेश्वर ।
चकार विपुलां क्रीडां वनेषूपवनेषु च ॥ २६ ॥

सरित्सु चापि कुञ्जेषु देशेषु नगरेषु च ।
नदीतटेषु पुण्येषु स्थलेषु च जलेषु च ॥ २७ ॥

स नृपो नृपशार्दूल विजहार तया सह ।
कालेन नृपशार्दूल स राजा ब्राह्मणीपतिः ॥ २८ ॥

कालेन स्वेन मन्दात्मा पञ्चत्वमगमत्ततः ।
मृतेऽपि राजशार्दूल स राजा चान्यजन्मनि ॥ २९ ॥

देहेन पापदेहोऽसौ बभूव ब्रह्मराक्षसः ।
स तदा राक्षसो राजन् नाम्ना मलयपर्वते ॥ ३० ॥

चकार वासं पापात्मा राक्षसैः सह तत्र वै ।
ततः स राक्षसो घोरो मनुष्याणां नरेश्वर ॥ ३१ ॥

चकार कदनं घोरंस्तथान्यैः राक्षसैः सह ।
कदाचिद् विन्ध्यपादाग्रे कदाचिन् मलये गिरौ ॥ ३२ ॥

कदाचिद् विपिने घोरे कदाचिन् नगरे प्रभो ।
जघान मानुषान् सर्वान् घण्टाकर्णेति विश्रुतः ॥ ३३ ॥

अवध्यो मानुषाणां हि बभूव नृपसत्तम ।
हयानाजान्मनुष्यांश्च सूकरान् महिषानपि ॥ ३४ ॥

जघान राक्षसो घोरो विकटैः राक्षसैः सह ।
ब्राह्मणान् क्षत्रियान् वैश्यान् तथान्यान् शूद्रनायकान् ॥ ३५ ॥

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२३. –cd) ने1 दुराचाररसि°, ने2 दुराचार असि° (→दुराचारश्चासि°).
२४. –a) ने1 °शिरः (→°शिरं . –c) ने2.3 आकर्ण° (→कर्णान्त°).
३२. –b) ने2 –रावृतैः (→राक्षसैः). ३४. –a) ने2 अबध्यां (→अबध्यो).
३५. –b) ने2 विकण्ठैः (→विकटैः). –c) ने2 क्षत्रिया (→क्षत्रियान्). ने2.3.

शुनाद्यान् स्वापदाद्यांश्च जघान ब्रह्मराक्षसः ।
ततः स राक्षसो घोरो वसुधां विन्ध्यमध्यगाम् ॥ ३६ ॥
चकार जनहीनां वै तथा मलयमध्यगाम् ।
श्वापदैर्मर्कटैश्चापि सिंहाद्यैश्च मृगैरपि ॥ ३७ ।
चकार हीना वसुधां राक्षसो घोरदर्शनः ।
ततः कालेन महता ऋषिमेकं ददर्श सः ॥ ३८ ॥
तपस्यन्तं महात्मानं ऋषिपत्न्या सह प्रभो ।
ध्यायन्तं मानसं क्षेत्रं क्षेत्राणां नायकं शुभम् ॥ ३९ ॥
पत्न्यग्रे भाषमाणं तं सरोवरकथां शुभाम् ।
ददर्श राक्षसो घोरो राक्षसैः सह नरेश्वर ॥ ४० ॥
एनं हन्मीति सञ्चिन्त्य राक्षसो राक्षसैः सह ।
जगाम तत्र राजर्षे यत्र वै स ऋषिः स्थितः ॥ ४१ ॥
तत्र गत्वा ऋषेर्वाणीं मानसाख्यकथान्विताम् ।
पत्न्यग्रे कथ्यमानं स सुश्राव ब्रह्मराक्षसः ॥ ४२ ॥
ततः स राक्षसो घोरो त्यक्त्वा हिंसां दुराशयाम् ।
जगाम स ऋषेरग्रे राक्षसैः सह नरेश्वर ॥ ४३ ॥
तत्र गत्वा स राजर्षे सरोवरकथां शुभाम् ।
पूजितां देवगन्धर्वैः सुश्राव ब्रह्मराक्षसः ।
धर्माख्यानसमायुक्तं तथापि च गणान्वितान् ॥ ४४ ॥
सरोवरकथां पुण्यां शुश्राव ब्रह्मराक्षसः ।
ततस्तं पूजयामास ऋषिपत्न्या समन्वितम् ।
स घोरो राक्षसो राजन् ज्ञात्वा ज्ञानपथं महत् ॥ ४५ ॥
धर्माख्यानं च संश्रुत्वा ज्ञात्वा पापानुपार्जितान् ।
रुरोद सुस्वरं राजन् स घोरो ब्रह्मराक्षसः ॥ ४६ ॥
पप्रच्छ च ऋषिं तं वै पापानां निष्कृतिं प्रभो ।
कथं शुद्धिमवाप्स्यामि सञ्चिन्त्येति स राक्षसः ॥ ४७ ॥

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३८. c 'महता'………३९. मान'–यावन्नास्ति; ने3. ४१. c 'यत्र'………………
४४. b राजर्षे' यावन्नास्ति.

४१. –d) ने1 यत्र वै सषि स स्थितः. ४२. –a) ने1 ऋषे वाणीं (→ऋषेर्वाणीं). –d) ने1 शुस्राव (→शुश्राव). ४३. –c) ने2 स जगाम (→जगाम स). –d) ने1 नेश्वर (→नरेश्वरः).

ने1 ४४. c–f ⊙. ४४. –b) ने2 शुभा (→शुभाम्). –f) ने3 तथा शिवगुणान्वितां. ४५. –a) ने1 °कथा (→°कथां). –c) ने1 ततः स राक्षसो घोरो स्तं पूजयामास. ४७. –b) ने2.3 निःकृति (→निष्कृति).

राक्षस उवाच ॥

पापात्मनां महत्पापं शाम्यति केन वै ऋषे ।
संसारसागरं केन तीर्य्यते कथयस्व माम् ।
जन्मान्तरकृतं पापं ब्रह्महत्यादिकं तथा ॥ ४८ ॥

परस्वहरणं ब्रह्मन् ब्राह्मणीगमनादिकम् ।
पातकं केन वै ब्रह्मन् नस्यते कथयस्व माम् ।
त्वामहं हन्तुमायातः सहैतै राक्षसैर्मुने ॥ ४९ ॥

श्रुत्वा पुण्यां सरकथां त्वन्मुखान् निसृतं शुभाम् ।
हिंसा मे चाघनिष्क्रान्ता पापमार्गप्रदर्शिनी ।
श्रुत्वा धर्मपथं त्वत्तो गतोऽस्मि ज्ञानसागरम् ॥ ५० ॥

क्वाहं पापमतिः पापो ब्रह्महा राक्षसाधमः ।
क ज्ञानदर्शिनी पुण्या कथा वै समुदाहृता ॥ ५१ ॥

श्रुत्वा हिंसां परित्यज्य त्वामहं पर्य्युपास्थितः ।
लोकोपकरणार्थं हि भवद्भिः क्रियते तपः ॥ ५२ ॥

नान्तं पश्याम्यहं ब्रह्मन् पातकानां प्रणाशिनाम् ।
जन्मद्वयार्जितानां च मया पापात्मनाऽपि हि ॥ ५३ ॥

ऋषिरुवाच ॥

सर्वेषां पातकानां वै निष्कृतिर्वर्तते भुवि ।
निष्कृतिर्ब्रह्महत्याया नास्ति नास्तीह राक्षस ॥ ५४ ॥

अपि मित्रवधं कृत्वा तथैव स्त्रीवधं नृणाम् ।
दृष्ट्वा तीर्थानि देहं वै शुद्ध्यन्ते ब्रह्मराक्षस ॥ ५५ ॥

न तु ब्रह्मवधं घोरं कृत्वा राक्षसनायक ।
शुद्ध्यन्ति मानवाः सर्वे सत्यं ते कथितं मया ॥ ५६ ॥

इति तद्वचनं श्रुत्वा स घोरो ब्रह्मराक्षसः ।
पुनस्तं प्रार्थयामास देहनिर्मुक्तिहेतवे ॥ ५७ ॥

४८.–a) नें2 पापात्मनीं, ने3 पापात्मनां (→पापात्मानं); ने1 मत्पापं(→महत्पापं).
४९. –a) ने3 चापि (→ब्रह्मन्). ५३. –b) ने2 प्रणाशिनम् (→प्रणाशिनाम्).
५५. –d) ने1 शुद्ध्यते (→शुद्ध्यन्ते). ५७. –d) ने2 देहं निर्मुक्तहेतवे.

राक्षस उवाच ॥

नाहं घोरतरं देहं ब्रह्मन् धारयितुं क्षमः ।
समर्थोऽस्मि क्षणमपि पापपूर्णं दुराशयम् ॥ ५८ ॥

उपायं चिन्त्यतां ब्रह्मन् यथा ब्रह्मवधादहम् ।
मुक्तिं प्राप्स्यामि तत्त्वज्ञ त्यक्त्वा घोरं कलेवरम् ॥ ५९ ॥

श्रुत्वा ज्ञानामृतं त्वत्तः स्मृता पापानुपार्जितान् ।
यथा ते नाशमायान्ति तथा त्वं चिन्त्यतां मुने ॥ ६० ॥

दत्त उवाच ॥

हन्त तस्य च कर्माणि श्रुत्वा कारुणिको मुनिः ।
उवाच वचनं राजन् स्मृत्वा ब्रह्मपदं महत् ॥ ६१ ॥

ऋषिरुवाच ॥

अहं ते कथयिष्यामि शृणुष्व सुसमाहितः ।
यथा त्वच्छुद्धिमाप्नोति त्यक्त्वा पापानिमान् बहून् ॥ ६२ ॥

क्व भीतिर्मानुषे लोके पापानां दुःखदायिनाम् ।
जागर्ति मानसक्षेत्रे शिवलिङ्गसमन्विते ॥ ६३ ॥

पातकानां महद्भीतिं त्यजस्व ब्रह्मराक्षस ।
स्मृत्वैकं मानसं क्षेत्रं दुष्कृतानां भयावहम् ॥ ६४ ॥

तावद् गर्जन्ति तीर्थानि दानानि विविधानि च ।
यावन्न स्मर्य्यते श्रीमन् मानसः सरनायकः ॥ ६५ ॥

तावद् वदन्ति मुनयो धर्माणि विविधानि च ।
यावन्न मानसं क्षेत्रं स्मरन्ति भुवि मानवाः ॥ ६६ ॥

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५८. -b) ने2 धारयितं (→धारयितुं). ६०. -b) ने2 °जिताम् (→°जितान्) ६०. -c) नें1 नाश°, ने2 नाद्य° (→नाश°) ६१. -a) ने1 तेन संभाषितं सर्वं. ६२. -a) ने2.3 हंत (→अहं). -b) ने2 °हिताः (→°हितः). -c) ने3 त्वं शुद्धि° (→त्वच्छुद्धि°). ६३. -d) ने1 °लिंगं (→°लिङ्ग-).

६५. -c) ने1 ब्रह्मन् (→श्रीमन्).

अतः परं ने1 कोष्ठके अधिकम्—

'सर्वं सत्यं ते कथितं मया················।

इति तद्वचनं श्रुत्वा स घारो ब्रह्मराक्षसः ॥

पुनस्तं प्रार्थयामास मानवा··············॥'

६६. -c) ने2.3 मानस-(→मानसं).

तावद्यमालये वासो मर्त्यानां पापकारिणाम् ।
यावन्न मानसक्षेत्रं पश्यन्ति रक्षसां वर ॥ ६७ ॥

तावद् भ्रमन्ति मनुजा संसारे सागरोपमे ।
यावन्न मानसक्षेत्रं जानन्ति भुवि दुर्ल्लभम् ॥ ६८ ॥

तावत् सर्वे नृणां श्रेष्ठा राजसूयं वदन्ति वै ।
यावन्न मानसकथां शृण्वन्ति भुवि दुर्लभाम् ॥ ६९ ॥

तावद्धि विष्णुभवनं मनुष्याणां सुदुर्लभम् ।
यावन्न मानसजले मज्जन्ति भुवि दुर्लभे ॥ ७० ॥

तावद् योगपथं पुण्यं वदन्ति शिवयोगिनः ।
तपोध्यानसमायुक्तं दुर्ज्ञेयमकृतात्मभिः ॥ ७१ ॥

संस्तुतं देवगन्धर्वैर्दैतेयैश्चापि राक्षस ।
यावन्न मानसक्षेत्रे पश्यन्ति शङ्करं प्रभुम् ॥ ७२ ॥

तावत् साङ्गयुतान् वेदान् स्तुवन्ति ब्राह्मणा भुवि ।
यावन्न मानसक्षेत्रं वेदवादं श्रवन्ति हि ॥ ७३ ॥

तावत् काश्यां हि मनुजा मर्तुमिच्छन्ति राक्षस ।
यावन्न मानसक्षेत्रे जानन्ति गुक्तिदायकम् ॥ ७४ ॥

तावत् कीटपतङ्गाद्या योनिं पश्यन्ति राक्षस ।
कूष्माण्डाजृभकाश्चैव तथान्ये ब्रह्मराक्षसाः ॥ ७५ ॥

स्वानश्च स्वापदाद्याश्च तावद् योनिं व्रजन्ति हि ।
यावन् मानसखण्डे वै न जाता राक्षसोत्तम ॥ ७६ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे मानसकीर्तनं नाम त्रयोदशोध्यायः ॥ १३ ॥

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६७. -d) ने$_1$ राक्षसां (→रक्षसां). ६८ c परं ने$_1$ अधिकम्—
पश्यन्ति शङ्करान्वितम् । यावन्न मानसक्षेत्रं ॥

७१. -d) ने$_1$ दुर्जेयमकृतात्मनिः. ७२. -d) ने$_2$ *करं (→शङ्करं). ७३. -a) ने$_3$ संग° (→सांग°). -c) ने$_2$ °क्षेत्रं (→°क्षेत्रे). -d) ने$_1$ श्रुवंति, ने$_3$ संश्रवंति (→श्रवन्ति). ७४. -d) ने$_1$ मानसः (→मानस-). ७५. -b) ने$_3$ योनीं (→योनिं). ७६. -a) ने$_1$ स्वानश्च स्वापदाम्राश्च.

१४

ऋषिरुवाच ।

अत्र ते कथयिष्यामि इतिहासं पुरातनम् ।
मुक्तिदं स्थिरचित्तानां पापानां नाशकारकम् ॥ १ ॥
पुरा सत्ययुगस्यान्ते त्रेतादौ रक्षनायक ।
बभूव मागधे रम्ये देशे चाण्डालकाधमः ॥ २ ॥
जात्यन्धः प्राक्तनेनैव पातकेनेह राक्षस ।
स्नेहेन पितरौ तस्य बालं तं वै पुपोषतुः ॥ ३ ॥
कदन्नेनामिषेनापि स्तन्नेनापि च राक्षस ।
स पञ्चहायनो बालः प्राक्तनेनैव कर्मणा ॥ ४ ॥
जात्यन्धोऽपि महारक्षः कुष्ठरोगमवाप सः ।
बभूव कीटैः संपूर्णः पूयशोणितसम्भवैः ॥ ५ ॥
करपादविहीनोऽभूत् स पापो राक्षसोत्तमः ।
ततः कालेन महता पितरौ जातुनायकौ ॥ ६ ॥
कृतान्तवशगौ तस्य जरया संबभूवतुः ।
ततस्तु बान्धवैः सर्वैंस्त्यक्तोऽभूत् स कुलाधमः ॥ ७ ॥
कृमिभिः पूर्णदेहो वै पूयशोणितसंभवैः ।
करे यष्टिं समालम्ब्य ततश्चाण्डालकाधमः ॥ ८ ॥
ययाच ग्रामनगरानशनं रक्षनायकः ।
ततोच्छिष्टेन पिण्डेन शुनापूतेन वापि हि ॥ ९ ॥
पुपोष देहं देहिघ्न दैवोद्दिष्टेन कर्मणा ।
ततः कालेन महता यात्रां भद्रवटस्य हि ॥ १० ॥

१४

१. –d) ने$_1$ नास° (→नाश°). २. –d) ने$_1$ °धम (→°धमः). ३. –d) ने$_1$ पुपोषतु (→पुपोषतुः). ४. –d) ने$_2$ कर्मण (→कर्मणा). ५. –a) ने$_2$ जत्यंधो° (→जात्यन्धो°). ६. –d) ने$_{1.2}$ °नायकः (→°नायकौ). ७. –c) ने$_1$ सर्वैं, ने$_2$ सर्वें (→सर्वैंस्). ८. –c) ने$_3$ यष्टीं (→यष्टिं). ९. –a) ने$_1$ ययाचे (→ययाच).

ययुर्जानपदाः सर्वे ससैन्यबलवाहनाः ।
राजानो राजमुख्याश्च राजपत्निभिरन्विताः ॥ ११ ॥
ब्राह्मणाः क्षत्रिया वैश्या शूद्राश्चैवेतरे जनाः ।
वाहनैर्विविधैर्युक्ताः कलत्रैश्च समन्विताः ॥ १२ ॥
ययुर्भद्रवटं पुण्यं पुण्याश्रमनिषेवितम् ।
ततो भेरिमृदङ्गानां श्रुत्वा दुन्दुभिनिःस्वनम् ॥ १३ ॥
चाण्डालोऽपि तदा यात्रां ययौ भद्रवटस्य हि ।
नागरीयैर्जनैः सार्द्धं वसनाशनतृष्णया ॥ १४ ॥
तत्र गत्वा जनान् सर्वान् याचयामास चाशनम् ।
तेनाशनेन वै रक्षः शरीरं स पुपोष ह ॥ १५ ॥
ततः कालेन महता मानसाख्यकथां शुभाम् ।
शुश्राव ऋषिमुख्याणामग्रतो राक्षसोत्तमः ॥ १६ ॥
सरोवरस्य माहात्म्यं श्रुत्वा राक्षसनायकः ।
दधार सरनामं वै मानसेति तदानघ ॥ १७ ॥
ततः कालेन महता पुरी मगधपालिताम् ।
जपन् मानसनामं वै स जगाम जनैः सह ॥ १८ ॥
ततः कालेन महता दैवात् पञ्चत्वमेयिवान् ।
पीडितश्चात्मसम्भूतै रोगै राक्षसनायक ॥ १९ ॥
ततस्तं ब्रह्मभुवनात् समागत्यार्थ(थ ?)किङ्कराः ।
समारोप्य विमानाग्रे कृमिभिः सह राक्षसः ॥ २० ॥
यावद् ब्रह्मभुवं पुण्यं नेतुं ते समुपस्थिताः ।
तावत् तान् यमदूता वै समागत्य यमालयात् ॥ २१ ॥
तानूचुस्ते महाभागा वचनं यमकिङ्कराः ।
शक्तिशूलगदायुक्ताः पाशमुद्गरपाणयः ॥ २२ ॥

यमदूता ऊचुः ।

त्यजन्तु ऋषिशार्दूलाः पापात्मानं नराधमम् ।
धर्माध्ववर्जितं पापं चाण्डालाधमसंज्ञकम् ॥ २३ ॥

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११. –a) ने2 °पादाः (→°पदाः). –c) ने1 °मुष्याश्च (→°मुख्याश्च). –d) ने2 °पक्षि° (→°पत्नि°); ने1 °रावृता(→°रन्विताः). १२. –b) ने1 जना (जनाः). १७. –d) ने1 मनसेति (→मानसेति). १८. –c) ने2 मानस° (→मानस°). २०. –a) ने2.3 °भवनां (→°भुवनात्). २३. –c) ने2.3 पापश् (→पापं).

न चानेन तपस्तप्तं न हुतं यज्ञकर्मणि ।
नानेन तर्पिता विप्रा नहि संपूजितः शिवः ॥ २४ ॥

न चायं पुण्यतीर्थे वै मृतोऽस्ति ऋषिसत्तमाः ।
कथमेनं दुराचारं विमानमधिरोप्य वै ॥ २५ ॥

पूयशोणितदिग्धाङ्गं क्रमिभिः परिपूरितम् ।
भवद्भिर्ब्रह्मभुवनं कथं दर्शयत द्विजाः ॥ २६ ॥

देवर्षिगणगन्धर्वैः दुःप्राप्यं मानुषैरपि ।
नैतस्यान्येषु जन्मेषु वर्तते समुपार्जितम् ।
पुण्यं पुण्यजलस्नानं यज्ञं वापि द्विजोत्तम ॥ २७ ॥

ऋषय ऊचुः ।

शृण्वन्त्वेतस्य पुण्यं वै जन्मान्तरकृतं महत् ।
यं श्रुत्वा पापनिरतो जनो मुक्तिपथं व्रजेत् ।
एष जन्मान्तरे दूता ब्राह्मणो वेदपारगः ॥ २८ ॥

पराशरकुलोत्पन्नो नाम्ना वेदनिधिः स्मृतः ।
बभूव कोङ्कणे देशे सर्वदा रतिलालसः ॥ २९ ॥

तत्रानेन महाभागाः सेविता वारनायिकाः ।
दिने दिने दश दश पापेनानेन कामिना ॥ ३० ॥

तत्रानेन महाभागा वारस्त्रीपरिचारिणा ।
कृतं मांसाशनं चापि मदिरा च निषेविता ॥ ३१ ॥

बभूव पापनिरतो वेदमार्गविलोपकः ।
द्विजाचरणविभ्रष्टो लोकद्वेषकरस्तथा ॥ ३२ ॥

तत्याज्य पुत्रदारादीन् तथैव स्वजनान् शुभान् ।
तथैव पोषणं तेषां त्यक्तं चानेन पापिना ॥ ३३ ॥

ततः कालेन महता त्यक्त्वा स्वजनबान्धवान् ।
जगाम स वने दूता नीत्वा वाराङ्गनात्रयम् ॥ ३४ ॥

विजहार वने रम्ये नायकाभिस्तदा रहः ।
चकार गीतविद्यां वै त्यक्त्वा वेदपथं महत् ॥ ३५ ॥

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२५. –d) ने3 ते (→वै). २६. –c) ने2 °भवनं (→°भुवनं). –d) ने1 दर्शयते (→दर्शयत). २७. –c) ने2 नैतस्यान्तेषु जन्मेषु. –f) ने1 द्विजोत्तमा (→द्विजोत्तम) २८. –f) ने1.2 °पारगाः (→°पारगः). ३१. –c) ने1 मांसासनं (→मांसाशनं). ३२. –d) ने2 *क° (→लोक°). ३३. –d) ने1 पापिनां (→पापिना). ३५. –b) ने1 नाचकाभि सहस्तदा.

ततः कालेन महता स द्विजो यमकिङ्कराः ।
शुश्राव सरनामं वै मानसेति न संशयः ॥ ३६ ॥

तत्रैव सरनामं वै धारयामास किङ्कराः ।
पापान्तकारकं पुण्यं गणगन्धर्वपूजितम् ॥ ३७ ॥

ततस्तद् वारणा दूतास्तस्य पातककोटयः ।
प्रनष्टा चाभवन् नूनं वेश्यासेवनसंभवाः ॥ ३८ ॥

कालेन सरनामं वै तत्याज्य यमकिङ्कराः ।
बभूवासौ पुनरपि वेश्यासङ्गरतो द्विजः ॥ ३९ ॥

चकार मदिरापानं पलायनपरायणः ।
तथैवानेन संत्यक्ताः पुत्राः कालवशं ययुः ॥ ४० ॥

पोष्यहीनाः पयोहीनाः बान्धवैश्च विसर्जिताः ।
दाराश्चानेन संत्यक्ताः पतिहीनाश्च किङ्कराः ॥ ४१ ॥

भेजे चान्यं हि भर्त्तारं कामतप्ता न संशयः ।
अयमप्यमृतप्रायं त्यक्त्वा धर्मपथं शुभम् ॥ ४२ ॥

तथा मानसनामं वै वेदाध्ययनकं शुभम् ।
त्यक्त्वा पञ्चत्वमापन्नो बभूव यमकिङ्कराः ॥ ४३ ॥

मृतोऽपि प्राक्तनेनैव पातकेन न संशयः ।
बभूव चैव चाण्डालो जात्यन्धो यमकिङ्कराः ॥ ४४ ॥

यदनेन महाभाग त्यक्त्वा वेदपथं महत् ।
क्रीडिता वारवनिता जात्यन्धोऽनेन चाभवत् ॥ ४५ ॥

कृतं मांसाशनं चापि तत्रानेन दुरात्मना ।
तेन पापेन चाण्डालो बभूव यमचारणाः ॥ ४६ ॥

ते मृता चाभवन् कीटा देहस्य यमकिङ्कराः ।
दिने दिने दश दश यदनेन दुरात्मना ॥ ४७ ॥
सेविता वारवनिता तेन कुष्ठत्पमाप्तवान् ।
नानेन तर्पिता विप्रा न स्वाध्यायः कृतं च यत् ॥ ४८ ॥

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३८. –c) ने$_3$ प्रगष्टा अभवन्नूनं. –d) ने$_1$ वेश्यासंगमनसंभवाः. ३९. –c) ने$_2$ बभूव सं, ने$_3$ बभूव यं (→बभूवासौ). ४०. –d) ने$_1$ ययु (→ययुः). ४१. –a) ने$_1$ पोष्यहीना (→पोष्यहीनाः). ४२. –c) ने$_1$ अयमप्यमतप्रायं. ४४. –c) ने$_3$ चैष (→चैव). ४५. –a) ने$_1$ °भागा (→°भाग). –d) ने$_3$ जात्यंधो तेन चाभवत्. ४६. –a) मांशासनं (→मांसाशनं). ४७. cd ने$_3$ ⊙.
४८. –b) ने$_{2.3}$ तेन कुष्टमवाप्तवान्. –d) ने$_1$ स्वाध्याय– (→स्वाध्यायः).

नेष्टापूर्तादिकं वापि तेनासौ क्षुधितोऽभवत् ।
इहैव मानुषाणां हि दृश्यते नात्र संशयः ॥ ४९ ॥
स्वर्गापवर्गमार्गं च तथा पापादिलक्षणम् ।
शतजन्मार्जितैः पुण्यैः प्राप्यते ब्राह्मणी तनुः ॥ ५० ॥
नास्ति पुण्यविपाको वै मानुष्याणां शुभात्मनाम् ।
तस्मादयं महाभागाः प्राप्यते ब्रह्ममण्डले ॥ ५१ ॥
यदनेन कृतं पापं प्राग् जन्मनि दुरात्मना ।
फलं तस्य महाभागा भुक्तमत्र न संशयः ॥ ५२ ॥
भुक्त्वा पापफलं चात्र प्राप्य योनिं निरर्थकाम् ।
अस्य ब्रह्मगृहे वासो विद्यते नात्र संशयः ॥ ५३ ॥
यदनेन महाभागा मानसाक्षरसंयुतम् ।
नाम उच्चारितं पुण्यं तेन प्राप्नोति शास्वतम् ॥ ५४ ॥
मानसोच्चारणादस्य नष्टाः पातककोटयः ।
दुःसंसर्गात्समारब्धा धर्मकामार्थनाशकाः ॥ ५५ ॥
यन्नामोच्चारणात्सर्वे यान्ति ब्रह्मपदं महत् ।
तन्नामोच्चारणादेव मृतो मगधमण्डले ॥ ५६ ॥
मानसाक्षरयुक्तानां मनुष्याणां दुरात्मनाम् ।
यत्र तत्र मृतिर्भूत्वा वासो ब्रह्मपदे शुभे ॥ ५७ ॥
तथानेन महाभागाः प्राग्जन्मनि सरोवरम् ।
संस्मृतं तेन पुण्येन श्रुत्वा सरकथामिह ॥ ५८ ॥
प्राप्य भद्रवटं पुण्यं यदेषः श्रुतवान् कथाम् ।
यदत्र ब्रह्मभुवने नीयतेऽस्माभिः किङ्कराः ॥ ५९ ॥
मानसाख्यं समुच्चार्य पशुघ्नापि यमालयम् ।
न पश्यन्ति यमं दूता किमुतान्ये यतव्रताः ॥ ६० ॥
मानसोच्चारणात् सद्यः कुलकोटिसमन्विताः ।
व्रजन्ति ब्रह्मभुवनं मानवा दवसेवितम् ॥ ६१ ॥

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५०. -d) ने1 तनु (→तनुः). ५१. -b) ने1 दुरा° (→शुभा)°. -d) ने3 ब्राह्म° (→ब्रह्म°). ५२. -a) ने1.3 प्राक् (→प्राग्). -d) ने1 प्राप्यते ब्रह्ममंडले, +भुक्तमत्र न संशयः. ५४. -c) ने3 नाममुच्चारितं पुण्यं. ५६. -c) ने3 °देष (→°देव). ५८. -a) ने1.2 °भागा (→°भागा). -c) ने2 तदत्र (→यदत्र). -d) ने1 नीयते स्माभकिंकराः. ६०. ने2 नान्ये (→तान्ये).

ब्रह्महत्याशतं वापि कृत्वा मानसरोवरम् ।
स्नात्वा संक्षालयन्ति स्म मानवा नात्र संशयः ॥ ६२ ॥

संपर्कादपि लोकानां मानसाख्यसरोवरः ।
ददात्यभीष्टं स्मर्तॄणां संस्मृतो यमकिङ्कराः ॥ ६३ ॥

तद्ध्यानेन मृतानां वै मनुष्याणां महात्मनाम् ।
विद्यते ब्रह्मभवने वासो वासान्तकारकाः ॥ ६४ ॥

एतस्य देहसंलग्नाः कीटकापि महात्मनः ।
व्रजन्ति ब्रह्मभुवनं संपर्कादस्य शोभनम् ॥ ६५ ॥

कथं न ज्ञायते पुण्यं मानसस्मरणोद्भवम् ।
भवद्भिर्धर्म्ममार्गज्ञा दुःप्राप्यं दैवतैरपि ॥ ६६ ॥

गम्यतां भवनं क्षिप्रं धर्मराजस्य किङ्कराः ।
त्यज्यतां चात्र सन्देहं क्रियन्तां यमशासनम् ॥ ६७ ॥

ऋषिरुवाच ।

इति ब्रह्मर्षिभिः प्रोक्तं वचनं यमकिङ्कराः ।
निःसंशया सुमनसा ययुर्यमगृहं प्रति ॥ ६८ ॥

तेऽपि चाण्डालजं नीत्वा विमानमधिरोप्य वै ।
सह तैः कीटकै रक्ष दिव्यदेहधरैः शुभैः ॥ ६९ ॥

प्रजग्मुर्ब्रह्मभवनं ब्रह्मर्षिगणसेवितम् ।
पूजितं देवगन्धर्वैर्वशिष्ठाद्या महर्षयः ॥ ७० ॥

संप्राप्य ब्रह्मभवनं देवर्षिगणसेवितम ।
मेने सरप्रभावं वै पूर्णेन मनसापि ह ॥ ७१ ॥

इत्येतत्कथितं रक्ष माहात्म्यमनुवर्णितम् ।
सरोवराख्यानयुतं समस्ताघप्रणाशनम् ॥ ७२ ॥

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६२. –c) ने$_1$ °लयाति (→°लयन्ति). ६३. –c) ने$_1$ स्म नृणां (→स्मर्तॄणां). ६४. –c) ने$_1$ °भुवने (→°भवने). ६५. –a) ने$_2$ देव° (→देह°). ६६. –b) ने$_2$ मानसः (→मानस–). ६७. –c) ने$_1$ संदेहः (→सन्देहं. –d) ने$_3$ क्रियतां (→क्रियन्तां). ७०. –a) ने$_1$ जजग्मुर् (→प्रजग्मुर्); ने$_2$ °भुवनं (→°भुवनं). –d) ने$_3$ वसिष्टाद्यैर् (→वशिष्ठाद्या [:]); ने$_2$ महर्षिभिः (→महर्षयः). ७१. –a) ने$_1$ भुवनं, ने$_2$ °भवने (→°भवनं).

त्वमपि श्रद्धया युक्तो व्रज मानसरोवरम् ।
देवर्षिगणगन्धर्वैः पूजितं सुमनोहरम् ॥ ७३ ॥

तत्र त्वं ब्रह्महत्याया दर्शनान्निष्कृतिं पराम् ।
गमिष्यसि महाभाग सत्यं ते व्याहृतं मया ॥ ७४ ॥

आख्यानमेतत्सरनायकस्य
ब्रह्मर्षिणा राक्षसनायकाय ।
प्रकाशितं मानसनामयुक्तं
शृण्वन्ति ये ब्रह्मपदं प्रयान्ति ॥ ७५ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे चाण्डालाख्यानं नाम चतुर्दशोऽध्यायः ॥१४॥

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७३. –c) ने1 °गुण° (→°गण°).

पुष्पिकाः—अध्यायनाम—ने2 चां* लाख्यायनं नाम.

१५

दत्त उवाच ।

ततः स राक्षसो घोरः सह तै राक्षसैर्नृप ।
श्रुत्वा तस्य ऋषेर्वाणीं जगाम सरनायकम् ॥ १ ॥

वनादुपवनं राजन् गच्छन् स ब्रह्मराक्षसः ।
सह तै राक्षसगणैर्ददर्श हिमपर्वतम् ॥ २ ॥

तत्र संपूजयामास शिरांसि हिमपर्वते ।
शङ्करस्य महाराज शोभितानि हिमैः शुभैः ॥ ३ ॥

स तदा राक्षसो घोरो घोररक्षोगणैः सह ।
अवाप देवसदृशं देहं राजर्षिसत्तम ॥ ४ ॥

ततो दिव्येन देहेन दिव्यैः सहचरैः सह ।
जगाम मानसक्षेत्रं कैलासाधिविराजितम् ॥ ५ ॥

स तत्र मज्जयामास रक्षोभिर्नृपसत्तम ।
सह दिव्यैर्देवकान्तैः स्नर्नद्यां सुरराडिव ॥ ६ ॥

त्रिभिर्वर्षैर्महाराज सह यातुगणैः शुभैः ।
स तत्र तपयामास तपः परमदुःकरम् ॥ ७ ॥

पूजयन् शङ्करं शान्तं पार्वत्या सह संस्थितम् ।
निनाय कालं धर्मात्मा साक्षादिव शतक्रतुः ॥ ८ ॥

ततः कालेन महता तुषितः पार्वतीपतिः ।
दर्शनं दर्शयामास सह नन्दादिपार्षदैः ॥ ९ ॥

तमाद्यं तोषयामास स तदा राक्षसोत्तमः ।
गीर्भिः प्रणयपूर्वाभिर्वाष्पपूर्णाभिः शङ्करम् ॥ १० ॥

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१. –a) ने2 वोरं (→घोरः). ८. –b) ने1 मह (→सह). ११. ने2.3.

राक्षस उवाच ।

नमो नमस्ते सरमध्यगाय
सुवर्णहंसाय महाप्रभाय ।
नन्दादिभिः पार्षदपूजिताय
रविप्रभायामितविक्रमाय ॥ ११ ॥

नमो नमस्ते हरिपूजिताय
देवीकलत्राय सदाशिवाय ।
कपालमालासुविराजिताय
ब्रह्मर्षिवृन्दैरभिपूजिताय ॥ १२ ॥

नमो नमस्ते हरिवल्लभाय
करालवक्त्राय शिवप्रदाय ।
सुघोरसंसारभयापहाय
देवैर्महेन्द्रादिभिः पूजिताय ॥ १३ ॥

नमो नमस्ते ज्वलनप्रभाय
जटाभिरामण्डितमस्तकाय ।
नागेन्द्रहारेण विराजिताय
त्रिशूलखट्वाङ्गधराय तुभ्यम् ॥ १४ ॥

नमो नमस्ते शशिसेविताय
सच्चिताभस्मविलेपनाय ।
वृषध्वजाय त्रिपुरान्तकाय
गङ्गाधरायान्धकनाशकाय ॥ १५ ॥

नमो नमः पिङ्गजटाधराय
चर्माङ्गवासाय कलाधराय ।
कालान्तकायाचलवासिताय
लिङ्गस्वरूपाय सरस्थिताय ॥ १६ ॥

दत्त उवाच ।

वचनं तस्य संश्रुत्य स्तुतिः प्रणयपूर्वकम् ।
तुषितः पार्वतीनाथो वचनं समुवाच ह ॥ १७ ॥

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११. c–१२ b ⊙; –a) ने1 शर° (→सर°). –b) ने °हंताय (→°हंसाय).
१२. –d) ने1 ब्रह्मादि ब्रह्मर्षिभि पूजिताय.
१५. –a) ने1 शशिशेविताया (→शशिसेविताय). १६. –c) ने3 कलान्त° (→कालान्त°). १७. –b) ने3 स्तुति–(→स्तुतिः).

शिव उवाच ।

वरं वरय वै रक्ष त्वया सन्तोषितोऽस्म्यहम् ।
मयि त्रातरि भक्तानां न भयं विद्यते क्वचित् ॥ १८ ॥

राक्षस उवाच ।

नाहं स्वर्गं शून्यसंज्ञं वृणोमि
पदं महेन्द्रस्य तथा समस्तम् ।
त्वत्पादकञ्जं त्रिदिवेन्द्रपूज्यं
वृणोमि रक्षैः सह शङ्कर प्रभो ॥ १९ ॥
कालत्रये ते पदपङ्कजं प्रभो
त्यक्तुं न शक्नोमि सुरैः सुपूजितम् ।
पुराणशास्त्रैरखिलैः प्रकाशितं
ब्रह्मादिभिर्ब्रह्मसुतैरभिष्टुतम् ॥ २० ॥

दत्त उवाच ।

तथेत्युक्त्वा स भगवान् सह तेन नराधिप ।
जगाम कैलासगृहं सुरगन्धर्वपूजितम् ॥ २१ ॥
स तदा राजशार्दूल रुद्रकन्यानिषेवितम् ।
प्राप्य शिवगृहं कान्तं बभूव गणनायकः ॥ २२ ॥
घण्टाकर्णेति विख्यातः सेवितो यातुनायकैः ।
संस्तुतः सिद्धगन्धर्वैर्बभूव नृपसत्तम ॥ २३ ॥
यत्र यत्र महादेवः पूज्यते मानवोत्तमैः ।
तत्र तत्र महाराज घण्टाकर्णोपि पूज्यते ॥ २४ ॥
शासकः सैव राजर्षे मनुष्याणां दुरात्मनाम् ।
सह तै राक्षसगणैर्बभूव शिवमण्डले ॥ २५ ॥
इत्येतत् सरराजस्य माहात्म्यं कथितं मया ।
धर्मार्थमोक्षदं पुण्यं पुण्याख्यानसमन्वितम् ॥ २६ ॥
विस्तरेणानुपूर्व्या च महिमा कथिता मया ।
सरराजस्य राजर्षे किमन्यत् प्रष्टुमिच्छसि ॥ २७ ॥

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१९. –c) ने2.3 शंकर (→शंकरं).
२०. –a) ने1* भो (→प्रभो). –d) ने3 °भिस्तुतम् (→°भिष्टुतम्).
२२. –c) ने1 प्राप्यारीव (→प्राप्य शिव–). २५. –a) ने1 से च (→सैव).

ब्रह्महा राक्षसो घोरो घोरैर्यातुगणैः सह ।
स यत्र नृपशार्दूल गणत्वमुपलब्धवान् ॥ २८ ॥

तस्याख्यानं मया प्रोक्तं सरराजस्य भूपते ।
यस्य संस्मरणात् सद्यश्चाण्डालोपि दिवङ्गतः ॥ २९ ॥

यश्चेदं शृणुयान् नित्यं वाचयेद् वा समाहितः ।
श्रियं च लभते नित्यं स स्वर्गान्नातिवर्तते ॥ ३० ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे सरमाहात्म्ये दत्तधन्वन्तरिसंवादे राक्षसाख्यायनो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

पुष्पिका—पुराणनाम—ने1 राक्षसाख्यायको नाम.

१६

व्यास उवाच ।

मानसाख्यायनं श्रुत्वा काशिराजो महामतिः ।
माहात्म्यं सरतीर्थानां प्रष्टुमारेभिरे(?) ततः ॥ १ ॥

धन्वन्तरिरुवाच ।

त्वत्प्रसादान् महाभाग सरोवरकथां शुभाम् ।
श्रुत्वा मे जायते श्रद्धा पातकानां विनाशिनी ॥ २ ॥

माहात्म्यं श्रोतुमिच्छामि तीर्थानामृषिसत्तम ।
सरोवरजले पुण्ये संभवानां विशेषतः ॥ ३ ॥

तथा गङ्गाप्रवाहानां श्रोतसां चापि वर्णनम् ।
तथैव शिवलिङ्गानां संस्थितानां सरोवरे ॥ ४ ॥

गुहानां चापि माहात्म्यमाकराणां तथैव च ।
गुहासु शिवलिङ्गानां पूजितानां द्विजोत्तमैः ॥ ५ ॥

ऋषिपुण्याश्रमाणां च सङ्गमानांस्तथैव च ।
माहात्म्यं श्रोतुमिच्छामि तथा ब्रह्मशिरस्य च ॥ ६ ॥

विष्णुपादाङ्कितानां च स्थलानां ऋषिसत्तम ।
माहात्म्यं श्रोतुमिच्छामि ततः स्नानफलं शुभम् ॥ ७ ॥

व्यास उवाच ।

इति पृष्टः स धर्मात्मा काशीराजेन धीमता ।
दत्तः संयमिनां श्रेष्ठो वचनं समुवाच ह ॥ ८ ॥

दत्त उवाच ।

धन्योऽसि नृपशार्दूल यस्य ते ईदृशी मतिः ।
कथायाः सरराजस्य विद्यते भुवि पूजिता ॥ ९ ॥

मानसाख्यस्य तीर्थानां माहात्म्यं कथयामि ते ।
यदुक्तं देवदेवेन पार्वत्यै कृपया पुरा ॥ १० ॥

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१. –a) ने1-3 महामति (→महामतिः). ६. b चरणात्परं ने2 पुस्तके ३a–६b यावद् द्विरावृत्तः. ७. –b) ने1 °सत्तमः (→°सत्तम). ८. –a) ने1 पृष्ठ, ने3 पृष्ठः (→पृष्टः). –c) ने1 संयामिनां, ने2 सयमिनां (→संयमिनां). ९. –c) ने1 कथायां (→कथाया [:]). १०. –d) ने1.2 पुरः (→पुरा).

कैलासशिखरासीनं देवदेवं जगत्पतिम् ।
प्रणम्य परया भक्त्या पप्रच्छ गिरिकन्यका ॥ ११ ॥

पार्वत्युवाच ।

देवदेव महादेव प्रपन्नार्त्तिहर प्रभो ।
भवता मानसजले वासो वै केन हेतुना ॥ १२ ॥
क्रियते हंसरूपेण तन्मां कथय वै प्रभो ।
कथं पुण्यजलं तत्र लोकैः सममुदाहृतम् ॥ १३ ॥
स्नात्वा तत्र महाभाग किं फलं लभ्यते ध्रुवम् ।
कानि तीर्थानि पुण्यानि पवित्राणि शुभानि च ॥ १४ ॥
के देवा मानसजले सन्ति देवेश शंस मे ।
कानि वै तव लिङ्गानि पूजितानि मनीषिभिः ॥ १५ ॥
गुहाः काः शैलराजस्य पूजिता दैवतैरपि ।
कथं चापोमयं देहं त्यक्त्वा स्वर्णमयं प्रभो ॥ १६ ॥
ध्रियते मानसजले भवता धातुरूपिणा ।
कथं तत्र प्रवाहश्च नदीनां समुपस्थितः ॥ १७ ॥
किं पुण्यं मनुजैस्तत्र प्राप्यते स्नानकारिभिः ।
किं तत्र शिवलिङ्गानां पूजनैर्लभ्यते फलम् ॥ १८ ॥
तीर्थानां नामधेयानि सन्ति कानि वदस्व वै ।
यदि कान्ताऽस्मि देवेश यद्यनुग्राह्यसि प्रभो ।
तर्ह्याख्यापय चार्वङ्गीं सुगुह्यमपि तत्त्वतः ॥ १९ ॥

दत्त उवाच ।

देव्याः समुदितां वाणीमाकर्ण्य नृपसत्तम ।
आलिङ्ग्य स तदा देवो वचनं समुवाच ह ॥ २० ॥

शिव उवाच ।

साधु साधु महाभागे शोभनं पृच्छसि प्रिये ।
लोकानां हितकर्त्तारं वचनं साधु भाषितम् ।
अवाच्यमपि वक्ष्यामि हिताय तव भामिनि ॥ २१ ॥

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११. –a) ने1 °शिषरासीनं (→°शिखरासीनं). –c) ने2 परमा (→परया). १३. –b) ने2.3 पुण्यं जलं (→पुण्यजलं). –d) ने1.3 समनु° (→समम°). १४. –c) ने1 मुष्याति, ने2 पुष्पानि (→पुण्यानि). १७. –a) ने1 ध्रयते (→ध्रियते). १८. –a) ने1 पुन्य– (→पुण्यं). १९. –e) ने1 चावांनी, ने2 चार्वंगी (→चार्वङ्गीं).

महिम्ना मानसाख्यस्य तीर्थस्य च समन्वितम् ।
हंसैश्चाराधितः सोऽहं कृतादौ वरवर्णिनि ॥ २२ ॥
तपस्विभिः श्रुतयुतैर्मानसाख्यनिवासिभिः ।
तेषां प्रत्यक्षतां जातो वरदोऽहं वरेश्वरि ॥ २३ ॥
समारुह्य वृषं भद्रं नन्दिकेन सहास्मि वै ।
मया संभाषिता भद्रे शृण्वन्ति नियतव्रताः ॥ २४ ॥
ऊचुस्ते स्वर्णहंसस्य रूपेणास्मान् ररक्ष वै ।
मयूराणां सुरूपेण भीतान् योगपथागतान् ॥ २५ ॥
ररक्ष चारुरूपेण तैर्हि विज्ञापितोऽस्म्यहम् ।
तेषां संरक्षणार्थाय ततो धातुमयं वपुः ॥ २६ ॥
कृत्वा हंसस्वरूपेण मानसे क्रीडयाम्यहम् ।
तस्मादहं महाभागे भक्तानुग्रहकारकः ॥ २७ ॥
वसामि मानसक्षेत्रे त्वया सह न संशयः ।
शृणुष्व स्वर्णहंसस्य दर्शनान्मे फलं हि यत् ॥ २८ ॥
प्राप्नुवन्ति जनाः पुण्या देवपूज्या यतव्रताः ।
ये मां सुवर्णहंसस्य रूपेण शुभभाषिणि ॥ २९ ॥
पश्यन्ति देवसदृशा मानुषा मानुषोत्तमः (माः ?) ।
ते च पुण्या मम गृहे कुलकोटिसमन्विताः ॥ ३० ॥
वसन्ति दिननाथाभा यावदाहूतसंप्लवम् ।
स्वर्णहंसस्वरूपेण ये मां संभावयन्ति हि ॥ ३१ ॥
ते मया सह सायुज्यं प्राप्नुवन्ति न संशयः ।
स्वर्णहंसेति मे पूजां सरोवरजले शुभे ॥ ३२ ॥
ये कुर्वन्ति महाभागे ते मे सायुज्यमश्नुते ।
नाहं प्रत्यक्षतां भद्रे जनानां पापकारिणाम् ॥ ३३ ॥

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२२. –a)ने$_1$ महिम्नं, ने$_{2.3}$ महिम्नां (→महिम्ना).–d) ने$_{1.3}$°वर्णिनी(→°वर्णिनि). २४. –c) ने$_{1.2}$ संभासिता (→संभाषिता). २५. –b) ने$_2$ ⋆रक्ष (→ररक्ष). २६. –a) ने$_2$ ⋆रक्ष (→ररक्ष). –b) ने$_2$ तैर्विज्ञातोस्म्यहं यदि. २७. –b) ने$_3$ मानस (→मानसे). –d) ने$_2$ °कारक (→°कारकः). ने$_3$. २८–२९c ⊙. २९. –d) ने$_1$ भूपेण (→रूपेण); ने$_2$ °मायिणि, ने$_3$ °मानीणी (→°भाषिणि). ३१. –a) ने$_1$ वदंति (→वसन्ति). ३२. –a) ने$_1$ सायोज्ये, ने$_2$ सायोज्यं (→सायुज्यं). –c) ने$_3$ मां (→मे). ३३. –b) ने$_1$ मया, ने$_2$ तेन (→ते मे); ने$_2$ सायोज्य° (→सायुज्य°).

चौराणां च शठानां च व्रजामि कुलघातिनाम् ।
तैरहं मानसजले पूजनीयो न संशयः ॥ ३४ ॥
पुनः प्रत्यक्षतां तेषां व्रजामि मम वल्लभे ।
तावत्पापानि लोकानां सन्ति देहगतानि वै ॥ ३५ ॥
यावन् मां मानसजले पूजयन्ति न मानिनि ।
यस्य मे मानसक्षेत्रे पूजनाद् वरर्वाणिनि ॥ ३६ ॥
वाजिमेधसहस्रस्य प्राप्नुवन्ति महत्फलम् ।
यत्र वै हंसरूपेण जलरूपधरां प्रियाम् ॥ ३७ ॥
आलिङ्गयामि सततं त्वामहं वरर्वाणिनि ।
तस्मान्नान्यं प्रपश्यामि स्थलं भूमण्डले क्वचित् ॥ ३८ ॥
यथा भूमण्डले देवि हरिरेव प्रपूज्यते ।
तथेदं मानसक्षेत्रे जलमेव प्रपूज्यते ।
यस्मिन् क्षेत्रे सुमनसा ब्रह्मणा चोपदेशिताः (?) ॥ ३९ ॥
मच्छिखामध्यगा गङ्गा विष्णुपादसमुद्भवा ।
मृणालतन्तुसदृशी सप्तब्रह्माण्डमध्यगा ॥ ४० ॥
अवतीर्णा महाभागे तस्मान्नान्यं वदामि ते ।
यत्राष्टधातवः पुण्या दृश्यन्ते वरर्वाणिनि ॥ ४१ ॥
मदंशसंभवाः शुद्धास्तस्मान् नान्यं वदामि ते ।
यत्र ब्रह्मा च विष्णुश्च तथैवाहं त्वया सह ॥ ४२ ॥
वसाम मानसक्षेत्रे तस्मात् कोन्यतमोऽधिकः ।
यत्र तीर्थान्यनेकानि लिङ्गानि विविधानि च ॥ ४३ ॥
सरित्सरांसि स्थानानि दृश्यन्ते हि पदे पदे ।
महिमानं महाभागे तस्य वर्षशतैरपि ॥ ४४ ॥
विस्तरेण महाभागे न वक्तुं शक्यते मया ।
तथाऽप्यहं महाभागे तीर्थानां पुण्यदायिनाम् ।
माहात्म्यं कथयिष्यामि विस्तरेण न संशयः ॥ ४५ ॥

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३४. –c) ने2 सा महाराज (→मानसजले). ने1 शंशयः (→संसयः).
३६. –b) ने1.2 मानिनी (→मानिनि).

ने3. ३७–३८ b ⊙. ३७. –d) ने1 प्रिया (→प्रियाम्). ३८. –c) ने1 प्रपस्यामि (→प्रपश्यामि). ३९. –a) ने2 देवी (→देवि).

३९. ने1. cd ⊙.

४०. –d) ने1 °मध्यगाः (→°मध्यगा). ४१. –d) ने1 दृश्येते (→दृश्यन्ते).

अथातः संप्रवक्ष्यामि तीर्थानां देवपूजितम् ।
माहात्म्यं लोकपापघ्नं मुक्तिमार्गप्रदं शुभम् ॥ ४६ ॥
देवतीर्थं समारभ्य यावद्धंससरोवरम् ।
तावत्त्वां कथयिष्यामि शृणुष्व सुसमाहिता ॥ ४७ ॥
मानसाद् दक्षिणे भागे नाम्ना शम्भुगिरिः स्मृतः ।
तत्र लिङ्गान्यनेकानि सन्ति मे गिरिकन्यके ॥ ४८ ॥
तं दृष्ट्वा चातिशोभाढ्यं शम्भुलिङ्गसमन्वितम् ।
नराः शिवगृहं पुण्यं प्राप्नुवन्ति न संशयः ॥ ४९ ॥
ततः शेषेश्वरो देवो विद्यते वरवर्णिनि ।
तथा शेषी गुहा पुण्या नागमूर्तिसमन्विता ।
कपिलाद्यैर्मुनीन्द्रैश्च सेविता सुमनोहरा ॥ ५० ॥
त्रयस्त्रिंशत्समाख्यानि लिङ्गानि मम शोभने ।
पूजितानि भुजङ्गाद्यैर्धृतराष्ट्रसुतैरपि ॥ ५१ ॥
तत्रैव शेषचरणाच्छेषी नाम्ना सरिद्वरा ।
आविर्भूता सरिच्छ्रेष्टा गङ्गा त्रिपथगामिनी ॥ ५२ ॥
कर्क्कोटकादिभिर्नागैः सेविता सुमनोहरा ।
आविर्बभूव वै देवी उत्तरद्वारगामिनी ॥ ५३ ॥
रजताकरसंपूर्णा तथा सीसाकरान्विता ।
सेविता गणगन्धर्वैर्मूलत्रयसमन्विता ।
सङ्गमे मानसाख्यस्य सङ्गता सा सरिद्वरा ॥ ५४ ॥
बभूव सा सरिच्छ्रेष्ठा पातकानां प्रणाशिनी ।
शेषीमूले महाभागे शेषतीर्थमिति स्मृतम् ।
तत्र स्नात्वा च मनुजो विष्णोः सायुज्यमश्नुते ॥ ५५ ॥
ततः परं महाभागे तीर्थं वरुणसंज्ञकम् ।
तथा मूर्तिमयो देवो वरुणस्तत्र दृश्यते ॥ ५६ ॥
संपूज्य वरुणं देवं तत्र स्नात्वा महेश्वरि ।
प्राप्नुवन्ति नराः पुण्यं पुरन्दरगृहं शुभम् ॥ ५७ ॥
शेष्यास्तु दक्षिणे तीरे कामेशाख्यं शुभव्रते ।
संपूज्य कामदं तीर्थं स्नात्वा ब्रह्मपदं व्रजेत् ॥ ५८ ॥

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४९. ने2 चापि (→चाति–). ५०. –b) ने1.3 °वर्णिनी (→°वर्णिनि).
५२. –b) ने1 नाम्नी (→नाम्ना).
५४. ने1. cd. ⊙.
५७b–५८c. ने2.3. ⊙.

ततस्तु सरितां श्रेष्ठा शेषी मोक्षप्रदा शुभा ।
सङ्गता मानसे क्षेत्रे मान्धातुः पथगामिनी ॥ ५९ ॥

देवतीर्थेति विख्यातं प्रयोगेनाप्यलङ्कृतम् ।
सर्वपापप्रशमनं देवगन्धर्वपूजितम् ॥ ६० ॥

शेषीमानसयोः सङ्गे देवतीर्थेति विश्रुतः ।
यः स्नाति तत्र मनुजो महेन्द्रपदमश्नुते ॥ ६१ ॥

येन स्नातं महादेवि देवतीर्थे विमुक्तिदे ।
तस्य देवाः शरीरस्था ब्रह्मविष्णुशिवादयः ॥ ६२ ॥

जलमध्ये महादेवो महेन्द्रेशेति विश्रुतम् ।
तस्य संपूजानादेव माहेन्द्रं पदमाप्नुयात् ॥ ६३ ॥

तत्र वै दृश्यते देवि शर्करा ताम्रसम्मिता ।
मुक्ताफलसमं तोयं तथैव ख्यायते भुवि ॥ ६४ ॥

सृष्टेरनन्तरं तत्र त्रयस्त्रिंशत्समन्वितैः ।
तपस्तप्तं महाभागे दैवतैर्वीतकल्मषैः ॥ ६५ ॥

पिण्डं दत्वा महाभागे त्रयस्त्रिंशत्कुलान्वितः ।
मानवो देवदेहो वै जायते नात्र संशयः ॥ ६६ ॥

तर्पयित्वा पितृंस्तत्र यमशासनसङ्गताम् ।
तारयेन् मानवश्रेष्ठः कुलकोटिसमन्वितान् ॥ ६७ ॥

तत्र वै स्नानमात्रेण नरो नारायणप्रियः ।
ऋणत्रयविनिर्मुक्तो जायते नात्र संशयः ॥ ६८ ॥

शृणुष्व मेनकातीर्थं ततो हस्तचतुष्टयम् ।
शिवमार्गप्रदं साक्षात् तीर्थद्वादशवेष्टितम् ॥ ६९ ॥

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६०. -d) ने2.3 °सेवितम् (→°पूजितम्).
६१. -b) ने2 विश्रुतम् (→विश्रुतः). -d) ने1 °पथ° (→°पद°).
६२. -a) ने2 °देवीं (→°देवि). -d) ने1.2 ब्रह्मा (→ब्रह्म-). ६३. -b) ने1 विश्रुतः (→विश्रुतम्). -c) ने1 °त्तत्र (→°देव). -d) ने1 महेन्द्रपदमश्नुते.
६३. श्लोकात्परं ने1 अधिकम्—
'येन स्नानं महादेवि देवतीर्थे विमुक्तिदे ।' = ६२ ab
६४. -a) ने2 देवी (→देवि). -b) ने2 शक्तिरा (→शर्करा). ६७. -c) ने1 °श्रेष्ठः (→°श्रेष्ठाः). -d) ने1 °समन्विताम् (→°समन्वितान्).
६८. -b) ने3 °प्रिये (→°प्रियः). ६९. -b) ने2.3 °चतुःशतम् (→°चतुष्टयम्)

यत्र देवाप्सरा देवि मेनका चारुभाषिणी ।
स्नाति शुद्धे सरजले नायिकाभिः समन्विता ॥ ७० ॥

तत्र स्नात्वा नरो देवि मातुर्गर्भं न पश्यति ।
योगिभिश्चापि निस्तीर्णं योगमार्गनिषेविभिः ॥ ७१ ॥

यमतीर्थेति विख्यातं ततो हस्तशतान्तरे ।
सेवितं चित्रगुप्तेन तथान्यैर्यमनायकैः ॥ ७२ ॥

तत्र स्नानं महाभागे कर्त्तव्यं फलकाङ्क्षिभिः ।
मानुषैः पितृभक्तैश्च यममार्गनिराशिभिः ॥ ७३ ॥

कृत्वा श्राद्धं यमसरे पितॄणां दत्तमक्षयम् ।
याति तावन्महाभागे यावदिन्द्राश्चतुर्द्दश ॥ ७४ ॥

ततस्तस्योत्तरे भागे नाम्ना नलगिरिः स्मृतः ।
तस्योद्भवानां तीर्थानां माहात्म्यं शृणु पार्वति ॥ ७५ ॥

तस्मान् मानसरे देवि कपिला सरितां वरा ।
समागता सिद्धगणैः सेविता पापतारिणी ॥ ७६ ॥

नलपर्वतसंभूता निःसृता कपिलाश्रमात् ।
विधात्रा चोपदिष्टा सा स्वर्णपीतजला शुभा ॥ ७७ ॥

मान्धातुर्धनुषा देवि दर्शिताध्वा सरिद्वरा ।
आजगाम सरं शुद्धं जामदग्न्यनिषेवितम् ॥ ७८ ॥

मूले तस्याः स्थितो विष्णुनारदाद्यैर्महर्षिभिः ।
तथा देवगणैर्देवि गुहायां जगदीश्वरः ॥ ७९ ॥

उपास्यते महादेवि कृष्णं योगेश्वरं हरिम् ।
संपूजयति यो मर्त्यः स याति परमां गतिम् ॥ ८० ॥

ततः परं महाभागे कपिलस्याश्रमं शुभम् ।
वरुणाद्यैर्देवगणैः पूजितं सुमनोहरैः ॥ ८१ ॥

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७०. –d) ने1.3 समन्विताः (ने3 °ता) (→समन्वितः). ७१. –a) ने1 यत्र (→तत्र). –d) ने2 °मार्गं (→°मार्ग–).

७२. –c) ने1 सेवितुं (→सेवितं).

७५. –d) ने2.3 पार्वती (→पार्वति). ७८. –b) ने1 सरोवरा (→सरिद्वरा).
८०. –a) ने2 उपास्योस्तेन, ने3 तस्योपास्ते (→उपास्यते). –b) ने1 कृस्नं, ने2 कृष्णे (→कृष्णं); ने2.3 योगीश्वरं (→योगेश्वरं). ८१. –d) ने2.3 सुमनोहरम् (→सुमनोहरैः).

कपिलाख्यं महत्तीर्थं तत्रैव वरवर्णिनि ।
शिलापञ्चकसंयुक्तं द्वात्रिंशत्क्रोशसंयुतम् ॥ ८२ ॥
विद्यते मृगशावाक्षि नलपर्वतमध्यगम् ।
इन्द्रादिभिर्देवगणैः पूजितं सुमनोहरैः ॥ ८३ ॥
स्नात्वा कपिलतीर्थे वै नरो ब्रह्मपदं शुभम् ।
समारुह्यति शक्राभः कुलकोटिसमन्वितः ॥ ८४ ॥
महर्षिकपिलं देवि संपूज्य विष्णुमन्दिरम् ।
प्रयाति पातकान् हित्वा कुलकोटिसमन्वितः ॥ ८५ ॥
ततस्तु दक्षिणे तीरे कपिलायाः शुभव्रते ।
काञ्चनस्याकरैर्युक्ता स्मराख्या गिरिकन्दरा ॥ ८६ ॥
पातालसदृशा पुण्या शिवलिङ्गसमन्विता ।
विद्यते मृगशावाक्षि वाणेन परिसेविता ॥ ८७ ॥
तत्र वाणेश्वरो देवो पूज्यते दितिसूनुभिः ।
तथैव दानवेशाद्यैर्दितिजैश्चोपदेशितैः ॥ ८८ ॥
संपूज्य तत्र वाणेशं मानवः शाङ्करं पदम् ।
प्रयाति नात्र सन्देहः शिवकन्यानिषेवितः ॥ ८९ ॥
वाणतीर्थं महादेवि कपिलाया ततः परम् ।
विद्यते मृगशावाक्षि तत्र स्नात्वां दिवं व्रजेत् ॥ ९० ॥
पदे पदे सु तीर्थानि कपिलाया शिवप्रिये ।
सन्ति देवर्षिपूज्यानि मानवैः प्रार्थितानि च ॥ ९१ ॥
ततस्तु कपिला देवि शुभं मानसरोवरम् ।
संमिलद् ऋषिपूज्यं वै जामदग्न्याश्रमे शुभम् ॥ ९२ ॥
जामदग्न्यं महत्तीर्थं तत्र मानसरे शुभे ।
यः स्नाति मानवः सम्यक् स याति हरिमन्दिरम् ॥ ९३ ॥
जामदग्न्यसमं तीर्थं नास्ति मानसरे क्वचित् ।
यत्र रामो जामदग्न्यरवाप(?) चिरजीविताम् ॥ ९४ ॥

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८२ ने2.3. ab ⊙. ८५. –a) ने1.3 महर्षी– (→महर्षि). –d) ने2 °शतान्विते (→°समन्वितः).

८६. -c) ने1 युक्तां (→युक्ता). ८७. –b) ने1.2 °समन्वितां(ने2 °तः) (→°समन्विता). –d) ने1 °सेविताः, ने3 सेवित : (→°सेविता). ८८. –b) ने1 पूज्यन्ते (→पूज्यते). ९२. –b) ने3 शुभे (→शुभम्). ९४. –a) ने2 °महत् (→°समं).

श्रीदेव्युवाच ।

कथं स देवदेवेश जामदग्न्यः प्रतापवान् ।
अवाप चिरजीवित्वं प्राप्य भूमण्डलं शुभम् ॥ ९५ ॥

ईश्वर उवाच ।

शृणुष्व त्वं महाभागे जामदग्न्यो यथाऽभवत् ।
यथानेन सुपुण्येन संप्राप्तं चिरजीवनम् ॥ ९६ ॥

तथा त्वां कथयिष्यामि चरितं विस्मयापहम् ।
मोक्षमार्गप्रदं पुण्यं विष्णुभक्तिप्रदायकम् ॥ ९७ ॥

कृतान्तरे महादेवि जामदग्निस्तोपनिधिः ।
विष्णुमाराधयामास खेदितो हैहयैर्नृपैः ॥ ९८ ॥

कालेन तं तदा देवो दर्शयामास स्वं वपुः ।
कलिकल्मषहन्तारं दुर्दर्शं दैवतैरपि ॥ ९९ ॥

ततस्तं कथयामास वरयेति वरं शुभम् ।
दुःप्राप्यं देवगन्धर्वैः शिवाद्यैर्मानवैः किल ॥ १०० ॥

सोवाच तं तदा देवि वरेण्यं वरदं प्रभुम् ।
वृणोम्यहं त्वत्सदृशं सुतं क्षत्रान्तकारकम् ॥ १०१ ॥

तथेत्युक्त्वा स भगवान् तत्रैवान्तरधीयत ।
ततः स ऋषिमुख्यो वै बभूव स्वस्थमानसः ॥ १०२ ॥

ततः कालेन महता सुतं क्षत्रान्तकारकम् ।
पारगं वेदविद्यानां प्राप विष्णोरनुग्रहात् ॥ १०३ ॥

ततस्तं लक्ष्मणोपेतं बालं राजीवलोचनम् ।
आख्यया रामनामं वै चकार स शुभव्रते ॥ १०४ ॥

स रामो मृगशावाक्षि वर्द्धमानो दिने दिने ।
चकार विविधं पुण्यं तपोभिः कायशोषिभिः ॥ १०५ ॥

ततः क्षत्रियभूपालान् जामदग्न्यः प्रतापवान् ।
जघान स परान् वाणैर्जमदग्निनियोजितः ॥ १०६ ॥

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९५. –c) ने$_{2.3}$ °जीवत्वं (→°जीवित्वं). –d) ने$_2$ °मण्डले (→°मण्डलं). ९६. –c) ने$_2$ यथा तेन (→यथानेन). –d) ने$_2$ °जीवतम् (→°जीवनम्).

९७. ने$_2$. ९७c–९८a ⊙. –b) चरितं विस्मयावहम्. ९८. ने$_2$ a ⊙. –b) ने$_{2.3}$ तपस्तेपे (→तपोनिधिः). ९९. –a) ने$_2$ देशे (→देवो). १०३. –b) ने$_3$ क्षेत्रान्त° (→क्षत्रान्त°). १०४. –c) ने$_1$ सागैव (?) (→नामं वै) १०६. –d) ने$_1$ जमदग्निमियोजितैः.

स हत्वा सर्वभूपालान् क्षत्रहीनां वसुन्धराम् ।
चकार निजबाणौघै रुधिरौघपरिप्लुतान् ॥ १०७ ॥

एवं त्रिसप्तकं कृत्वा स रामो शिववल्लभे ।
उत्ससर्ज धरां शुद्धां सशैलवनकाननाम् ।
ब्राह्मणेषु महाभागे नदीभिः समलङ्कृताम् ॥ १०८ ॥

ब्रह्मयत्तां धरां कृत्वा स रामो गिरिकन्यके ।
समुद्रं याचयामास वासमात्रं नदीपतिम् ॥ १०९ ॥

रामं न जानयामास समुद्रः सरितां पतिः ।
अवतीर्णं महाबाहुं जमदग्निगृहे प्रभुम् ॥ ११० ॥

मरुं कर्तुं सरिन्नाथं स रामस्तदनन्तरम् ।
नदीभिः पूरितं क्षारं चकार मतिमुत्तमाम् ॥ १११ ॥

समुद्रस्तं तदा देवि कृताञ्जलिपुटः स्वयम् ।
प्रार्थयामास क्षत्रारिं कार्यार्थे भुवि संस्थितम् ॥ ११२ ॥

सोवाच तं महादेवि गिरा सूनृतया हरिम् ।
प्रार्थितं देवगन्धर्वैं ऋषिभिश्चापि संस्तुतम् ॥ ११३ ॥

वयं हि मन्दमतयो न जानीम खलाः प्रभुम् ।
अनुग्रहोऽयं भवता कृतं चात्र न संशयः ॥ ११४ ॥

त्वामहं कथयिष्यामि खलनिग्रहकारकम् ।
उपायं चिन्त्यतामाशु स्ववासार्थं जगत्पते ॥ ११५ ॥

शरमेकं समाधाय चापे स्वर्लोकपूजिते ।
तेन मां कुरु वै राम षष्टियोजनदूरगम् ॥ ११६ ॥

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१०७. –b) ने$_{2}$ वसुन्धरान् (→वसुन्धराम्).

१०९. –a) ने$_{3}$ क्षणमात्रं (→वासमात्रं). ११०. ने$_{1.2}$ ⊙. १११. –a) ने$_{1}$ भरूं (→मरुं). –d) ने$_{1}$ उत्तमम् (→उत्तमान्). १०९–१११ श्लोकानां स्थाने ने$_{2}$ पाठः

ब्रह्मयत्तां धरां कृत्वा स रामो गिरिकन्यके ।
समुद्रं याचयामास [स] रामस्तदनन्तरं ।
नदीभिः पूरितं क्षारं चकार मतिमुत्तमाम् ॥

११२. –b) ने$_{1}$ °पुरः (→°पुटः). –c) ने$_{2}$ छत्राणि (→क्षत्रारिं). ११४. –b) ने$_{1}$ जानाम (→जानीम). ११५. –d) ने$_{3}$ स्ववासार्थे (→स्ववासार्थं).

तमिङ्गिलझषाकीर्णं जलजन्तुविराजितम् ।
तेनोपायेन वासाय दास्यामि वसुधां प्रभो ।
यावच्छरेण संस्पृष्टं स्थलं तावत् त्यजाम्यहम् ॥ ११७ ॥
समुद्रस्य च तां वाणीं श्रुत्वा रामः प्रतापवान् ।
चापे शरं समाधाय क्षत्रशोणितपारगः ॥ ११८ ॥
चकार सरितां नाथं षष्टियोजनदूरगम् ।
तिमिङ्गिलझषाकीर्णं वरुणालयशोभितम् ॥ ११९ ॥
प्राप्य दिव्यं स्थलं देवि स रामः सरितां पतेः ।
चकार वासं धर्मात्मा गोत्रजैर्ब्राह्मणैः सह ॥ १२० ॥
तत्रारोप्य तदा देवि यज्ञस्तम्भान् सुशोभितान् ।
उत्सृज्य कौङ्कणं देशं ब्राह्मणेभ्यो महामते ॥ १२१ ॥
तपसे कृतसङ्कल्पः पूतं मत्वा भुवस्तलम् ।
तदुत्तरेण मार्गेण जगाम हिमपर्वतम् ॥ १२२ ॥
तत्र शिरांसि मे देवि पूजयित्वा सरोवरम् ।
आजगाम पूतजले कपिलासङ्गमे शुभे ॥ १२३ ॥
स मामाराधयामास प्राप्य मानसरोवरम् ।
द्वादशाब्दानि वै देवि पूजयन् मां वरप्रदम् ॥ १२४ ॥
तुष्टश्चाहं ततो देवि दर्शयामास दर्शनम् ।
जामदग्न्याय रामाय त्वया सह न संशयः ॥ १२५ ॥
तुष्टाव मां तदा देवि जामदग्न्यो महातपाः ।
गिरा सूनृतया चापि वाष्पगद्गदपूर्णया ॥ १२६ ॥
तुष्टस्तस्मै सुयोग्याय दास्यामीति विचिन्त्य च ।
वरं देवमनुष्याणां दुःप्राप्यं मम वल्लभे ॥ १२७ ॥
वरयेति मया प्रोक्तो वरं वरद पूजिते ।
अजरामरतां लोके ददस्वेति उवाच ह ॥ १२८ ॥
अंशं वैकुण्ठदेहे वै संन्यस्याऽवनिमण्डले ।
तपामि न हि सन्देहो ददस्वामरतां प्रभो ॥ १२९ ॥

१२०. –b) ने1.2 पते (→पतेः). –c) ने1 चरवासं (→चकार). –d) ने1 सहः (→सह) १२१. –b) ने2 सुशोभनान् (→सुशोभितान्). –c) ने1.3 उत्सर्ज्य (→उत्सृज्य) –d) ने1.3 महात्मनाः (→महामते).

१२३. –c) ने1 °जलं (→°जले). १२४. –c) ने1 देवेशि (→वै देवि). १२७. –d) ने3 शिव (→मम).

इत्युक्तस्तेन रामेण तथेत्युक्त्वाऽप्यहं तदा ।
प्रत्याजगाम कैलासं रुद्रकन्यानिषेवितम् ॥ १३० ॥

मत्तः प्राप्य वरं सौम्यं रामोऽपि स्वगृहं शुभम् ।
जगाम द्विजमुख्यैश्च सेवितं सुमनोहरम् ॥ १३१ ॥

ततः कालेन महता पुण्ये रघुकुले हरिः ।
अवतारांशभागेन रक्षःकुलविनाशकृत् ॥ १३२ ॥

श्रुत्वा रामं तदा देवि संभूतं राघवे कुले ।
सोऽगमद् राजशार्दूल हन्तुं दाशरथिं प्रभुम् ॥ १३३ ॥

सोऽवदन् मृगशावाक्षि रामं दाशरथिं ततः ।
रामोऽहं भूतले ख्यातो न हि रामा अनेकशः ॥ १३४ ॥

त्वामहं निहनिष्यामि तस्माच्छब्दविलोपकम् ।
किन्तु मे छत्रहन्तारं चापं समधिरोपय ॥ १३५ ॥

न त्वहं वै शरोरत्नं भूमौ निःपातयामि वै ।
इत्युक्त्वा तं तदा देवि ददौ रत्नविराजितम् ॥ १३६ ॥

स्वं धनुः श्वाससंयोगैर्मिश्रितं वीरभूषणम् ।
समारोप्य तदा रामो जामदग्न्यमुवाच ह ॥ १३७ ॥

त्वदंशसंयुतं चापं मयि सम्यगुपस्थितम् ।
मया चारोपितं चापि पश्यस्व ससमाहितः ॥ १३८ ॥

इत्युक्त्वा तं तदा रामो वाणं चापि ना(नि ?)धाय च ।
पुनरेतान्तरगतं वचनं समुवाच ह ॥ १३९ ॥

मया सोदाहृतं चापि तथ्यं कर्तुं वचो हरिः ।
रघूणां न शरा ब्रह्मन् यान्ति चात्र निरर्थकाः ॥ १४० ॥

तस्मादेकां गतिं तेऽद्य नाशयामि न संशयः ।
तमुवाच तदा दीनो जामदग्न्यो महेश्वरि ॥ १४१ ॥

नाहं स्वर्गगतिं पुण्यां व्रजामि रघुनन्दन ।
तपामि भूतले पुण्ये गिरिकाननशोभिते ॥ १४२ ॥

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१३४. –d) ने2.3 न हि रामादनेकशः.

१३५. –a) ने2 तुहनिष्यामि (→निहनिम्यामि). –c) ने2.3 छत्रनिहन्तारं (→छत्रहन्तारं). १३६. –a) ने3 हि (→वै). ने3. १३८-१३९. ⊙. १४२. –c) ने1 नयामि (→तपामि). १४२. –e) ने1 तीर्थैश्चापि च (→सुतीर्थैश्चापि).

सुतीर्थैश्चापि संकीर्णे वृक्षराजविराजिते ।
जामदग्न्यवचः श्रुत्वा स रामो दीनवल्लभः ।
चिच्छेद स्वर्गतिं तस्य प्रार्थितं मानवोत्तमैः ॥ १४३ ॥

तस्य चापस्य मार्गेण तद्देहाद्वैष्णवं ततः ।
तेजो रामशरीरे वै प्रविवेश महेश्वरि ॥ १४४ ॥

विसृज्य वैष्णवं तेजो जामदग्न्यो यतव्रतः ।
चचार वसुधां सर्वां सशैलवनकाननाम् ॥ १४५ ॥

इत्येतत् कथितं भद्रे रामाख्यानं सुविस्तरम् ।
तेन वै चिरजीवित्वं यथा प्राप्तं तथा मया ॥ १४६ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे रामाख्याने मानसतीर्थमाहात्म्यं नाम षोडशोऽध्यायः ॥ १६ ॥

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१४५. –a) ने1 विसर्ज्य (→विसृज्य). –cd) ने2 सर्वे*शैल° (→सर्वां सशैल°).
१४६. –d) ने1 तेन सुचिरजीवत्वं.

पुष्पिका—अध्यायनाम—ने1 नाम स तीर्थमाहात्म्यं नाम.

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दत्त उवाच ।

इत्युक्त्वा तां प्रियां राजन् देवदेवो महेश्वरः ।
माहात्म्यं कथयामास तीर्थानां पुण्यदायिनाम् ॥ १ ॥

शिव उवाच ।

पुरा कृतयुगे देवि जामदग्न्यसरोवरे ।
मृता गृध्रा वडाश्चैव गता ब्रह्मपुरं प्रति ॥ २ ॥

तत्रैव जामदग्न्येशं हरं ये पूजयन्ति हि ।
ते व्रजन्ति महादेवि गृहं मे देवसेवितम् ॥ ३ ॥

ततः परं महातीर्थं काकतीर्थमिति स्मृतम् ।
यत्र स्नात्वा चतुस्त्रिंशत्काका ब्रह्मपदं गताः ॥ ४ ॥

परं शृगालतीर्थं वै संस्मृतं गिरिकन्यके ।
यत्र सर्वे फेरवकाः स्नात्वा शिवपुरं गता ॥ ५ ॥

भगचक्षुःकरं तीर्थं परं ते व्याहृतं मया ।
यत्रेन्द्रो गौतमीशापाद्विमुक्तो निजमन्दिरम् ॥ ६ ॥

समागतः सिद्धगणैस्त्रिदशैश्चापि मोदितः ।
संप्राप्य शतनेत्राणि बृहस्पतिरनुग्रहात् ॥ ७ ॥

ततः पुलोमजातीर्थं विद्यते वरवर्णिनि ।
यत्र स्नात्वा महेन्द्रं वै पतिं प्राप पुलोमजा ॥ ८ ॥

परं हि पुष्पभद्रायाः सङ्गमोऽस्ति वरेश्वरि ।
यत्र वै रघुनाथस्य तीर्थमस्ति न संशयः ॥ ९ ॥

पुष्पभद्रा सरिच्छ्रेष्ठा नलपर्वतसम्भवा ।
जगाम मानससरं ब्रह्मणा चोपदेशिता ॥ १० ॥

गौतमस्य ऋषेर्यज्ञे समाहूता महर्षिभिः ।
पूर्ववाहा सरिच्छ्रेष्ठा भद्रेशपदसम्भवा ॥ ११ ॥

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१. -d) ने$_{3}$ °दायिनाम् (→°दायिनाम्). २. -a) ने$_{2}$ देवी (→देवि). -c) ने$_{2.3}$ मृतां (→मृता); ने$_{2}$ वाडविडशि, ने$_{3}$ वाद्रा विडाश् (→गृध्रा वडाश्). ४. -b) ने$_{1}$ स्फुटम् (→स्मृतम्). ८. -d) ने$_{1}$ प्राप्य (→प्राप). ९ -a) ने$_{2}$ °भद्रायां (→°भद्रायाः). -c) ने$_{2.3}$ तत्र (→यत्र). ११. -c) ने$_{2.3}$ °वाह्नो (→°वाहा).

मान्धातुर्दर्शिताध्वा सा जगाम मानसं सरम् ।
मूले तस्या स्थितो विष्णुर्भद्राया सह वल्लभे ।
प्लक्षादिभिर्नगैश्चैव सेवितो वरदो विभुः ॥ १२ ॥

भद्रया सहितं विष्णुं ये पश्यन्ति यतव्रताः ।
ते देवि मानुषे लोके भद्राहीनां भवन्ति हि ॥ १३ ॥

ततस्तु पुष्पभद्राया वामभागे महेश्वरि ।
देवभद्रा सरिच्छ्रेष्टा पातकानां विनाशिनी ॥ १४ ॥

जगाम मानसं क्षेत्रं देवगन्धर्वपूजितम् ।
महेन्द्रस्याश्वमेधे वै समाहूता सरिद्वरा ।
गुरुणा देवकार्यार्थे तत्रैव नलपर्वते ॥ १६ ॥

सेविता सिद्धगन्धर्वैः विष्ण्वङ्गुष्ठसमुद्भवा ।
मान्धातुर्दर्शितपथा ययौ मानसरोवरम् ॥ १६ ॥

तस्या मूले त्रयस्त्रिशद् देवाः सन्ति महेश्वरि ।
लिङ्गरूपधराः सर्वे महेन्द्रेण समन्विताः ॥ १७ ॥

पूजनाद् देवलिङ्गानां नराः स्वर्गगतिं प्रति ।
व्रजन्ति त्रिकुलैः सार्द्धं देवकन्यानिषेविताः ॥ १८ ॥

ततस्तु देवभद्रायां तीर्थानि शृणु पार्वती ।
यानि श्रुत्वा महाभागा व्रजन्ति मम मन्दिरम् ॥ १९ ॥

तीर्थं त्रिभुवनख्यातं सौरभं नाम विद्यते ।
यत्र सा सुरभी देवी दृश्यते वरवर्णिनि ॥ २० ॥

तावद्धि पितरः सर्वे मानवानां दुरात्मनाम् ।
वसन्ति नरके घोरे यावत् पिण्डं न सौरभे ॥ २१ ॥

तीर्थे ददन्ति कुलजा गोत्राख्यापनसंयुतम् ।
ततः परं न पश्यन्ति घोरं यमगृहं शुभे ॥ २२ ॥

परं तु देवभद्रायां तुङ्गतीर्थमिति स्मृतम् ।
स्वमातुर्गमनात् यत्र मुक्ति तुङ्गप्रजापतिः ॥ २३ ॥

तत्र स्नात्वा महाभागे मानवाः पापकारकाः ।
अगम्यागमनात् पापान् मुक्ता मुक्तिं व्रजन्ति हि ॥ २४ ॥

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१४. –a) नें2 पुष्य॰ (→पुष्प॰). २१. नें2 नरकं (→नरके).

ततस्तु देवभद्रायां मध्ये मानसरोवरे ।
तथैव पुष्पसरितोर्मध्ये शिवगणप्रिये ॥ २५ ॥

रामतीर्थमिति ख्यातं प्रयागेनाप्यलङ्कृतम् ।
शतजन्मार्जितानां हि पातकानां प्रणाशनम् ॥ २६ ॥

सेवितं पुष्पभद्रायाः जलैः पुण्यैः सुशोभनैः ।
तथाकारं द्रवद्विजैर्हंसैश्चापि निषेवितम् ॥ २७ ॥

प्रयागाल्लक्षगुणितं फलं तत्र हि विद्यते ।
तस्मान् नान्यं प्रपश्यामि स्थलं भूमण्डले क्वचित् ॥ २८ ॥

रथाश्वा यत्र रामेण त्यक्त्वा दिवि गतेन हि ।
दृश्यतेऽत्र न सन्देहः पुण्ये मानसरोवरे ॥ २९ ॥

तस्मान् नान्यतमं तीर्थं नास्ति मानसरोवरे ।
यत्र विष्णुमहेशाद्याः स्थापिता राघवेन हि ॥ ३० ॥

पिण्डं दत्वा च मतिमान् रामतीर्थे महेश्वरि ।
तारयित्वा पितृगणान् तथा मातामहान् नरः ॥ ३१ ॥

स याति विष्णुभवनं कुलकोटिशतान्वितः ।
वसित्वा कल्पमेकं वै तत्र भूमण्डलेश्वरी ।
पुनर्भूमण्डलं सर्वं प्राप्य राजा भवेदिह ॥ ३२ ॥

तत्र रामेश्वरं देवि संपूज्य मनुजोत्तमाः ।
प्रयान्ति ते विष्णुगृहं पुनरावृत्तिदुर्लभम् ॥ ३३ ॥

रामतीर्थादधो भागे बलितीर्थमिति स्मृतम् ।
मोक्षदं स्थिरचित्तानां धर्ममार्गप्रदायकम् ॥ ३४ ॥

तत्रैव बलिना देवि वाजिमेधत्रयं शुभम् ।
कृत्वा संपूर्णतां नीतं समाप्तं सरत्नदक्षिणैः ॥ ३५ ॥

तत्र स्नात्वा नरो देवि वाजिमेधफलं महत् ।
प्राप्नोति देवगन्धर्वैर्दुःप्राप्यं मानवैरपि ॥ ३६ ॥

बलिना पूजितं तत्र सन्ति विष्णोः पदत्रयम् ।
पद्माङ्कुशादिरेखाढ्यं सेवितं नारदादिभिः ॥ ३७ ॥

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२५. –e ने2 3 पुष्पा (→पुष्प–). २७. –b) ने1 सुशोभितैः (→सुशोभनैः)
३२. –b) ने1 °समन्वितः (→°शतान्वितः). –c) ने3 हि (→वै).
३५. –c) ने1 संपूर्णता (→संपूर्णतां). –d) ने2.3 समाप्तं रत्नदक्षिणैः.
३७. –b) ने3 विष्णुः (→विष्णोः).

तान् संपूज्य नराः सर्वे तद्विष्णोः परमं पदम् ।
प्राप्नुवन्ति महाभागे कुलकोटिसमन्विताः ॥ ३८ ॥

ततः परं महाभागे कपितीर्थमिति स्मृतम् ।
गान्धर्वपददं पुण्यं सेवितं सिद्धनायकैः ॥ ३९ ॥

यत्र तीर्थे महाभाग हनुमान् नाम वानरः ।
प्राप्य नागायुतबलं कमाराध्य यतव्रते ॥ ४० ॥

तत्र स्नात्वा नरो देवि बलं प्राप्नोति दुर्जयम् ।
तथैव चाक्षयं वासो मम लोके न संशयः ॥ ४१ ॥

ततः परं महातीर्थं बालितीर्थेति विश्रुतम् ।
मनःशिलाकरैः युक्तं ताम्रशर्करशोभितम् ॥ ४२ ॥

तत्र वालीश्वरं देवं संपूज्य मनुजाधमाः ।
प्राप्नुवन्ति सुशोभाढ्यं गृहं मे वरवर्णिनि ॥ ४३ ॥

परं तीर्थशतैर्युक्तं ध्रुवतीर्थमिति स्मृतम् ।
सप्तर्षिसेवितं पुण्यं मोक्षमार्गप्रदर्शकम् ॥ ४४ ॥

तत्र स्नात्वा ध्रुवो देवि जगाम हरिमन्दिरम् ।
दुःप्राप्यं देवगन्धर्वैः किमुतान्यैर्जनैः शुभैः ॥ ४५ ॥

तत्र स्नात्वा नरो देवि ध्रुवस्य पदवीं शुभाम् ।
प्राप्नोति पितृभिः सार्द्धं त्यक्त्वा पापान् सरोवरे ॥ ४६ ॥

ततः परं महातीर्थं वागीशाख्यं महेश्वरि ।
षोडशाख्याभिः पुण्याभिर्मातृकाभिः सुसेवितम् ॥ ४७ ॥

तथा षोडशमातॄणां तीर्थैश्चापि समन्वितम् ।
अणिमाद्याभिः पुण्याभिरष्टसिद्धिभि[ः] सेवितम् ॥ ४८ ॥

पिण्डं दत्त्वा महाभागे तीर्थे वागीश्वराह्वये ।
नरः पितॄन् समुत्तीर्णान् करोति शिववल्लभे ॥ ४९ ॥

वासमात्रेण वै देवि तीर्थे वागीश्वराह्वये ।
मया सह नरो देवि सायोज्यमिह चाश्नुते ॥ ५० ॥

तत्र वागीश्वरं देवं मातृकाभिर्निषेवितम् ।
संपूज्य मानवो लोके पूज्यते मम लिङ्गवत् ॥ ५१ ॥

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३९. –d) ने₁ °नामकैः (→°नायकैः).
४०. –d) ने₁ मामा° (→कमा°). ४५. –c) ने₂ दुःप्राप्य (→दुःप्राप्यं).

परं भूतान्तकं नाम तीर्थमस्ति वरेश्वरि ।
तत्र स्नात्वा च मनुजः कुलानां तारयेच्छतम् ॥ ५२ ॥
परं गोशतदं नाम तीर्थमस्ति न संशयः ।
देवर्षिमानवानां च सेवितं सुमनोहरम् ॥ ५३ ॥
गोसहस्रप्रदानेन तत्र राजा विदूरथः ।
मुक्तः पापान् महाभागे दुहितृगमनोद्भवात् ॥ ५४ ॥
ततस्तु पश्चिमे भागे नाम्ना गौरिगिरिः स्मृतः ।
सिद्धाश्रमैर्बहुविधैर्महौषधिसमन्वितः ॥ ५५ ॥
तस्योत्तरे महाभागाश्च(च?)न्द्रभागा सरिद्वरा ।
बभूव राजहंसैः सा सेविता सुमनोहरा ॥ ५६ ॥
ययौ सा सरितां श्रेष्ठा मानसाख्यं सरोवरम् ।
मान्धात्रा दर्शितपथा विधात्रा चोपदेशिता ॥ ५७ ॥
पुरा चन्द्रमसो यज्ञे समाहूता महर्षिभिः ।
सनकाद्यैर्महाभागे ऋत्विजैश्चापि दीक्षितैः ॥ ५८ ॥
आविर्भूता सरिच्छ्रेष्ठा मत्कपर्दविनिःसृता ।
जगाम मानसक्षेत्रं यत्र सा वसुधा हृता ॥ ५९ ॥
तस्या मूले स्वयं ब्रह्मा ध्याति विश्वं चराचरम् ।
गौतमाद्यै ऋषिश्रेष्ठैः पूजितो विश्वकृद् विभुः ॥ ६० ॥
तत्र संतर्पितेनैव पितॄणां दत्तमक्षयम् ।
याति यावद् दिनकरो तपति स्वर्गमण्डले ॥ ६१ ॥
ब्रह्मणः पूजनात् सद्यो नरो ब्रह्मपदं शुभम् ।
आरुह्यति महाभागे कुलकोटिसमन्वितः ॥ ६२ ॥
दक्षिणे चन्द्रभागाया गुहा चन्द्रवती स्मृता ।
तत्र चन्द्रमसो मूर्तिर्दृश्यते ऋषिभिः सह ॥ ६३ ॥
तस्य सम्पूजनाद् सद्यो विमानमधिरुह्य वै ।
प्राप्नोति चन्द्रभुवनं नरस्त्रिशतकुलान्वितः ॥ ६४ ॥
ततस्तु चन्द्रभागायां शशतीर्थमिति स्मृतम् ।
यत्र स्नात्वा शशः सम्यक् शशिसायोज्यतां गतः ॥ ६५ ॥
परं वै चन्द्रभागायां बिन्दुमाधवसंज्ञकम् ।
तीर्थमस्ति महाभागे मुक्तिद्वारमिवापरम् ॥ ६६ ॥

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५५. –b) ने1 नाम्नां (→नाम्ना) ५७. –c) ने2 माधाता (→मांन्धात्रा).
५९. –b) ने2 मत्कपर्दी° (→मत्कपर्द°).
६४. –c) ने3 °भवनं (→°भुवनं). ६६. –c) ने2.3 महाभागा (→महाभागे).

विन्दुमाधवतीर्थे वै स्नात्वा वैकुण्ठमन्दिरम् ।
प्राप्नोति मानवः सम्यग् यावदाहूतसंप्लवम् ॥ ६७ ॥

विन्दुमाधवसंज्ञं वै सम्पूज्य शिववल्लभे ।
हरेः सायुज्यतां याति पुत्रदारान्वितो नरः ॥ ६८ ॥

परं चापि कुबेराख्यं तीर्थमस्ति वरेश्वरि ।
तत्र स्नात्वा च मनुजो धनवान् जायते भुवि ॥ ६९ ॥

ततः पुण्या[ः] सरिच्छ्रेष्ठा मानसाख्यं सरोवरम् ।
सम्मिलन्ति मुखैः पुण्यैः सेविता शशकैर्मृगैः ॥ ७० ॥

तत्र वै मृगशावाक्षि लिङ्गं चण्डेश्वराह्वयम् ।
पूजयित्वा मम पुरे वसन्ति मनुजोत्तमाः ॥ ७१ ॥

ततस्तु चन्द्रभागायाः सङ्गमे त्रिदशेश्वरि ।
सितातीर्थेति विख्यातं तीर्थसप्तकशोभितम् ॥ ७२ ॥

यत्र वै वसुधा देवि सितारूपेण शोभना ।
प्रविष्टा मानसक्षेत्रं मान्धात्रा परिखेदिता ॥ ७३ ॥

तस्मान्नान्यतमं तीर्थं त्रिषु लोकेषु भामिनि ।
न पश्यामि मनुष्याणां पातकान्तकरं शुभम् ॥ ७४ ॥

तत्र पिण्डप्रदानेन मनुष्याणां शुभात्मनाम् ।
यमालयगता वापि तथाऽसद्योनिसङ्गताः ॥ ७५ ॥

आब्रह्मस्तम्भ (स्तम्ब?)पर्यन्ता देवर्षिपितृमानवाः ।
तृप्यन्ति पितरः सर्वे मातृमातामहादयः ॥ ७६ ॥

सितातीर्थे महादेवि सितेशाख्यो महेश्वरः ।
विद्यते देवगन्धर्वैः पूजितः सुमनोहरः ॥ ७७ ॥

तस्य सम्पूजनात् सद्यो मानुषा मे गृहं शुभम् ।
प्राप्नुवन्ति न सन्देहो रुद्रकन्यानिषेविताः ॥ ७८ ॥

ततः परं तु वाणाख्यं तीर्थं त्रिदशसेवितम् ।
तत्र स्नात्वा नरो देवि महेन्द्रभवनं व्रजेत् ॥ ७९ ॥

ततः सारसतीर्थं वै वाग्भूतं नरकान्तकम् ।
शीतपीतजलैः पुण्यैः शोभितं सुमनोहरम् ॥ ८० ॥

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६९. –c) ने1 तु (→च). ७२. –b) ने2 संगमं (→सङ्गमे).
७९. –a) ने2.3 चाणक्यं (→वाणाख्यं). –b) ने1 °सेविताम् (→°सेवितम्).

यत्र वै सारसाः सर्वे श्रुत्वा सरकथां शुभाम् ।
स्नात्वा गन्धर्वभुवनं गता गान्धर्वसेविताम्(?) ॥ ८१ ॥

तत्र स्नात्वा नरो देवि संतर्प्य:च पितॄन् स्वकान् ।
याति गन्धर्वभुवनं गन्धर्वजनसेवितम् ॥ ८२ ॥

परं चण्डेश्वरं नाम तीर्थमस्ति सुपुण्यदम् ।
तत्र स्नात्वा द्विजवधात् पातकाद् वै प्रमुच्यते ॥ ८३ ॥

तथा चण्डेश्वरं देवं तत्र सम्पूज्य वै प्रिये ।
नरा मम पुरं रम्यं प्राप्नुवन्ति न संशयः ॥ ८४ ॥

ततो गौरिगिरेः पुण्यात् परभागा यतव्रते ।
सम्भवा सरितां श्रेष्ठा ब्रह्मणा चोपदेशिता ॥ ८५ ॥

सप्तब्रह्माण्डमध्योत्था पतिता गौरिपर्वते ।
वरुणस्य महायज्ञे समाहूता गिरा सुतैः ॥ ८६ ॥

सूर्यवंशप्रदीपेन दर्शिताध्वा सरिद्वरा ।
जगाम मानसं क्षेत्रं विश्वनाथशिवप्रिये ।
हिमज(जैस्)तोयविभवैर्वाहिता मन्दवाहिनी ॥ ८७ ॥

मूले तस्याः सुशोभाढ्या विश्वनाथशिला स्मृता ।
स्वर्णादिधातुखचिता हिमसीकरपूरिता ॥ ८८ ॥

उपपातकसंयुक्ता महापापान्वितापि हि ।
तां दृष्ट्वा मानवा देवि शिलां वर्णविचित्रताम् ।
प्राप्नुवन्ति हि सायोज्यं मया सह न संशयः ॥ ८९ ॥

ततस्तु विश्वनाथायां श्येनतीर्थमिति स्मृतम् ।
यत्रेन्द्रः श्येनरूपं च शिविजेतु(तुं?) चकार ह ॥ ९० ॥

तत्र श्येनस्वरूपेण मघवान् दृश्यते स्वयम् ।
तथाग्निना कपोतेन दीनरूपकृतेन च ॥ ९१ ॥

तत्र सम्पूज्य देवेन्द्रमग्निना सह मानवः ।
प्राप्नोति देवभुवनं यावदिन्द्राश्चतुर्दश ॥ ९२ ॥

परं तु विश्वनाथायां तीर्थं नारदसंज्ञकम् ।
पर्वताद्यैर्ऋषिवरैः सेवितं सुमनोहरम् ॥ ९३ ॥

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८१. –a) ने1 तत्र (→यत्र). –c) ने3 °भवनं (→भुवनं). –d) ने1 °सेवितम् (→°सेविताम्). ८२. –c) ने2 °भुवने (→°भुवनं). ८३. –a) ने1 चंद्रेश्वरं (→चण्डेश्वरं). ८४. –a) ने1 देवि (→देवं). –b) ने3 प्रभो (→प्रिये). ८९. –a) ने2.3 उपपातकथं युक्ता. ९१. –d) ने3 दीप° (→दीन°).

नारदीयह्लदे स्नात्वा दृष्ट्वा स्वर्णमयं हरम् ।
प्राप्नोति मम सायोज्यं नरः शिवगणप्रिये ॥ ९४ ॥

ज्वालाख्यं वटकाख्यं च देवाख्यं च ततः परम् ।
तीर्थेष्वेतेषु संस्नात्वा नरो मम पदं व्रजेत् ॥ ९५ ॥

पश्चिमे विश्वनाथाया गुहा काञ्चनशोभिता ।
विद्यते मृगशावाक्षि दशद्वारैर्विराजिता ॥ ९६ ॥

तत्राहं मृगरूपेण त्वया सह वरेश्वरि ।
वसामि नात्र सन्देहः सत्यं ते व्याहृतं मया ॥ ९७ ॥

तस्मान् नान्यतमं स्थानं प्रियं मे विद्यते क्वचित् ।
यत्र देवास्त्रयस्त्रिंशन् मामुपासन्ति संयताः ॥

तत्र मां प्राप्य गिरिजे पूजयन्ति नरा हि मे ।
कुलकोटिशतैर्युक्ता व्रजन्ति मम मन्दिरे ॥ ९९ ॥

परं हि विश्वनाथाया दक्षिणे वरवर्णिनि ।
वैद्यनाथेति विख्यातो दिवोदासेन सेवितः ॥ १०० ॥

तस्य संपूजनात् सद्यः क्लेशहीना भवन्ति हि ।
पुत्रदारान्विताः सर्वे जनाः सत्यं मयेरितम् ॥ १०१ ॥

विश्वनाथा सरिच्छ्रेष्ठा मानसाख्यं सरोवरम् ।
सम्मिलन् मृगशावाक्षि श्वानतीर्थे न संशयः ।
श्वानतीर्थं समासाद्य तिलोदैर्यः प्रतर्प्पयेत् ॥ १०२ ॥

पितॄन् वै पितरस्तस्य ब्रह्मलोकमवाप्नुयुः ।
यत्र श्वानं पुरस्कृत्य सिंहाद्या मे गृहं शुभम् ।
स्नात्वा वै दिव्यदेहेन प्राप्ताः पार्षदसेविमम् ॥ १०३ ॥

तत्रैव विश्वनाथस्य पूजां कृत्वा यतव्रते ।
व्रजन्ति मानवाः शुद्धं गृहं त्रैलोक्यपूजितम् ॥ १०४ ॥

घण्टाकर्णेन तत्रैव पूजितोऽहं न संशयः ।
ततो मे पूजनाद् देवि गणत्वमुपलब्धवान् ॥ १०५ ॥

ततः परं महातीर्थं घण्टाकर्णाह्वयं स्मृतम् ।
तत्र स्नात्वा द्विजवधान्मुच्यते नात्र संशयः ॥ १०६ ॥

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९४. –c) ने1 सायोज्य (→सायोज्यं). ९५ –a) ने3 ज्वालाख्यां वटकाख्यां च.
९६. –a) ने3 °नाथाय (→°नाथाया).
१००. –a) ने3 °नाथाय (→°नाथाया).

परं वै गणनाथाख्यं तीर्थमस्ति यतव्रते।
गणेशं तत्र संपूज्य स्नात्वा सरजले शुचौ।
सान्निध्यं मम वै नित्यं प्राप्नुवन्ति नराः शुभाः ॥ १०७ ॥

ततस्तु सरितां श्रेष्ठा शारदा पापनाशिनी।
वामाङ्गे संस्थिता देवि ब्रह्मणः परमेष्ठिनः ॥ १०८ ॥

एकांशेन सरिद्भूता मुनीनां हितकारणात्।
ब्रह्मणा चोपदिष्टा सा प्रार्थिता गौतमादिभिः।
अवतीर्णा सरिच्छ्रेष्ठा सुपुण्ये गौरिपर्वते ॥ १०९ ॥

सूर्यान्वयप्रदीपेन दर्शिताध्वा सरिद्वरा।
जगाम मानसक्षेत्रे ऋषीणामाश्रमे शुभे ॥ ११० ॥

शारदाया महन्मूले ब्रह्मा सप्तर्षिभिः सह।
राजते मृगशावाक्षि तथान्यैर्देवतागणैः ॥ १११ ॥

तत्र संपूज्य धातारमृषिभिः सह वै प्रिये।
नरो ब्रह्मपदं पुण्यमधिरुह्यति सत्वरम् ॥ ११२ ॥

दृश्यते यत्र वै ब्रह्मा ऋषिभिः सह सुव्रते।
तत्रैव मानसक्षेत्रे पिण्डं दातुं प्रभुर्महान् ॥ ११३ ॥

मोहाद् गयायां दद्याद्यः स पितॄन् पातयेत् स्वकान्।
लभते च ततः शापं पितृणां नात्र संशयः ॥ ११४ ॥

ततः परं महाभागे शारदायां सुशोभनम्।
वसिष्ठाख्यं महातीर्थं अरुन्धत्या निषेवितम् ॥ ११५ ॥

तत्र स्नात्वा महातीर्थे वसिष्ठं मुनिसत्तमम्।
सम्पूज्य सह पत्न्या वै नरो ब्रह्मपदं शुभम्।
प्राप्नोति देवगन्धर्वैः प्रार्थितं सुमनोहरम् ॥ ११६ ॥

तत्रैव दक्षिणे भागे गुहा सुबहुशोभिता।
वसिष्ठाश्रमसंयुक्ता ताम्रधातुविराजिता ॥ ११७ ॥

तपति तत्र वै देवि वसिष्ठः सह भार्यया।
ऋषिभिश्चोपकर्माभिस्तथा शिष्यैः समन्वितः ॥ ११८ ॥

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१०७. –a) ने2 °नाथाख्ये(→°नाथाख्यं).
११३. –d) ने2 दानं (→दातुं); ने1 प्रभुः पुमान् (→प्रभुर्महान्).
११५ –c) ने2 3 विशिष्टाख्यं (→वसिष्ठाख्यं).

तस्य संदर्शनात् सद्यो मानवो मानवेश्वरि ।
प्राप्नोति मम सायुज्यं यावदाहूतसंप्लवम् ॥ ११९ ॥

ततः परं महाभागे शारदायां कलापकम् ।
तीर्थमस्ति सुशोभाढ्यं ह्रदपञ्चकसंयुतम् ॥ १२० ॥

मज्जनात् तत्र वै सम्यक् नरो ब्रह्मपदं शुभम् ।
प्राप्नोति देवगन्धर्वैः पूजितं सुमनोहरम् ॥ १२१ ॥

ततस्तु शारदामध्ये तीर्थमस्ति महेश्वरि ।
वकतीर्थेति विख्यातं षष्टिक्रोशसमन्वितम् ॥ १२२ ॥

तत्र स्नात्वा पितॄणां च श्राद्धं कृत्वा महेश्वरि ।
त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते ॥ १२३ ॥

ततस्तु शारदा पुण्या तरङ्गैर्व्याकुलीकृता ।
जगाम सा सरिच्छ्रेष्ठा पुण्यं मानसरोवरम् ॥ १२४ ॥

फेनिला फेनबहुला हंसैः कारण्डवैर्वकैः ।
सेविता सरितां श्रेष्ठा मुखैर्बहुभिः संयुता ॥
सम्मिलन् मानसक्षेत्रं सेविता अप्सरोगणैः ॥ १२५ ॥

सङ्गमे शारदायास्तु शृणुष्व परमेश्वरि ।
स्नात्वा नरो विष्णुगृहं प्राप्नोति कुलकोटिभिः ॥ १२६ ॥

शारदेशं हरं तत्र सम्पूज्य मनुजेश्वरि ।
मानवो मम सायुज्यमायाति नहि संशयः ॥ १२७ ॥

ततस्तु मानसक्षेत्रे प्रभातीर्थमिति स्मृतम् ।
सेवितं देवगन्धर्वैर्भानुभक्तैस्तथैव च ॥ १२८ ॥

यत्र भानोः प्रभा देवि पतिता पत्निहेतवे ।
तत्र स्नात्वा च मनुजो भानुना सह मोदते ॥ १२९ ॥

परं पुण्यतमं तीर्थं संज्ञाख्यं वरवर्णिनि ।
यत्र संज्ञा भानुभयादश्विनीरूपमास्थिता ॥ १३० ॥

तत्र स्नात्वा महादेवि नरो याति शुभां गतिम् ।
ततो मानसरे पुण्ये गणगन्धर्वसेविते ॥ १३१ ॥

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११९. –c) ने1.2 सायोज्यं (→सायुज्यं). –d) ने3 °भूत° (→°हूत°). १२२. –d) ने1 °समन्वितम् (→°समन्वितः). १२७. –c) ने1 सायोज्य° (→सायुज्य). १२९. –b) ने3 पति° (→पत्नि°). –c) ने3 स (→च).

धर्मार्थकाममोक्षाणां हेतुभूतं महेश्वरि ।
बलतीर्थेति विख्यातं पूजितं द्विजपुङ्गवैः ॥ १३२ ॥

यत्र स्नात्वा बलो देवि मुक्तो द्विजवधात् किल ।
तत्र स्नात्वा महाभागे कुलकोटिसमन्वितः ।
गोस्त्रीद्विजवधान् मुक्तः प्राप्नोति हरिमन्दिरम् ॥ १३३ ॥

ततस्त्वावर्तविपुलैः संक्षोभितजलाशये ।
पुष्करीभूतकल्लोलैः सेविते सुमनोहरे ॥ १३४ ॥

सुगम्भीरजले पुण्ये घनगम्भीरनिःस्वने ।
कैलासगृहउत्तीर्णैः सेवितं सिद्धनायकैः ॥ १३५ ॥

तथा मारीचप्रमुखैः सेवितं ऋषिनायकैः ।
सुपुण्ये मानसक्षेत्रे तीर्थं वामनसंज्ञकम् ॥ १३६ ॥

अदितीन्द्रादिभिर्देवैः पूजितं मनुजेश्वरि ।
यत्र वै वामनो भूत्वा कृत्वोपेन्द्रत्वतां पुरा ॥ १३७ ॥

समुत्ततार लोकेशो भासाभासितभूतलः ।
चिकीर्षन् देवताकार्यं जगाम मधुसूदनः ॥ १३८ ॥

तत्र विष्णोर्महादेवि पद्भिश्चैवाङ्किता मही ।
पद्माङ्कुशादिरेखाभिरङ्कितैर्देवपूजितैः ॥ १३९ ॥

शिलाया बाहुविस्तीर्णा तत्र मह्यां महेश्वरि ।
विराजन्ते सुपुण्याख्या विष्णोः पादैः सुपुजिताः ॥ १४० ॥

तान् वै सम्पूज्य मनुजाः कुलकोटिसमन्विताः ।
व्रजन्ति विष्णुभवनं पूजिताः फाल्गुनादिभिः ॥ १४१ ॥

नान्योपायं प्रपश्यामि मनुष्याणां दुरात्मनाम् ।
विष्णुपादं विना देवि पातके मज्जितात्मनाम् ॥ १४२ ॥

सरोवरतटस्थायां शिलायां मनुजेश्वरि ।
यावन्न मानवः सम्यक् पदं विष्णोः प्रपश्यति ॥ १४३ ॥

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१३२ –b) ने3 हेतुभूते (→हेतुभूतं); ने3 महेश्वरं (→महेश्वरि). १३५. –d) ने1 सेविते (→सेवितं). १३७. –a) ने1 अस्तीन्दाद्यादिभिर्देवैः. –d) ने1 कृष्णो° (→कृत्वो°). १३८. –c) ने1 विकीर्षं देवताकार्यं. १३९. –d) ने1 °पूजिते (→°पूजितैः) १४०. –a) ने1 शिलायां (→शिलाया); ने1 बहु° (→बाहु°). १४१. –b) ने3 °शतान्विताः (→°समन्विताः).

तावद् भ्रमति संसारे दारुणे दुःखसङ्कुले ।
यावन्न मानसक्षेत्रे दृष्टं विष्णुपदत्रयम् ॥ १४४ ॥

संसारे भ्राम्यमाणानां बद्धानां कर्मरज्जुभिः ।
मोचनं मानसक्षेत्रे विद्यते तत्पदत्रयम् ॥ १४५ ॥

विष्णुपदाङ्कितां भूमिं स्पृष्ट्वापि मनुजाधमाः ।
आरुह्यन्ति दिवं देवि किमु तान् पूजनादतः ॥ १४६ ॥

स्नात्वा तत्र महादेवि तीर्थे वामनसंज्ञके ।
त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते ॥ १४७ ॥

तत्र पिण्डप्रदानेन यावज्जलकणा दिवि ।
तावद् वर्षाणि पितरो मोदन्ते देववद् दिवि ॥ १४८ ॥

ये पुण्या दक्षिणाशायां सन्ति तीर्थाण्यनेकशः ।
वारुण्यां दिशि तीर्थानि तथैव परमेश्वरि ॥ १४९ ॥

प्राधान्येन सुपुण्यानि मयाख्यातानि साम्प्रतम् ।
मानसाख्यस्य सरसो नदीभिः सह सुव्रते ॥ १५० ॥

प्राधान्यनामयुक्तानि मम लिङ्गान्वितानि च ।
किमन्यत् पुण्यमाख्यानं प्रष्टुमिच्छसि सुव्रते ॥ १५१ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे तीर्थमाहात्म्यो नाम सप्तदशोऽध्यायः ॥ १७ ॥

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१४४. -d) ने$_2$ दृष्टां, ने$_3$ दृष्ट्वा (→दृष्टं). १४५. -c) ने$_{2.3}$ °क्षेत्रे (→°क्षेत्रं). १४६. -a) ने$_2$ भूमीं, ने$_3$ भूमी (→भूमिं). १४८. -d) ने$_2$ दिति (→दिवि). १५१. -a) ने$_1$ प्रधान्य° (→प्राधान्य°). -b) ने$_{1.2}$ लिंगानि तानि (→लिङ्गान्वितानि).

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दत्त उवाच ।

इति शिववचः श्रुत्वा गौरी गौरेन्दुसन्निभा ।
पुनः पप्रच्छ देवेशं प्रफुल्लमुखपङ्कजा ॥ १ ॥

देव्युवाच ।

धन्याऽस्म्यनुगृहीताऽस्मि यत्त्वया भाषिताऽस्म्यहम् ।
लोकनाथेन देवेश धर्ममार्गप्रदायिना ॥ २ ॥

अथान्यदपि पृच्छामि माहात्म्यं धर्मदर्शकम् ।
मानसोत्तरभागे वै तीर्थानां परमेश्वर ॥ ३ ॥

तथैव पूर्वभागे वै तीर्थानां वर्णनं प्रभो ।
नदीनां चैव माहात्म्यं श्रोतुमिच्छामि तत्त्वतः ॥ ४ ॥

ईश्वर उवाच ।

श्रृणुष्वेकमना देवि कथयामि न संशयः ।
यथा तीर्थं यथा लिङ्गं यथा ज्ञानतमं शुभम् ॥ ५ ॥

मानसस्योत्तरे भागे कैलासाख्यो महागिरिः ।
यत्र मे विद्यते वासस्त्वया सह महेश्वरि ॥ ६ ॥

अधित्यकासु पुण्यासु तस्याद्रेर्वरवर्णिनि ।
सेविता बहवः पुण्या मानसाख्यस्य वीचिभिः ॥ ७ ॥

त्रयस्त्रिंशच्छताख्याता पातालसदृशा गुहाः ।
तासु मे विद्यते वासस्त्वया सह न संशयः ॥ ८ ॥

तासां मध्ये महाभागा निर्झरैर्बहुभिर्युता ।
सेविता सिद्धगन्धर्वैस्तथा विद्याधरोरगैः ॥ ९ ॥

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१. –b) ने1 गौरीन्दु° (→गौरेन्दु°). –d) ने1 °पङ्कजः (→°पङ्कजा). २. –d) ने1 °प्रदायिनी (→°प्रदायिना). ३. –d) ने2 परमेश्वरो (→परमेश्वर). ६. –b) ने1 कैलाशाख्यो (→कैलासाख्यो). –d) ने1 महेश्वरी (→महेश्वरि). ७. –a) ने1 अधित्यगासु (→अधित्यकासु). –b) ने1.2 वरवर्णिनी (→वरवर्णिनि). –d) ने2 वीतिभिः (→वीचिभिः). ८. –b) ने2.3 पातल° (→पाताल°).

सप्तब्रह्माण्डनिर्भेद्यसंगूढा मम मस्तके ।
स्वधाभासा स्वधापूर्णा शिवदा च स्वधाशिनाम् ॥ १० ॥
पीनकुङ्कुमलिप्ताभिः सुस्तनीभिः सुसेविता ।
विद्याधराणां पुण्याभिर्मृगनेत्राभिर्नारिभिः ॥ ११ ॥
तथैरावणमातङ्गकपोलान्निःसृतैर्मदैः ।
विमिश्रितजला पुण्या विधात्रा चोप्देशिता ॥ १२ ॥
सूर्यवंशप्रदीपेन धनुषाग्रेण वै शुभे ।
दर्शिताध्वा सरिच्छ्रेष्ठा नाम्ना मन्दाकिनी सरित् ॥ १३ ॥
जगाम सा सरिच्छ्रेष्ठा पुण्यं मानसरोवरम् ।
सा भद्रे मानवे लोके भद्रेति ख्यायते सदा ॥ १४ ॥
जगाम मानसं क्षेत्रं दक्षिणाभिमुखी सरित् ।
निर्झरैर्बहुलैर्युक्ता ये पश्यन्ति यतव्रताः ।
ते यान्ति ब्रह्मभवनं पुत्रपौत्रसमन्विताः । १५ ॥
भद्रामानसयोर्मध्ये ये मज्जन्ति महेश्वरि ।
तेषां मे भवने वासो विद्यते परमेश्वरि ॥ १६ ॥
तत्र भद्रेश्वरं नाम मम लिङ्गं महेश्वरि ।
सम्पूज्य मानवः सम्यङ् मम लोके महीयते ॥ १७ ॥
तत्र तीर्थे महादेवि नाम्ना राजा भगीरथः ।
स्वर्गतिं सागराणां वै र(अ?)न्विच्छन् प्रार्थयन् हरिम् ॥ १८ ॥
द्वादशाब्दानि वै देवि तपस्तेपे सुदुष्करम् ।
द्वादशाब्दे व्यतीते तु ददर्श स हरिं प्रभुम् ॥ १९ ॥
शङ्खचक्रगदाशार्ङ्गश्रीवत्साङ्केन शोभितम् ।
वनमालापरीताङ्गदिव्यकुण्डलशोभितम् ॥ २० ॥
तं दृष्ट्वा स तदा राजा वाष्पव्याकुलितेन्द्रियः ।
तुष्टाव विभुं शान्तं दिव्यकौशेयवाससम् ॥ २१ ॥

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१०. -c) ने$_2$ °भागा (→°भासा).

१४ ने$_2$. ⊙. १५. -a) ने$_1$ मानसक्षेत्रं (→मानसं क्षेत्रं). -d) ने$_1$ यतव्रता (→यतव्रताः). -e) ने$_1$ °भुवनं (→°भवनं) १६. -b) ने$_1$ महेश्वरी (→महेश्वरि). -c) ने$_3$ भवनं (→भवने). -d) ने$_{1.2}$ परमेश्वरी (→परमेश्वरि). १७ -b) ने$_1$ लिङ्ग-(→लिङ्गं); ने$_{1.2}$ महेश्वरी (→महेश्वरि). १८. -c) ने$_1$ स्वर्गतिः (→स्वर्गतिं). १९. -b) ने$_1$ सुदुस्तरं (→सुदुष्करं). २०. -a) ने$_2$ °शाङ्ग° (→°शार्ङ्ग-). -d) ने$_2$ °दिव्यं (→°दिव्य-).

भगीरथ उवाच ।

नमस्ते देवदेवेश शङ्खचक्रगदाधर ।
शार्ङ्गपाणे नमस्तेऽस्तु गदाधर नमोऽस्तु ते ॥ २२ ॥

ईश्वर उवाच ।

इति तद्वचनं श्रुत्वा विष्णुः प्रीतमना भवत् ।
वरं वरय प्रोवाच भगवान् केशिसूदनः ॥ २३ ॥

सोवाच तं तदा देवि सागराणां परां गतिम् ।
ततस्तं दर्शयामास गत्यर्थे सरितां वराम् ॥ २४ ॥

निजपादसमुद्भूतां गङ्गां मन्दाकिनीं शुभाम् ।
अनया सागराः सर्वे तरिष्यन्ति न संशयः ॥ २५ ॥

व्रजस्व त्वां प्रदास्यामि मार्गेणानेन वै नदीम् ।
तया वै सागराः सर्वे तरिष्यन्ति न संशयः ॥ २६ ॥

इत्युक्त्वा देवदेवेशस्तत्रैवान्तरधीयत ।
राजाऽपि तां सरिच्छ्रेष्ठां दृष्ट्वा देवेन दर्शिताम् ॥ २७ ॥

निमज्य मानसक्षेत्रे परां प्रीतिमवाप्तवान् ।
जगाम न्यस्य तं प्रीतो यत्र जम्बुसरोवरः ॥ २८ ॥

सा भद्रा सरितां श्रेष्ठा विष्णुपादसमुद्भवा ।
कपर्दिमध्यसम्भूता कैलासात् पतिता भुवि ॥ २९ ॥

विमानमध्यगैर्देवैः सेविता भुवनेश्वरि ।
सम्मिलन् मानसक्षेत्रं तोयफेनैर्विवर्द्धिता ॥ ३० ॥

भद्राया महिमानं हि अपि ब्रह्मा शतक्रतुः ।
वक्तुं वर्षशतैर्देवि किमन्यदितरे जनाः ॥ ३१ ॥

भद्रामूले महादेवि ब्रह्मविष्ण्वादिरर्चितम् ।
जागर्ति मम लिङ्गं वै देवगन्धर्वपूजितम् ॥ ३२ ॥

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२५. –b) ने$_1$ गङ्गा(→गङ्गां); ने$_1$ मन्दाकिनी(→मन्दाकिनीं). २६. –a) ने$_1$ ददस्यामि (→प्रदास्यामि). २७. –b) ने$_2$ °धीयते (→°धीयत). –d) ने$_1$ इष्ट्वा (→दृष्ट्वा). २८. –c) ने$_1$ जगामान्यस्य तं प्रीतो. २९. –c) ने$_1$ कपर्दो°; ने$_2$ कचपर्दि° (→कपर्दि°). –d) ने$_3$ पतितं (→पतिता). ३०. –b) ने$_1$ भुवनेश्वरी (→भुवनेश्वरि). –d) ने$_{1.2}$ विवर्धिताः (→विवर्धिता). ३१. –a) ने$_2$ भद्राया महि***. ३२. –c) ने$_2$ लिङ्गानां (→लिङ्गं वै).

दृष्ट्वा वै मानवः सम्यङ् महापुरुषलक्षणम् ।
गणेशस्य पदं पुण्यं प्राप्नोति नहि संशयः ॥ ३३ ॥

भद्रामध्ये ततो देवि क्रौञ्चतीर्थमिति स्मृतम् ।
तत्र स्नातो महादेवि नरो मम पदं व्रजेत् ॥ ३४ ॥

भद्राया निर्झरान्ते वै पुष्करी नाम वै गुहा ।
स्थानं तत्र महादेवि पद्मनाभस्य शोभनम् ॥ ३५ ॥

तत्र सुप्तो जगन्नाथः पुरा कृतयुगे हरिः ।
बभूव मृगशावाक्षि शेषाङ्के नहि संशयः ॥ ३६ ॥

मार्कण्डेयेन मुनिना नारदेन महात्मना ।
पूजितश्च महादेवि सुष्वाप स श्रिया सह ॥ ३७ ॥

तं दृष्ट्वा मानवा देवि अपि पातककोटिभिः ।
विलिप्तापि जरां त्यक्त्वा भवन्ति शतजीविनः ॥ ३८ ॥

ततः परं महाभागे भद्रायां योजनात्परे ।
अष्टधातुमयं लिङ्गं स्वर्णबिन्दुभिः शोभितम् ॥ ३९ ॥

मदीयं देवगन्धर्वैः पूजितं सुमनोहरम् ।
विद्यते चाति शोभाढ्यं पूजितं सिद्धनायकैः ॥ ४० ॥

तल्लिङ्गस्य चतुर्थे वै भागे त्वमसि शोभने ।
गौरीश्वरेति तल्लिङ्गं वदन्ति मुनिसत्तमाः ॥ ४१ ॥

गौरीश्वरं महादेवं सम्पूज्य मनुजेश्वरि ।
प्राप्नोति विभवं लोके प्रसादान्नात्र संशयः ॥ ४२ ॥

ततस्तु दक्षिणे देवि भद्रायाः सुमहागुहा ।
कलपीनाम पुण्याख्या हरिमन्दिरसन्निभा ॥ ४३ ॥

तत्र त्रिनेत्रसंज्ञं वै लिङ्गं मे वरवर्णिनि ।
सम्पूज्य मानवः सम्यग् अश्वमेधफलं लभेत् ॥ ४४ ॥

ततस्तु वामभागे वै मृत्युञ्जयमहेश्वरम् ।
सम्पूज्य मृगशावाक्षि मृत्युं जयति दुर्जयम् ॥ ४५ ॥

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३५. –b) ने1 पुष्करि (→पुष्करी).

४१. –c) ने3 तं लिङ्गं (→तल्लिङ्गं). ४३. –c) ने1 कलापी माम (?), ने3 कलयी नाम (→कलपी नाम).

४४. –b) ने1 वरवर्णिनी, ने2 वरवर्णिभिः (→वरवर्णिनि). ४५. –d) ने1 दुर्जय (→दुर्जयम्).

ततस्तु दक्षिणे देवि कालीनाम महागुहा ।
तत्र कालीश्वरं देवं सम्पूज्य मम मन्दिरम् ।
प्राप्नोति सुरगन्धर्वैः पूजितं सुमनोहरम् ॥ ४६ ॥

ततो वामे महादेवि भवानीशं महेश्वरम् ।
गत्वा सम्पूज्य मनुजो जायते मम वल्लभः ॥ ४७ ॥

ततो भद्रह्लदे पुण्ये कपिलेशं महेश्वरम् ।
शिलामध्ये नाभिमयं गत्वा सम्पूज्य मानवः ।
प्राक्तनानि हि पापानि भस्मसात्कुरुते शुभे ॥ ४८ ॥

ततो गत्वा महादेवि भद्रायाः पश्चिमे दिशि ।
महेशं कालिकेशाख्यं सम्पूज्य शिवमाप्नुयात् ॥ ४९ ॥

ततो भद्रह्लदाः पञ्च ख्यायन्ते भुवि दुर्लभाः ।
येषु स्नात्वा महामात्रो महेन्द्रस्य महात्मनः ॥ ५० ॥

बभूव सारथिर्देवि मातलिः कमलेक्षणे ।
तेषां हि नामधेयं वै शृणुष्व सुसमाहिता ॥ ५१ ॥

कालीह्लदं कालह्लदं ततः कल्पह्लदं शुभम् ।
ततः पद्मह्लदं पुण्यं ततो हरिह्लदं स्मृतम् ॥ ५२ ॥

तेषु स्नात्वा नरो देवि सन्तर्प्य च पितॄन् स्वकान् ।
प्रयाति विष्णुभुवनं पुनरावृत्तिदुर्लभम् ॥ ५३ ॥

ततस्तु सा सरिच्छ्रेष्ठा कैलासगिरिसम्भवा ।
सम्मिलन् मानसं क्षेत्रं राजहंसनिषेवितम् ॥ ५४ ॥

तत्र स्नात्वा नरो देवि सन्तर्प्य च पितॄन् स्वकान् ।
कुबेरसदृशं संपत्प्राप्नोति नहि संशयः ॥ ५५ ॥

तत्र भद्रेश्वरं नाम लिङ्गं मे वरवर्णिनि ।
सम्पूज्य मानवः सम्यङ् नैवाभद्रं प्रपश्यति ॥ ५६ ॥

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४६. –e) ने$_{3}$ प्राप्नोसि (→प्राप्नोति). ४७. –a) ने$_{1}$ महादेवी (→महादेवि). ४८. –a) ने$_{1}$ भद्रा° (→भद्र°). –f) ने$_{1}$ शिवे (→शुभे). ५०. –a) ने$_{1.2}$ भद्रा (→भद्र–). –b) ने$_{3}$ वल्लभाः (→दुर्लभाः). –c) ने$_{1}$ महामात्र (→महामात्रो). ५१. –a) ने$_{2}$ देवी (→देवि). –b) ने$_{3}$ कमलेक्षणः (→कमलेक्षणे). –d) ने$_{1.3}$ सुसमाहितः (ने$_{1}$ °ताः) (→सुसमाहिता). ५२.–b) ने$_{1.3}$ कल्म° (→कल्प°).–d) ने$_{1}$ शुभम् (→स्मृतम्). ५३.–b) ने$_{2}$ समर्प्य (→संतर्प्य). –c) ने$_{3}$ °भवनं (→°भुवनं). ५५. –c) ने$_{1}$ °सदृशां (→°सदृशं).
५६. –b) ने$_{1.2}$ °वर्णिनी (→°वर्णिनि).

ततस्तु मानसक्षेत्रे भगीरथसरं स्मृतम् ।
तत्र स्नात्वा नरो देवि विश्वनाथस्य पूजनात् ॥ ५७ ॥

यत्फलं समवाप्नोति तत्फलं लभते ध्रुवम् ।
स्थापितं नृपसिंहेन लिङ्गं मे वरवर्णिनि ॥ ५८ ॥

भगीरथेशनामं वै सम्पूज्य मनुजाधमाः ।
प्राप्नुवन्ति गृहं कान्तं नन्दिकेशनिषेवितम् ॥ ५९ ॥

ततस्तु मानसक्षेत्रे वज्रतीर्थमिति स्मृतम् ।
यत्र सूर्यस्य तनुजो धर्मराजो महामतिः ॥ ६० ॥

कालदण्डं च मुद्रां च प्राप विष्णोरनुग्रहात् ।
तत्र स्नात्वा महादेवि यमलोकं न पश्यति ॥ ६१ ॥

ततस्तु चित्रगुप्ताख्यं तीर्थमस्ति महेश्वरि ।
चित्रगुप्तः स्वयं यत्र धर्माधर्मस्य निर्णयम् ॥ ६२ ॥

करोति यतवान् नित्यं सुविचार्य पुनः पुनः ।
तत्र स्नात्वा महादेवि विद्यावाञ्जायते नरः ॥ ६३ ॥

ततो विष्णुप्रयागाख्यं तीर्थमस्ति महेश्वरि ।
तत्र स्नात्वा नरः सम्यक् विष्णुलोकं प्रपश्यति ॥ ६४ ॥

परं रामप्रयागाख्यं तीर्थं त्रिदशसेवितम् ।
तत्र स्नात्वा नरो देवि सप्तविंशत्कुलान्वितः ।
प्रयाति विष्णुभवनं सेवितः किन्नरीगणैः ॥ ६५ ॥

मुचुकुन्दाह्वयं तीर्थं परं त्रिदशसेवितम् ।
योजनत्रयगम्भीरं कटूष्णजलसंनिभम् ।
तत्र स्नात्वा नरो देवि महेन्द्रपदमश्नुते ॥ ६६ ॥

कैलासवामभागे वै कलापाख्यो महागिरिः ।
गुहाभिर्द्वादशैर्युक्तो रजताकरशोभितः ॥ ६७ ॥

तत्रोत्तीर्णा सरिच्छ्रेष्ठा सुनन्दा हंससेविता ।
स्वर्णाभा हिमसम्भूता पूरिता स्वर्णधातुभिः ॥ ६८ ॥

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५९. -d) ने1 नन्दिकेशं (→नन्दिकेश-).
६२. -b) ने1 चित्रमस्ति (→तीर्थमस्ति). ६४. -b) ने1.2 महेश्वरी (→महेश्वरि).
६५. -e) ने1 °भुवनं (→°भवनं). ६६. -a) ने1 मुचकुण्डा° (→मुचुकुन्दा°).
-b) ने1 कटुस्रजलसेवितं, ने2 कटुद्बजलसंनिभम्. -e) ने1 महेन्द्रं (→महेन्द्र-).
६७. -b) ने1 कालापाख्यो (→कलापाख्यो). ६८. -a) ने1 तत्रोत्कीर्णा, ने2 तत्रातीर्णा (→तत्रोत्तीर्णा). -d) ने2 °धानभिः (→°धातुभिः).

नानाविधैः पक्षिरुतैः सेविता सरितां वरा ।
मनसा मानसक्षेत्रे विधात्रा चोपदेशिता ॥ ६९ ॥

धनुषाग्रेण वै राज्ञा दर्शिताध्वा सरिद्वरा ।
जगाम मानसक्षेत्रं सुनन्दा सरितां वरा ॥ ७० ॥
सुनन्दस्य महायज्ञे समाहूता महर्षिभिः ।
मूले तस्याः स्थितो यज्ञे सुनन्दः सुमहातपाः ।
तस्य संदर्शनात् सद्यः प्राप्नुवन्ति नरा हरिम् ॥ ७१ ॥

सुनन्दायां ततो देवि कालात्मा विश्वभावनः ।
शिलायां संस्थितः सूर्यो दृश्यते वरवर्णिनि ॥ ७२ ॥
तं दृष्ट्वा भूतभव्येशं सम्पूज्य विधिपूर्वकम् ।
रमते सुचिरं कालं सूर्यलोके हि मानवः ॥ ७३ ॥

ततो कूर्मह्रदं दिव्यं विद्यते वरवर्णिनि ।
तत्र स्नात्वा नरो देवि रूपवाञ्जायते भुवि ॥ ७४ ॥

तथैव दक्षिणे तीरे कूर्मधारां सुपुजिताम् ।
स्नात्वा सायुज्यतां यान्ति वासुदेवस्य सुव्रते ॥ ७५ ॥
तथा कूर्मशिलां पूज्य वामे गिरिशवल्लभे ।
जायते दिव्यदेहो वै मानवो भुवि संस्थितः ॥ ७६ ॥

तत्रैव वासुकीतीर्थं मीनतीर्थं ततः परम् ।
ततो गौतमतीर्थं वै तीर्थं नारदसंज्ञकम् ।
तेषु स्नात्वा नरो देवि सहस्राब्दं वसेद्दिवि ॥ ७७ ॥
ततो वामे महाकालो गुहायां वरवर्णिनि ।
संपूज्य मानवः सम्यक् प्रियो मे जायते भुवि ॥ ७८ ॥

ततः सा सरितां श्रेष्ठा सुनन्दा मानसं गता ।
सुनन्दासङ्गमे देवि सुनन्देशं महेश्वरम् ।
संपूज्य मानवः सम्यङ् मद्भक्तिं समवाप्नुयात् ॥ ७९ ॥

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६९. –a) ने1 विहग°, ने2 पति° (→पक्षि°). –b) ने2 वराः (→वरा). –c) ने1 मानसा (→मनसा); ने2 °क्षेत्रं (→°क्षेत्रे). –d) ने2 नोपदेशिता (→चोपदेशिता). ७०. –a) ने1.2 राजा (→राज्ञा). ७२. –a) ने1 सुनन्दाया (→सुनन्दायां). –c) ने2 सूर्ये (→सूर्यो). –d) ने1 2 °वर्णिनी (→°वर्णिनि). ७५. –c) ने1.2 सायोज्यतां (→सायुज्यतां). ७७. –a) ने1 ततस्तु (→तत्रैव). –b) ने1.2 स्मृतं (→परम्). –c) ने2.3 तु (→वै). –d) ने2.3 ततो (→तीर्थं). –f) ने1 सहस्राहं (→सहस्राब्दं).

७८. –a) ने1.3 महाकाले (→महाकालो). ७९. –c) ने2 देशि (→देवि).

ततस्तु मानसक्षेत्रे देवगन्धर्वपूजिते ।
कुबेरतीर्थेति विख्यातं पातकान्तकरं शुभे ।
तत्र स्नात्वा देवपूज्यो मानवो जायते शुभे ॥ ८० ॥

ततो दिलीपतीर्थं वै विद्यते वरवर्णिनि ।
यत्र साङ्गाश्वमेधस्य स राजा फलमाप्तवान् ।
तत्र स्नात्वा नरो देवि कुबेरपदवीं व्रजेत् ॥ ८१ ॥

शाकुन्तलेयो भरतो यत्तमजितवान् पुरा ।
भरतेशं हरं तत्र गुहायां लिङ्गरूपिणे ॥ ८२ ॥
संपूज्य मृगशावाक्षि भारतश्रवणं फलम् ।
प्राप्नोति मानवः सम्यक् प्रसादान् मम वल्लभे ॥ ८३ ॥

ततो मेरुरिति ख्यातः पर्वतप्रवरः शुभे ।
महामरकतप्रख्यो देवगन्धर्वसेवितः ॥ ८४ ॥

तत्रोत्तीर्णा सरिच्छ्रेष्ठा पुण्या गुप्तसरस्वती ।
वसिष्ठस्य महाज्ञेय आहूता च महर्षिभिः ॥ ८५ ॥

मनसा मानसक्षेत्रे विधात्रा सा नियोजिता ।
सूर्यवंशप्रदीपेन गुप्तमार्गे प्रदर्शिता ॥ ८६ ॥
ययौ सा मानसक्षेत्रे सुशीतविमले जले ।
तस्या मूले स्थितो ब्रह्मा मध्ये देवर्षयस्तथा ॥ ८७ ॥

कट्यां वै पद्मनाभस्तु पादौ चाहं प्रतिष्ठितः ।
तस्यां स्नात्वा नरो देवि दिव्यदेहो हि जायते ॥ ८८ ॥

सरस्वत्या महादेवि सङ्गमे स्नाति यो नरः ।
स याति विष्णुभवनं पुनरावृत्तिदुर्ल्लभम् ॥ ८९ ॥

ततो मेरुसमुद्भूता सेविता हिमसीकरैः ।
स्वर्णधारासरिच्छ्रेष्ठा सुतोया स्वर्णसन्निभा ॥ ९० ॥
मनसा मानसक्षेत्रे विधात्रा चोपदेशिता ।
नृपेण दर्शिताध्वा सा ययौ मानसरोवरम् ॥ ९१ ॥

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८०. ने2. cd ⊙. ८२. -d) ने2 गुहाया (→गुहायां). ८४. -b) ने3 पर्वतः (→पर्वत-). -c) ने1.3 °मरकतः (→°मरकत-). ८५. -a) ने3 तत्रोत्तोर्ण- (→तत्रोत्तीर्णा). ८८. -a) ने2 भग्न° (→पद्म°). -d) ने1 दिव्यं (→दिव्य-); ने3 °देहे (→°देहो); ने3 तापते (→जायते).

९०. -b) ने3 °शीकरैः (→°सीकरैः). -d) ने2 मृतोया (→सुतोया).

९१. -b) ने2 विधाता (→विधात्रा).

स्वर्णधारेति विख्याता पतिता मेरुमूर्द्धनि ।
पूजिता देवगन्धर्वैर्महर्षिभिरभिष्टुता ॥ ९२ ॥

देवदुन्दुभिनिर्घोषा जातीकुसुमसन्निभा ।
तच्छिरोपरि राजर्षे कमला नाम वै गुहा ॥ ९३ ॥

तत्र त्वं मृगशावाक्षि महर्षिभिरभिष्टुता ।
राजसे बालचरितैर्महामायेति विश्रुता ॥ ९४ ॥

संपूज्य तां महाभागे गुहायां संस्थितां शिवाम् ।
ऋषिभिर्बहुभिर्युक्ता विराजन्ते नरा भुवि ॥ ९५ ॥

ततस्तु स्वर्णधाराया दक्षिणे वरवर्णिनि ।
वराहाख्यां शिलां पूज्य नरो शिवपुरं व्रजेत् ॥ ९६ ॥

ततस्तु स्वर्णधारायां नरसिंहह्रदं शुभम् ।
तत्र स्नात्वा च मनुजो हरिभक्तिमवाप्नुयात् ॥ ९७ ॥

परं तु कमलातीर्थं दृश्यते यवरूपिणी(?) ।
देवि विष्णोः प्रिया लक्ष्मी भुक्तिभुक्तिप्रदायिनी ।
तत्र संपूज्य कमलामतुलां श्रियमवाप्नुयात् ॥ ९८ ॥

सङ्गमे स्वर्णधारायाः सरराजस्य वै शुभे ।
स्वर्णधातुमयं लिङ्गं मदीयं ये भजन्ति हि ।
तेषां मम गृहे वासो विद्यते वरवर्णिनि ॥ ९९ ॥

सङ्गमे स्वर्णधारायाः शृणुष्व परमेश्वरि ।
श्राद्धं कृत्वा च मतिमान् कुलानां तारयेच्छतम् ॥ १०० ॥

ततस्तु मानसक्षेत्रे तीर्थं त्रिदशसेवितम् ।
पुण्यं ब्रह्मकपालाख्यं शिलायां चाति शोभितम् ॥ १०१ ॥

तत्र श्राद्धं गयाश्राद्धादनन्तगुणितं स्मृतम् ।
तत्रैव मुण्डनं कृत्वा चोपवासं विशेषतः ॥ १०२ ॥

निमज्य मानसक्षेत्रे विधिदृष्टेन कर्मणा ।
संतर्प्यं च पितॄन् सर्वान् ब्रह्मलोकमवाप्नुयात् ॥ १०३ ॥

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९२. –d) ने1.2 अभिष्टुताः (ने2 °तः) (→अभिष्टुता).
९५. –a) ने1 तं (→तां). –c) ने2 ऋद्धिभिर् (→ऋषिभिर्).
९७. ने1. ⊙. –b) ने2 नाद° (→नर°).
९९. –f) ने1-3 °वर्णिनी (→°वर्णिनि).
१००. –c) ने1 मनुजो (→मतिमान्).
१०२. –b) ने3 शुभं (→स्मृतं).

सनत्कुमारनामे वै तीर्थे स्नात्वा यतव्रते ।
तत्रैव मानसक्षेत्रे नरो हरिपुरं व्रजेत् ॥ १०४ ॥
अश्विनाख्यं महातीर्थं ततो मानसरोवरे ।
यत्र वै चाश्विनीपुत्रौ कुमारौ ब्रह्मवादिनौ ॥ १०५ ॥
स्नात्वा महेन्द्रभवने संप्राप्तौ कविपूजितौ ।
तत्र स्नात्वा नरो देवि महेन्द्रभवनं व्रजेत् ॥ १०६ ॥
ततस्तु मानसक्षेत्रे देवर्षिगणसेविते ।
धर्माधर्माह्वयं तीर्थमावर्तैर्बहुभिर्युतम् ।
तत्र स्नात्वा च मनुजो मोदते देववद्दिवि ॥ १०७ ॥
ततो महेन्द्रनामा वै पर्वतः पर्वतेन्द्रजे ।
सप्तमो गिरिराट् पुण्यो मया ख्यातो न संशयः ॥ १०८ ॥
तस्माद् विनिःसृता देवि माहेन्द्री सरितां वरा ।
जयन्तस्य स्वसा भूता या भूता सरितां वरा ॥ १०९ ॥
महेन्द्रपर्वतोद्देशे पतिता सा सरिद्वरा ।
मनसा मानसक्षेत्रे ब्रह्मणा चोपदेशिता ॥ ११० ॥
सूर्यवंशप्रदीपेन दर्शिताध्वा सरिद्वरा ।
देवेन्द्रेण समाज्ञाता प्रार्थिता सिद्धनायकैः ॥ १११ ॥
जगाम मानसक्षेत्रं देवर्षिगणसेवितम् ।
नाम्ना पाशुपतं नाम शिवकिङ्करसेवितम् ॥ ११२ ॥
तस्या मूले महादेवः सेवितः किन्नरोरगैः ।
विद्यते मृगशावाक्षि पूजितः सुरनायकैः ॥ ११३ ॥
तं दृष्ट्वा मानवः सम्यक् प्रयाति शिवमन्दिरम् ।
कुलैर्द्वादशभिर्युक्तो विहाय पातकान् स्वकान् ॥ ११४ ॥
ततो माहेन्द्रिमध्यस्थं तीर्थं ब्रह्मर्षिसेवितम् ।
तत्र स्नात्वा महादेवि मम सायुज्यमश्नुते ॥ ११५ ॥
ततो माहेन्द्रिमध्ये वै तीर्थं मकरसंज्ञकम् ।
तत्र स्नात्वा च मनुजो मातुर्गर्भं न पश्यति ॥ ११६ ॥

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१०४. –d) ने1 हरपुरं (→हरिपुरं).
१०६. –b) ने1 लोक° (→कवि°). १०७. –d) ने2 मतम् (→युतम्).
१०९. –d) ने2 माहेन्द्रि–, ने3 माहेन्द्र– (→या भूता).
११२. ने1. cd. ⊙.
ने3. ११३-११५ b. ⊙. ११५. –a) ने2 ततो माहेंद्रिमध्यं वै.
११६. –a) ने3 माहेन्द्र° (→माहेन्द्रि°). –b) ने1 तीर्थ– (→तीर्थं).

ततः सा सरितां श्रेष्ठा माहेन्द्री मानसं सरम् ।
जगाम तीर्थबहुला स्वधाफेनमिवापरा ॥ ११७ ॥

माहेन्द्रीसङ्गमे देवि महेन्द्रेशं महेश्वरम् ।
संपूज्य मानवः सम्यक् शिवलोके महीयते ॥ ११८ ॥

ततस्तु मानसक्षेत्रं वारुणी सरितां वरा ।
जगाम मानसक्षेत्रं द्वितीयमिव सागरम् ॥ ११९ ॥

ब्रह्मणा चोपदिष्टा सा सरितां प्रवरा सरित् ।
सूर्यवंशप्रदीपेन दर्शिताध्वा महानदी ।
प्रविष्टा मानसक्षेत्रं शीतपीतजलं शुभम् ॥ १२० ॥

तस्या मूले च वरुणो वसति त्रिदिवेश्वरि ।
संपूज्य वरुणं देवं सर्वपापैः प्रमुच्यते ॥ १२१ ॥

ततस्तु वारुणीमध्ये ब्रह्मर्षिगणसेवितम् ।
नाम्ना पाशुपतं नाम शिवकिङ्करसेवितम् ।
तत्र स्नात्वा नरो देवि मम सायुज्यमश्नुते ॥ १२२ ॥

ततस्तु वारुणीमध्ये सूर्यकुण्डमिति स्मृतम् ।
तत्र स्नात्वा च मनुजो रवेर्मण्डलमध्यगः ।
जायते मृगशावाक्षि सत्यं ते व्याहृतं मया ॥ १२३ ॥

ततस्तु वारुणीमध्ये चक्रतीर्थमिति स्मृतम् ।
तत्र स्नात्वा च मनुजो विष्णुलोके महीयते ॥ १२४ ॥

वारुण्या वामभागे वै क्रौञ्चाख्या हि महागुहा ।
तत्र धूर्जटिनामानं संपूज्य मनुजेश्वरि ।
मम लोकमवाप्नोति प्रसादान् नात्र संशयः ॥ १२५ ॥

ततः सरोवरं पुण्यं वारुणी सरितां वरा ।
संमिलन् मृगशावाक्षि तोयावर्तसमाकुला ॥ १२६ ॥

तत्र संपूज्य मनुजा वरुणेशं महेश्वरम् ।
मम सायोज्यतां यान्ति महेन्द्रेण प्रपूजिताः ॥ १२७ ॥

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११७. –b) ने2 महेन्द्री (→माहेन्द्री). –d) ने2.3 °पर (→°परा).
११९. –b) ने1 सरिता (→सरितां).
१२१. –b) ने2 वसंति (→वसति). १२२. ने1. ⊙.
१२७. –d) ने3 प्रपूजितः (→प्रपूजिता).

ततो मानसरे देवि ब्रह्मतीर्थमिति स्मृतम् ।
पावनं स्थिरचित्तानां मानवानां दुरात्मनाम् ॥ १२८ ॥
तत्र स्नात्वा च मनुजो वह्नितीर्थे महेश्वरि ।
सप्तजन्मार्जितान् पापान् निमज्य क्षालितं जनः ।
करोति मृगशावाक्षि सत्यं सत्यं न संशयः ॥ १२९ ॥
ततो मानसरे देवि महेन्द्रगिरिसंभवा ।
स्वातिनामा सरिच्छ्रेष्ठा देवर्षिगणसेविता ॥ १३० ॥
मनसा मानसक्षेत्रे ब्रह्मणा चोपदेशिता ।
सूर्यवंशप्रदीपेन दृष्टमार्गा सरिद्वरा ॥ १३१ ॥
पुलस्त्यस्य महायज्ञे समाहूता महर्षिभिः ।
ययौ मानसरं देवि यत्र हंससरोवरः ॥ १३२ ॥
तस्यां निमज्य मनुजो दुःकृतानां शतं महत् ।
विहाय देवलोके वै सुचिरं वसति ध्रुवम् ॥ १३३ ॥
तस्या मूले महादेवि त्वमेव पूजिता ह्यसि ।
तां दृष्ट्वा मानवः सम्यगृद्धिं विन्दति भूतले ॥ १३४ ॥
स्वात्यां तीर्थाण्यनेकानि सन्ति वै शिववल्लभे ।
तेषां हि नाम संख्यानं न शक्नोमि यतव्रते ॥ १३५ ॥
स्वातिमानसयोः सङ्गं (ङ्गे ?) पुण्यं हंससरोवरम् ।
निमज्य मानवः सम्यक् पूज्यते देववद् भुवि ॥ १३६ ॥
यत्र हंसः कलत्रेण सह पुत्रान्वितोऽपि हि ।
स्मृत्वा वसिष्ठगीतं वै निर्ममो निरहङ्कृतः ।
संन्यस्य विधिवद् देवि जगाम ब्रह्मणः पदम् ॥ १३७ ॥

श्रीदेव्युवाच ।

कथं सरोवरे पुण्ये हंसो वै परमेश्वर ।
संन्यस्य स कथं धन्यो प्राप ब्रह्मपदं शुभम् ॥ १३८ ॥

ईश्वर उवाच ।

द्वापरादौ महादेवि बभूव द्विजनायकः ।
वेगवान् नाम वै हंसो धर्मात्मा धातृवल्लभः ॥ १३९ ॥

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१२८. १२८ cd–१२९b ने1. ⊙. –b) ने1 वह्नितीर्थे महेश्वरी.
१३८. –b) ने2 परमेस्वरी (→परमेश्वर). १३९. –d) ने2.3 धातु° (→धातृ°).

स कदाचिन् महाभागे पुत्रकलत्रपोषकः ।
जगाम मानसक्षेत्रे पुत्रदारान्वितो हि सः ॥ १४० ॥
तत्र वृद्धमृषिं श्रेष्ठं वसिष्ठं शुभलक्षणम् ।
ददर्श स महाभागं साक्षाद् द्विजकलाधरम् ॥ १४१ ॥
तं नत्वा स तदा पक्षी वाष्पव्याकुलितेन्द्रियः ।
पप्रच्छ स ऋषिं देवि कथं मुक्तो भवामि वै ॥ १४२ ॥
तमुवाच तदा विप्रः प्रहृष्टेनान्तरात्मना ।
असारभूते संसारे नास्ति सारमयं क्वचित् ॥ १४३ ॥
धर्ममार्गं विना हंस नान्यमार्गं निषेवय ।
तेन मुक्तिमवाप्नोति तं वाञ्छन्ति यतव्रता[ः] ॥ १४४ ॥
कलत्रपुत्रादिभिरन्विता जनाः
कथं हि सद्धर्मपथं व्रजन्ति वै ।
तस्मात् कुटुम्बं सुविहाय वै खग
व्रजस्व धर्मस्य पथं सुनिर्मलम् ॥ १४५ ॥
पुत्रदारादिभिर्भूतं सागरं ये त्यजन्ति हि ।
ते यान्ति विष्णुभवनं पुनरावृत्तिदुर्लभम् ॥ १४६ ॥
इति गीतं वसिष्ठस्य श्रुत्वा हंसो महामनाः ।
विहाय पुत्रदारादीन् तपस्तेपे सुदुष्करम् ।
ब्रह्माणं स तदा देवि पूजयामास वै तदा ॥ १४७ ॥
ततो ब्रह्मर्षिभिः सार्द्धं ब्रह्मा लोकपितामहः ।
तस्मै प्रदर्शयामास दर्शनं लोकनायकः ॥ १४८ ॥
तं दृष्ट्वा सहसोत्थाय वाष्पव्याकुलितेन्द्रियः ।
तुष्टाव प्रणतो भूत्वा ब्रह्माणं देवपूजितम् ॥ १४९ ॥

हंस उवाच ।

नमो नमस्ते हरिवल्लभाय
हरिप्रपूज्याय महाभुजाय ।
चतुर्मुखाय सुमुखष्टुताय
तस्मै विधात्रे कमलासनाय ॥ १५० ॥

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१४०. –c) ने$_2$ °क्षेत्रं (→°क्षेत्रे).

१४६. –c) ने$_1$ °भुवनं (→°भवनं). १४७. –b) ने$_2$ महात्मनः (→महामनाः). १४८. –b) ने$_2$ °पितामहा (→°पितामहः). –d) ने$_3$ °नायकं (→°नायकः). १४९. –c) ने$_3$ प्रयती (→प्रणतो). १५०. –c) ने$_1$ सुमुषस्तुताय (→सुमुखष्टुताय).

प्रजापतीनां पतये नमस्ते
वेदान्तवेद्याय नमो नमस्ते ।
महेन्द्रसूर्यादिभिः संस्तुताय,
तस्मै विधात्रे प्रणमामि तुभ्यम् ॥ १५१ ॥

ईश्वर उवाच ।

इति हंसेरितं पुण्यं स्तवं श्रुत्वा पितामहः ।
उवाच वदतां श्रेष्ठश्चातिगम्भीरया गिरा ॥ १५२ ॥

ब्रह्मा उवाच ।*

सुप्रीतोऽस्म्यद्य ते वत्सतपसा च स्तवेन च ।
वरं वरय भद्रं ते यत्ते मनसि वर्तते ॥ १५३ ॥

ईश्वर उवाच ।

ततो वव्रे विधातारं स हंसस्तुष्टमानसः ।
निवासं ब्रह्मलोके वै पुत्रपौत्रसमन्वितः ॥ १५४ ॥
पुनरेव विधातारं स हंसः शिववल्लभे ।
मानुषाणामदृश्यत्वं कलौ हंसा भवन्त्विति ॥ १५५ ॥
तथेत्युक्त्वा तदा ब्रह्मा ब्रह्मर्षिगणसेवितः ।
जगाम ब्रह्मभवनं सिद्धगन्धर्वसेवितम् ॥ १५६ ॥
स कलत्रान्वितो हंसो विमानमधिरुह्य वै ।
ब्रह्मलोकं जगामाशु पूजितः सिद्धनायकैः ॥ १५७ ॥
ततः प्रभृति वै देवि हंसान् वै पापकारिणः ।
न पश्यन्ति महादेवि जना भूमण्डले क्वचित् ॥ १५८ ॥
इत्येतत् कथितं देवि हंसाख्यानं सुविस्तरम् ।
स कलत्रान्वितो हंसो यथा ब्रह्मभुवं गतः ॥ १५९ ॥
तस्मिन् हंससरे स्नात्वा सन्तर्प्य च पितॄन् स्वकान् ।
त्रिसप्तकुलमुद्धृत्य ब्रह्मलोके महीयते ॥ १६० ॥
ततो ब्रह्मकपालाख्ये तीर्थे पिण्डप्रदानतः ।
समुद्धरन्ति वै मर्त्याः कुलमेकोत्तरं शतम् ॥ १६१ ॥
अपि पातकसाहस्रैः संप्लुतोऽपि महेश्वरि ।
निमज्य हंसतीर्थे वै शुद्धो भवति मानवः ॥ १६२ ॥

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१५२. –b) ने2 °महाः (→°महः). –c) ने3 श्रेष्ठो (→श्रेष्ठश्).
* ने1 ब्रह्मोवाच.
१५५. –c) ने1 अदृश्यत्व (→अदृश्यत्वं). –d) ने1 भवत्विति (→भवन्त्विति).
१५६. –c) ने1 °भुवनं (→°भवनं). १६२. –b) ने1 महेश्वरी (→महेश्वरि).

तस्मिन् हंससरे स्नात्वा ककुत्स्थो नाम वै नृपः ।
ममैव पदवीं पुण्यां प्राप्तवान् संशितव्रते ॥ १६३ ॥
हंसतीर्थात् परं तीर्थं न पश्यामि महेश्वरि ।
चत्वारिंशत् सहस्राणि सन्ति तीर्थानि मानसे ॥ १६४ ॥
प्राधान्येन महादेवि व्याख्यातानि न संशयः ।
चतुर्दश महानद्यो याभिः संपूरितं सरः ॥ १६५ ॥
पुण्यतीर्थान्विताः सर्वाः सर्वाः पुण्यजलाशयाः ।
कथिता मृगशावाक्षि मूलैर्बहुभिरन्विताः ॥ १६६ ॥
तथैव गिरयः पुण्याः सप्तसप्तर्षयो यथा ।
गुहाभिर्बहुभिर्युक्ता यैः पुण्यैः परिवेष्ठितः ।
सरोवरस्य तीर्थानां माहात्म्यं कथितं मया ॥ १६७ ॥
स्वर्णहंसस्य व्याख्यानं तथा मानसरस्य च ।
कथितं मृगशावाक्षि किमन्यत् प्रष्टुमिच्छसि ॥ १६८ ॥
येनेदं मानसो नाम खण्डो वै समुदाहृतः ।
यस्माद्धि सरितः सर्वाः संभूताः शिववल्लभे ॥ १६९ ॥
पुण्ये मानसखण्डे वै सुरगन्धर्वसेविते ।
मर्यादालङ्घनं यस्य नास्ति कालत्रयेऽपि हि ।
तस्य माहात्म्यकथने कः समर्थोऽस्ति मानिनि ॥ १७० ॥
येनेयं सादिता भूमि(मिः ?) शतयोजनविस्तृता ।
येन कैलासशिखरः सेव्यतेऽहर्निशं शुभे ॥ १७१ ॥
प्राप्ते कलियुगे घोरे पुण्यो मानसरोवरः ।
पर्वतैः सादितो भूत्वा क्षीणत्वमुपयास्यति ॥ १७२ ॥
इत्येतत् सरमाहात्म्यं मया ते व्याहृतं सति ।
तीर्थैरनेकसाहस्रैरन्वितं पातकान्तकम् ॥ १७३ ॥
यः शृणोति महाभागे वाचयेद्वा समाहितः ।
त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते ॥ १७४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे सरोवरमाहात्म्यं नामाष्टादशोऽध्यायः ॥ १८ ॥

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१६३. –c) ने2.3 पुण्यं (→पुण्यां). १६४. –b) ने1 महेश्वरी (→महेश्वरि). १६५. –b) ने1 *ख्याताति (→व्याख्यातानि). १६९. –b) ने2 यै (→वै). १७०. –b) ने2 °सेवित (→°सेविते).

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दत्त उवाच ।

विकसद्वदनाम्भोजा गौरी गौरीश्वरं प्रभुम् ।
पुनरेव महाभागा प्रपच्छातिकुतूहलात् ॥ १ ॥

देव्युवाच ।

सरोवरस्य माहात्म्यं त्वत्प्रसादान् मया श्रुतम् ।
कुत्र ते देवदेवेश वासः समनुवर्णय ।
एतद्वै श्रोतुमिच्छामि त्वत्प्रसादान्महेश्वर ॥ २ ॥

ईश्वर उवाच ।

शृणुष्व मम चार्वङ्गि वचनं समुदाहृतम् ।
स्थानेषु च सुपुण्येषु वसामि वसुधातले ॥ ३ ॥
तथाप्येकं महाभागे कथयामि स्थलं महत् ।
यत्र मे विद्यते वासस्त्वया सह न संशयः ॥ ४ ॥
लङ्कामानसयोर्मध्ये गुहा याः समुदाहृताः ।
तासां मध्ये महाभागे वरिष्ठैका महागुहा ॥ ५ ॥
शूलप्रियेति विख्याता सचान्द्रेव कुमुद्वती ।
तस्यां वसामि वै भद्रे त्वया सह न संशयः ॥ ६ ॥
वह्नितेजोपमं मां वै तत्र पश्यन्ति किन्नराः ।
तस्मान् नान्यस्थले देवि वासो मे विद्यते क्वचित् ॥ ७ ॥
तत्र ये मां प्रपश्यन्ति दिव्यशूलधरं हरम् ।
तेषां मृत्युभयं घोरं नास्ति नास्ति भुवःस्थले ॥ ८ ॥
दर्शनाद् यत्र मे देवि वाजिमेधसहस्रजम् ।
प्राप्नुवन्ति फलं पुण्यं तस्मात् कोऽन्यतमः स्थलः ॥ ९ ॥
यस्या द्वारं महाभागे एकं कैलासमूर्द्धनि ।
संप्राप्य कौतुकाविष्टः पुष्पदन्तो महामतिः ॥ १० ॥

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१. –a) ने2 °म्भोगो (→°म्भोजा). –b) ने1 गौरेश्वरं (→गौरीश्वरं). –c) ने3 °भाग (→°भागा). –d) ने2 पप्रच्छामि (→पप्रच्छाति–) २. –d) ने1 समनुवर्णितः (→समनुवर्णय). –f) ने1 महेश्वरः (→महेश्वर). ३. –a) ने1 चार्वाङ्गि, ने2 चार्वङ्गी (→चार्वङ्गि). ६. –b) ने1 कुमुद्वति (→कुमुद्वती). ७ –c) ने2 देवी (→देवि). १०. –d) ने3 पुष्पदत्तो (→पुष्पदन्तो).

प्रविश्य तां गुहां पुण्यां ममाग्रे स ययौ पुरा ।
स दृष्ट्वा महिमानं मे प्राप भक्तिमनुत्तमाम् ॥ ११ ॥

देव्युवाच ।

स कथं पुष्पदन्तो वै प्राप पुण्यं महागुहाम् ।
कथं ते महिमानं वै दृष्ट्वा भक्तिमवाप्तवान् ॥ १२ ॥

कथं कैलासमध्ये वै गुहाद्वारमभूत् प्रभो ।
लङ्कामानसयोर्मध्ये कथं सा वर्ण्यते गुहा ॥ १३ ॥

ईश्वर उवाच ।

शृणुष्व तां गुहां देवि ब्रह्मा लोकपितामहः ।
विरच्य विविधद्वारैः संवृतां स्फाटिकीं यथा ॥ १४ ॥

लङ्कामानसयोर्मध्ये द्वारमेकं विरच्य वै ।
एकं कैलासमध्ये वै विरच्य स प्रजापतिः ।
मां वै विज्ञापयामास निवासाय महामतिः ॥ १५ ॥

सोऽहं तद्वचनाद् देवि त्वया सह गुहां तदा ।
प्राप्तवानस्मि वै सद्यो नन्दिकेन समन्वितः ॥ १६ ॥

दृष्ट्वा पुण्यां महाभीमां गुहां चन्द्रनिभां तदा ।
निवासं रुरुचे तत्र त्वया सह महेश्वरि ॥ १७ ॥

ततः कालेन महता पुष्पदन्तो महामनाः ।
विजहार तटे रम्ये मन्दाकिन्या महेश्वरि ॥ १८ ॥

ततः कैलासशिखरे विहरन् स महामतिः ।
ददर्श स गुहाद्वारं रचितं पद्मयोनिना ॥ १९ ॥

द्वारे तस्मिन् महादेवि गन्धर्वाधिपतिस्तदा ।
प्रविवेश महाभागः कौतुकाविष्टमानसः ॥ २० ॥

परित्यज्य गुहाः सर्वा गुहाद्वारान् विलङ्घ्य सः ।
विहायान्यान् शिवगणान् मामेव शरणं गतः ॥ २१ ॥

ततो ददर्श मां देवि ज्वलदग्निशिखोपमम् ।
सहस्रादित्यसंकाशं तुष्टाव प्रणताञ्जलिः ॥ २२ ॥

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१४. –a) ने1 गुहा (→गुहां). १६. –a) ने3 त्वद्वचनाद् (→तद्वचनाद्). १७. –d) ने2 सम (→सह). १९. –b) ने2 निहरेत् (→विहरन्). २०. –c) ने2 महाभागः (→महाभाग). २१. –c) ने1 सुर° (→शिव°). २२. –b) ने2 °शिवो° (→°शिखो°).

पुष्पदन्त उवाच ।

नमो देवाधिदेवाय विरूपाक्षाय ते नमः ।
कपर्दिने नमस्तुभ्यं शितिकण्ठाय ते नमः ॥ २३ ॥

भवाय भवबीजाय सृष्टिस्थित्यन्तकारिणे ।
भूताय भूतनाथाय नागहाराय ते नमः ॥ २४ ॥

भस्मोद्धूलितसर्वाङ्गमौलिमालाधराय च ।
कालाय कालकल्पाय नमः कालान्तकाय च ॥ २५ ॥

महाभैरवरूपाय भैरवान्तकराय च ।
महादेवाय देवाय देवदेवाय ते नमः ॥ २६ ॥

पृथिवी वायुराकाश महिम्ना येन व्यापितम् ।
तस्मै शिवाय शान्ताय हराय च नमो नमः ॥ २७ ॥

इति तेन महादेवि संस्तुतस्तुषितोऽस्म्यहम् ।
मया तस्मै महापुण्या दर्शिताश्चाष्टसिद्धयः ॥ २८ ॥

वरेण ते तदा देवि भक्तिः समुपदेशिता ।
बभूव मन्त्रियुक्तेन पुष्पदन्तस्य सत्कृता ॥ २९ ॥

पुष्पदन्तोऽपि तत्रैव प्रहृष्टेनान्तरात्मना ।
विनिवद्धस्य(?) तां पुण्यां ययौ मानसरं शुभम् ॥ ३० ॥

लङ्कामानसयोर्मध्ये दृष्ट्वा द्वारं सुयन्त्रितम् ।
तस्मिन् द्वारे स्वनाम्ना वै लिङ्गं संस्थाप्य मे शुभम् ॥ ३१ ॥

निमज्य मानसक्षेत्रे ययौ निजगृहं प्रति ।
मत्तः सिद्धिमनुप्राप्य मोदते सुचिरं सति ॥ ३२ ॥

पुष्पदन्तस्य चाख्यानं मया ते कथितं सति ।
यथा सिद्धिमनुप्राप्य मोदते निजमन्दिरे ॥ ३३ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शूलगुहामाहात्म्ये पुष्पदन्ताख्यानं नामैकोनविंशोऽध्यायः ॥ १९ ॥

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२८. -b) ने1 तुषितोस्महम् (→तुषितोऽस्म्यहम्). -d) ने1 दर्शिता (→दर्शिताश्). ३०. -c) ने1 चिरं निबद्धतां (→विनिवद्धस्य तां). ३१. -b) ने1 दृष्टां (→दृष्ट्वा). ३३. -a) ने1 चाख्यातं (→चाख्यानं).

ईश्वर उवाच ।

अथान्यदपि माहात्म्यं शृणुष्व मम वल्लभे ।
यं श्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ॥ १ ॥

तादृशं हि स्थलं देवि न पश्यामि भुवःस्थले ।
यत्र मच्छिरसि पुण्या सुरभी कामरूपिणी ।
अभिषिञ्चति स्वस्तन्यैः कृत्वा धारां सहस्रशः ॥ २ ॥

तत्र तां सुरभीं देवीं संपूज्य गिरिकन्यके ।
मनोभिलषितां सिद्धिं प्राप्नुवन्ति जना भुवि ॥ ३ ॥

तत्र मे विद्यते वासो नान्यस्थाने महेश्वरि ।
तत्र देवास्त्रयस्त्रिंशन्मामेव न हि संशयः ॥
मन्दवारप्रदोषे वै सेवन्ते त्रिदशेश्वरि ॥ ४ ॥

संपूज्य विधिवत् तत्र त्वया सह महेश्वरि ।
निःक्रम्य च गुहाद्वारे पुष्पदन्तेश्वरं व्रजेत् ॥ ५ ॥

पुष्पदन्तेश्वरं तत्र संपूज्य परमेश्वरि ।
वाजपेयस्य यज्ञस्य फलमाप्नोति मानवः ॥ ६ ॥

ततो गच्छेन्महादेवि देवीं लोकेश्वरीं शुभाम् ।
पूजितां देवगन्धर्वैर्मानवैश्च महेश्वरीम् ।
संपूज्य मृगशावाक्षि सर्वपापैः प्रमुच्यते ॥ ७ ॥

ततो गच्छेन्महादेवि शूलपाणिं हरं व्रजेत् ।
शूलपाणिं हरं तत्र पूज्य पापैः प्रमुच्यते ॥ ८ ॥

इत्येतत् कथितं देवि गुहाया वर्णनं शुभम् ।
आयुरारोग्यमैश्वर्यसुखसम्पद्विवर्द्धनम् ॥ ९ ॥

ने$_1$. ईश्वर उवाच । ⊙.

२. –d) ने$_1$ सुपत्नी (→सुरभी). –f) ने$_1$ अभिसिञ्च्य निजस्तन्यैः ३. –c) ने$_1$ मनोभिलाषतां सिद्धि. ४. –f) ने$_{1.2}$ त्रिदशेश्वरी (→त्रिदिवेश्वरि). ५. –c) ने$_1$ त्रिःक्रम्य (→निःक्रम्य). –d) ने$_1$ पूज्य(→पुष्प–). ६. –a) ने$_1$ पूज्य (→पुष्प–). –b) ने$_1$ परमेश्वरी (→परमेश्वरि). ७ –b) ने$_2$ देवी– (→देवीं). –d) ने$_{1.2}$ महेश्वरी (→महेश्वरीं). ९. –c) ने$_2$ ऐश्वर्यं (→ऐश्वर्य–).

दत्त उवाच ।

इति श्रुत्वा महादेवी प्रहृष्टेनान्तरात्मना ।
निश्वासा चाभवद् देवी मेने पूर्णमनोरथाम् ।
तूष्णीं बभूव प्रणता शिवभक्तिपरायणा ॥ १० ॥

शिवेन कथितं पुण्यं मया ते समुदाहृतम् ।
यथावत् कथितं पुण्यं सर्वपापप्रणाशनम् ॥ ११ ॥

यस्माद्धि सुमहापुण्या सरितः संभवा किल ।
येनेदं मानसं नाम खण्डं तत् समुदाहृतम् ॥ १२ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे सरोवरमाहात्म्यं नाम विंशतितमोऽध्यायः ॥ २० ॥

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१०. –a) ने1 महादेवि (→महादेवी). –c) ने1.2 निश्वसा (→निश्वासा). –d) ने2.3 °मनोरथं (→°मनोरथाम्). –e) ने1.2 तूष्णी (→तूष्णीं).
१२. –a) ने3 सुमहापुण्याः (→सुमहापुण्या). –b) ने1.3 संभवाः (→संभवा).

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