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आत्मा पुराणं वेदानाम्

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लेखेषु प्रतिपादितानि मतानि लेखकैरेवाभ्युपगतानि; न पुनस्तानि
सम्पादकेन न्यासेन वाभ्युपगतानीति विज्ञेयम् ।

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Traditional Sanskrit scholars are requested to send us articles (i) dealing with the religious & philosophical matters in the Purāṇas and (ii) explaining the obscure & difficult passages in the Purāṇas.

पुराणम्——PURĀṆA

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(Vyāsa in non-Purāṇic works)

I

वाराणस्यां सुखासीनं वेदव्यासं तपोनिधिम् ।
पप्रच्छुर्मुनयोऽभ्येत्य धर्मान् वर्णव्यवस्थितान् ॥१

स पृष्टः स्मृतिमान् स्मृत्वा स्मृतिं वेदार्थगर्भिताम् ।
उवाचाथ प्रसन्नात्मा मुनयः श्रूयतामिति ॥२

<div align="right">(व्यासस्मृति १. १-२)</div>

II

अवापुस्त्रिदशा व्याप्ति वागीशत्वं बृहस्पतिः ।
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<div align="right">(कृष्णानन्द-आगमवागीश-कृत तन्त्रसार, अ० ३)</div>

III

श्रीमत्परब्रह्मसुपूर्णचित्त-
        श्रीव्यासकण्ठप्रसृतां च शिक्षाम् ।
एतामभिज्ञः प्रयतः पठेद् यः
        सर्वानभीष्टांश्च समश्नुते वै ॥

<div align="right">(व्यासशिक्षा ५२५)</div>

I

It is stated here that while Vyāsa was residing at Vārāṇasī, sages approached him about the duties (rites and customs) of the four varṇas. Vyāsa recalled the rules (concerning the duties) as had been originally propounded in the Vedas and asked the sages to hear those rules from him.

Vyāsa's staying at Vārāṇasī has been stated in more than one Purāṇa. Kūrma-p. I. 29. 62-34.33 describe Vyāsa's coming to Vārāṇasī, Jaimini's putting questions to him about *śreyas*, Vyāsa's view (which was originally stated by Śiva to Devī) about the glorious position of Vārāṇasī, Vyāsa's going to curse inhabitants of Vārāṇasī and Vyāsa's residing near Vārāṇasī (स्थितस्तस्यैव पार्श्व तः).

A similar incident of Vyāsa's giving curse to the Vārāṇasī-kṣetra (verses 19-21) has been described in Matsya-p. 185. 15-42. See Tīrthaprakāśa, pp. 153-154 on these Matsya-p. verses The story in an elaborated form is found in Kāśī-khaṇḍa, ch. 96 where the exact location of Vyāsa's staying after the curse incident is given in verse 201 (लोलार्कादग्निनिदिग्भागे स्वर्धुनीपूर्वरोधसि स्थितो ह्याद्यापि). Vyāsa is said to have installed the Vyāseśvara liṅga at Vārāṇasī (Tīrthavivecanakāṇḍa of Kalpataru, p. 85-86; see Kāśikhaṇḍa 95.71).

II

The author of the Tantrasāra has quoted a passage from the Svāyambhuva-tantra on the Tantric rite called Sārasvata-kalpa (The aforesaid two lines are from this passage). This rite consists in worshipping the goddess Vāgiśvarī in a particular way. As a result of this worship a person becomes capable of composing literary works.

The sage Dvaipāyana[1] is said to have arranged the Vedas as a result of performing this rite. The Mahābhārata expressly declares that the sage was called Vedavyāsa on account of the act of

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1. The name Dvaipāyana is based on the fact that the sage was born in a *dvīpa* (island) (Yamuna-dvīpa by name) (see Mbh. Ādi. p. 63.84; Devī-bhgvata-p. 2.2-37).

arranging the Vedas (विन्यास वेदान् यस्मात् स वेदव्यासस्ततः स्मृतः, Ādi-p. 63.88). Vyāsa's worshipping the goddess Vāgīśvarī is however not mentioned in the eighteen Mahāpurāṇas.

It is remarkable to note that a few Tantric works mention Vyāsa in connection with various matters. As for example the Śrī-vidyārṇava Tantra mentions Vyāsa in the list of the *guru-param-parā* of the great Śaṅkarācārya. The Gadyavallarī (a Tantric work the authority of which is accepted in the school of Śaṅkara) also mentions Vyāsa in a similar list. It is to be noted in this connection that the Saṁhitās of Pāñcarātra śāstra also speak of Vyāsa in connection with various matters (vide Introduction to the Pāñcarātra and the Ahirbudhnya-saṁhitā, pp. 45, 47, 48, 146 etc.).

III

It is the last verse of the Vyāsaśikṣā—a work on phonetics. The verse in its first half describes Vyāsa as a person whose mind is engrossed in (filled with) the supreme brahman.

Since Vyāsa has not been mentioned anywhere as the author of a work on phonetics and since the Vyāsaśikṣā has not been referred to by the earlier teachers of Vyākaraṇa, Śikṣā, and the like, the present work must be regarded as belongiug to a later period. The work seems to have been composed by some teacher (possessing the honorific title Vyāsa) belonging to the Taittirīya school of the Black Yajurveda. It is interesting to note that the Taittirīya Āraṇyaka refers to a statement of Vyāsa Pārāśarya in 1.9.2.

—R. S. Bhattacharya

शिवस्तोत्रम्

विश्वानर उवाच—

एकं ब्रह्मैवाद्वितीयं समस्तं
सत्यं सत्यं नेह नानास्ति किञ्चित् ।
एको रुद्रो न द्वितीयोऽवतस्थे
तस्मादेकं त्वां प्रपद्ये महेशम् ॥१३१

एकः कर्ता त्वं हि सर्वस्य शम्भो
नानारूपेष्वेकरूपो ऽस्यरूपः ।
यद्वत् प्रत्यपस्वर्कं एकोऽप्यनेक
स्तस्मान् नान्यं त्वां विनेशं प्रपद्ये ॥१३२

रज्जौ सर्पः शुक्तिकायां च रूप्यं
नैरः पूरस्तन्मृगाख्ये मरीचौ ।
यद्वत् तद्वद् विश्वगेष प्रपञ्चो
यस्मिन् ज्ञाते तं प्रपद्ये महेशम् ॥१३३

तोये शैत्यं दाहकत्वं च वह्नौ
तापो भानौ शीतभानौ प्रसादः ।
पुष्पे गन्धो दुग्धमध्येऽपि सर्पिर्
यत् तच्छम्भो त्वं ततस्त्वां प्रपद्ये ॥१३४

शब्दं गृह्णास्यश्रवास्त्वं हि जिघ्र
रघ्राणस्त्वं व्यङ्घ्रिरायासि दूरात् ।
व्यक्षः पश्येस्त्वं रसज्ञोऽप्यजिह्वः
कस्त्वां सम्यग् वेत्त्यतस्त्वां प्रपद्ये ॥१३५

नो वेदस्तामीश साक्षाद्धि वेद
नो वा विष्णुर्नो विधाताखिलस्य ।
नो योगीन्द्रा नेन्द्रमुख्याश्च देवा
भक्तो वेद त्वामतस्त्वां प्रपद्ये ॥१३६

नो ते गोत्रं नेश जन्मापि नाख्या
नो वा रूपं नैव शीलं न देशः ।
इत्थंभूतोऽपीश्वरस्त्वं त्रिलोक्याः
सर्वान् कामान् पूरयेतद् भजे त्वाम् ॥१३७

त्वत्तः सर्वं त्वं हि सर्वं स्मरारे
त्वं गौरीशस्त्वं च नग्नोऽतिशान्तः ।
त्वं वै वृद्धस्त्वं युवा त्वं च बाल
स्तत्त्वं यत् किं नास्यतस्त्वां नतोऽस्मि ॥१३८

<div align="right">(स्कन्दपु० काशीखण्ड १०१३१-१३८)</div>

NOTES ON THE STOTRA

In ancient times there lived a brahmin Viśvānara by name on the bank of the river Narmadā. After pondering over the merits of the four āśramas he thought it better to enter the householder's stage and married Śuciṣmatī. As no child was born to them for a long time Śuciṣmatī expressed her desire to get a son. With a view to getting a son Viśvānara came to Vārāṇasī and worshipped the Vireśvara liṅga by practising severe penance for twelve months. On the first day of the thirteenth month a boy of eight years resembling Śiva appeared in the Vireśvara liṅga. Taking the boy as a form of Śiva Viśvānara uttered this *stotra* and consequently he got a son through the grace of Śiva (Skanda-p. Kāśī-khaṇḍa 10.43-151).

The *stotra* consisting of eight verses is called Abhilāṣāṣṭaka, a wish-giving ogdoad (10.145, 150).

(Verse 131) It is firmly established that all is brahman which is one and without a second and that there is no difference whatsoever in brahman. Since it is Rudra who is one and without a second, I seek refuge in thee, the great lord.

The verse is evidently based on the following Upaniṣadic statements : सदेव सोम्य....एकमेवाद्वितीयम् (Chāndogya-up. 6.2.1), नेह नानास्ति किंचन (Bṛhadāraṇyaka-up. 4.4.19) and एको रुद्रो न द्वितीयाय तस्थुः (Śvetāśvatara-up. 3. 2). The word *eka* in Chān. 6.2.1 is explained to mean that brahman is free from generic and intrinsic difference and the word *advitīya* to mean that brahman is free from extrinsic difference. The word *iha* in Br.-up. 4.4.19 refers to brahman (see Śaṅkara's bhāṣya). The statement एको रुद्रो न द्वितीयाय तस्थे is found in a few Vedic works (vide Vīraśaivendu-śekhara, pp. 36-37)[1]; see also Śivagītā 6.38-39 with the comm. by Lakṣmīnṛsiṁha. Cp. Kāśī-khaṇḍa 95.57 (एको रुद्रो न द्वितीयो यतस्तद् ब्रह्मैकं नेह नानास्ति किंश्चित्).

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1. For an elaborate discussion on Rudra based on the Vedic and Purāṇic statments see the article 'The one Rudra and the Many' in Purāṇa II, pp. 211-224.

The word *prapadye* suggests the doctrine of *prapatti* (self-surrender).[2]   At the time of showing intense devotion to the Deity the words *prapadye* and *prapadyate* are frequently used in the Upaniṣads, Gītā and allied works; vide Garbha-up. 4; Mahānārā-yaṇa-up. 4.11; Śvetāśvatara-up. 4.21; 6.18; Gītā 15.4.

(132) O Śambhu, thou art the only creator of all.   Thou art formless.   Thou dost remain undifferentiated in diverse entities, as the sun, though one, becomes (i.e. is seen) many in various sheets of water.   Therefore I do not take refuge in a deity other than thee.

The word Śambhu is explained to mean 'one that brings about pleasure' or 'one from which springs pleasure.'[3]

The simile of the plurality of the sun (or the moon) as a result of its being reflected in different sheets of water is often found in philosophical as well as in Purāṇic works.[4]

Śiva is called here अरूप; cp. Kaivalya-up. 6 (अरूपमद्भुतम्) and Śvetāśvatara-up. 3.10 (ततो यदुत्तरतर' तदरूपम्).

(133) I seek refuge in that Maheśa, perception of whom renders the phenomenal world sublated, as the knowledge of snake, silver and water gets sublated when the rope, mother-of-pearl and the sun-beam are perceived.

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2.   *Prapatti* or *śaraṇāgati* has six aspects as has been stated by the later teachers of Vaiṣṇava and Śaiva schools :

आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वासो गोप्तृत्वे वरणं तथा ।
आत्मनिक्षेपकार्पण्यं षड्विधा शरणागतिः ॥

The Nāradapañcarātra reads : प्रपत्तिरानुकूल्यस्य संकल्पोऽप्रति-कूलता । विश्वासो वरणं न्यासः कार्पण्यमिति षड्विधा ॥ (1.17).

3.   शं सुखं भावयति उत्पादयतीति शंभुः (Sāyaṇa); शं सुखमस्माद् भवतीति शंभुः सुखहेतुः (Bhaṭṭabhāskara on the Rudrādhyāya). About the incorrectness of the second derivation, see the Vyākhyāsudhā comm. by Bhānuji on Amarakośa 1.1.30.

4.   See Śivagītā 7.34; Paramārthasāra (by Śeṣa) 23; Amṛtabindu or Brahmabindu 12; Mokṣaśāstra quoted in Śārīrakabhāṣya 3.2.18.

Illusory perception is usually illustrated with the help of the above-mentioned phenomena.[5] The expression *yadvat* suggests *nivṛtti* or *bādha* (sublation).[6]

The word *prapañca* is derived from the root *paci* (in the sense of *vistāra-vacana*, spreading out) of the Curādi class (cp. प्रपञ्चो द्वैतभेदविस्तार:, Śankara on Māṇḍūkya-up. 2.35). Some however derive it from the root '*paci vyaktīkaraṇe*' (to make clear or evident) of the Bhvādi class.

Viṣvak = sarvataḥ (everywhere; on all sides); indeclinable *viṣu* with the root *añc*). *Naira = Nīra* (water) with the suffix *aṇ*; *pūra =* the swelling or rising; stream, flow.

The expression 'तन्मृगाख्ये मरीचौ' requires some explanation. (तन्मृगाख्ये = स चासौ मृगाख्यश्चेति तस्मिन्). It clearly shows that the particular kind of sunbeam, which gives rise to the illusory perception of water in deserts, is called *mṛga*.[7] This particular sunbeam is

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5. मृगतृष्णायामुदकं शुक्तौ रजतं भुजङ्गमो रज्ज्वाम् ।
     तैमिरिकचन्द्रयुगवद् भ्रान्तं निखिलं जगद्रूपम् ॥
     (Paramārthasāra 22);

     अहो विकल्पितं विश्वमज्ञानान्मयि   भासते ।
     रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥
     (Aṣṭāvakrasaṁhitā 2.9); see also Śivagītā 7.25).

6. सर्पादिविकल्पप्रतिषेधेनैव   रज्ज्वादिस्वरूपप्रतिपन्निवत् (Śankara on Māṇḍukya-up. 7); रज्ज्वाद्यधिष्ठाने ज्ञाते सर्पादिविवर्तो यथा निवर्तते तथाऽधिष्ठानभूते प्रत्यग्ब्रह्मणि त्वयि ज्ञाते सर्वोऽपि नश्यतीत्यर्थः (Comm. on Paramārthasāra); see also Aṣṭāvakrasaṁhitā 2.7 and Māṇḍukya-kārikā 2.18.

7. This shows that in the word *mṛgatṛṣṇā* mṛga stands for a particular kind of rays of the sun (and not for a deer) and that *tṛṣṇā* (thirst) has no relevance here, though commentators are found to explain the word as मृगाणां तृष्णास्ति अस्याम्. Thus it appears that the word *mṛgatṛṣṇā* deserves to be explained in a different way, or that it is a corrupt form of some word which has compatibility with the word mṛga, meaning a particular kind of rays of the sun. May we suppose that the original word was मृगत्विषा (मृगनाम्नी त्विषा—a word of the शाकपार्थिवादि group) and that the word त्विषा in the sense of light became obsolete and it was ignorantly replaced by तृष्णा in later times.

also called *marīcikā* by adding the suffix *ka* with the word *marīci* according to Pāṇini 5.4.96 or 97, or 5.4.87.[8]

(134) Thou art like the coolness in water, the burning power in fire, the heat in the sun, the beauty or brilliance in the moon, the fragrance in flower, and clarified butter in milk. Therefore I seek refuge in thee.

The subtlety and omnipresence of that reality the realization of which renders the phenomenal existence sublated is described here. Similar ideas are found in Gītā 7.8-9. The Śivagītā (6.32) gives the example of the pervading of *sneha* (viscidity) in clarified butter etc.; cp. the Upaniṣadic statement घृतमिव पयसि निगूढं... (Amṛtabindu-up. 20).

(135) Though thou art bereft of the sense and motor capacities, namely ear, nose, feet, eyes and tongue yet thou art capable of hearing, smelling, seeing, tasting and moving. Since nobody is able to know thee properly I take refuge in thee.

A similar idea is found in Śvetāśvatara-up. 3.19 (अपाणिपादो जवनो ग्रहीता). For the incomprehensibility of the nature of God, see Śārīrakabhāṣya 2.1.6 (को अद्धा वेद....इति चैवंजातीयका).

(136) O Lord, the Vedas fail to know thee directly. Neither Viṣṇu, nor Brahmā, nor yogins, nor gods with their king Indra know thee. Since it is the devotee who knows thee, I take refuge in thee.

The expression साक्षाद् वेद shows that the Vedas describe the Lord in the indirect way i. e. through lakṣaṇā.[9]

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8. The phenomenon mirage has been precisely described in Nyāyabhāṣya 1.1.4 and in the comm. on the Amarakośa passage 'मृगतृष्णा मरीचिका' (1.3.35).

9. See Madhusūdana's comment on the line 'अतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि' (Mahimnaḥstotra 2). Cp. एवं त्रिविधासु वृत्तिषु यद्यपि मुख्या गौणी च वृत्तिर्ब्रह्मणि शब्दस्य न संभवति, जातिगुणक्रिया-रहितत्वाद् ब्रह्मणः, तथापि कथंचिल्लाक्षणिकी वृत्तिस्तस्मिन् संभवत्येव (Rāghavānanda's comm. on Paramārthasāra, 80). For a similar view see Śaṅkara's bhāṣya on Kena-up. 1.2.

The exalted position of the devotees is known from the name भक्तानां परमा गति: of Śiva (Chap. on Śivasahasranāma in Anuśāsana-p. 17.153).[10] Śiva is called *varivaskṛta* (in the Rudrādhyāya 11), which means 'the lover of the devotees'.

(137) Though thou hast no *gotra*, birth, name, colour (or form), characteristics or place, yet thou art the lord of the three worlds. Since thou dost fulfil all desires, I adore thee.

It is interesting that the Muṇḍaka-up. (1. 1. 6) uses the word *gotra* while describing the absolute brahman. Śaṅkara explains *gotra* by *anvaya* i. e. *mūla* (root). *Agotra* thus means 'one having no root with which it can get connected'. The birthlessness of Śiva has beed felicitously expressed in the Upaniṣadic passage अजात इत्येव कश्चिद् भीरु: प्रतिपद्यते (Śvetāśvatara 4. 21). For Śiva's power of ful- filling desires, see Śvetāśvatara-up. 6. 13 (एको बहूनां यो विदधाति कामान्).

Triloka is explained to mean either the Bhūs, Bhuvar and Svar *lokas* or the Prithivī, Antarikṣa and Div *lokas*. Though Īśvara usually means one having lordship or the controller yet the word bears a particular sense in Śaiva school.[11]

(138) All comes from thee. O the destroyer of Kāma, thou art the lord (husband) of Gourī. Thou art nacked and self-con- trolled. Thou art the old man, the youth, and the child. Since anything other than thee has no existence, I bow down to thee.

Some names of Śiva namely Sarvakāra, Sarvātman, Digvāsas, Unmattaveśa etc. (Anuśāsana-p. ch. 17) show the idea expressed in the first half of the verse. The name Smarāri (enemy of Smara, Cupid) is based on the episode of the burning of Cupid which is found in the Purāṇas.

For the idea expressed in the third line, cp. Śvetāśvatara-up. 4.3 (त्वं स्त्री त्वं पुमानसि....) and नमो वृद्धाय च in the Rudrādhyāya. In reality. He is neither female nor male etc. (Svetāśvatara-up. 5.10).

—R. S. Bhattacharya

10.   For devotion to Śiva, see Śiva-p. 7.1.3.29-30.

11.   ईश एवाहमत्यर्थं न च मामीशते परे ।
      ददामि च सदैश्वर्यमीश्वरस्तेन कीर्त्यते ॥
      (Kūrma-p. quoted in Trikāṇḍacintāmaṇi comm. on Amarakośa).

GLEANINGS FROM THE ŚIVAPURĀṆA : II*

By

R. N. DANDEKAR

The Liṅga

The *ŚP* consistently emphasizes one point, namely, that *Śivapūjā* without the *liṅga* is utterly futile. Indeed, the *liṅga*-worship is said to constitute the very essence of *Śaiva* theology.[1] Śiva alone is of the nature of *brahman*(*brahmarūpa*), without parts(*niṣkala*), and formless (*nirākāra*). Therefore, his symbol is *liṅga* which is formless. But Śiva is also some times visualized as being *sakala* and *sākāra*. Therefore, he is also worshipped in the form of *bera* or anthropomorphic image. Other gods, not being identical with *brahman*, are not *niṣkala*, and hence they are not worshipped in the formless *liṅga*-symbol.[2] In the case of Śiva, the *liṅga* is primary while the *bera* is secondary. A temple of Śiva with the *bera* but without the *liṅga* is like a barren piece of land.[3] Śiva says that, though he himself considers the *liṅga* and the *bera* to be equally sacred, for the devotee, the worship of the *liṅga* will prove far more efficacious. The superiority of the *liṅga* over the *bera* is further indicated by the fact that the former is required to be installed with *praṇava* while the latter is installed with the five-syllabled *mantra*.[4] It has been further pointed out that the *bera* is to be installed outside the sanctum sanctorum mainly for the purpose of festivals.[5] The *liṅgapūjā* is believed to have been instituted ever since the beginning of the world. Śiva, installed and worshipped in the form of *liṅga*, bestows worldly pleasures and spiritual emancipation.[6]

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* This paper forms Part II of the paper published in *Purāṇa* XXVIII, No. 1, pp. 7-31.
1. *ŚP* 1. 21. 32 ff.
2. *Ibid.* 1. 5. 10-14.
3. *Ibid.* 1. 9. 46.
4. *Ibid.* 1. 10. 37-38.
5. *Ibid.* 1. 11. 18.
6. *Ibid.* 2. 1. 10. 37-38.

Different versions are given about the origin of the *liṅga*.[7]
The one that occurs at the beginning of the *ŚP* is as follows.[8] Viṣṇu
and Brahmā once got themselves locked up in a serious battle which
had originated out of a trivial personal incident. With a view to
avoiding the tragic repercussions of that battle, Śiva appeared
between those two gods in the form of a column of fire. In spite
of their strenuous efforts, Viṣṇu and Brahmā failed to find the
bottom and the top of that column and were accordingly put to
shame.[9] The column of fire subsequently became the *liṅga* sym-
bol of Śiva. Śiva told Viṣṇu and Brahmā that the fiery column
which was without bottom or top would become diminutive in size
for all people to see and to worship, and that, because he had mani-
fested himself on the field of the battle in the form of *liṅga*, that
place would thenceforth become known as Liṅgasthāna.[10] Accord-
ing to the account given in the *Dharmasaṁhitā* of the *ŚP*[11], during
the *ekārṇava* state before creation, Brahmā approached Śiva-Rudra
and beseeched him to create the universe. Śiva agreed and entered
into the vast ocean in order to prepare himself for the enormous
task. However, he did not come out of the ocean for a consider-
ably long time. In the mean time, Brahmā became fretful; he could
not wait any longer and therefore brought about his own creation.
When, later, Śiva-Rudra emerged out of the water, he found that
the creation had been already accomplished. He, therefore, cut off
his generative organ as it was no longer necessary and threw it
down on the earth. Since then the *liṅga* became the form in which
Śiva came to be worshipped. Elsewhere it has been narrated that
the sages of the Pine Forest, accusing Śiva, who was in disguise, of

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7. The *ŚP* (Pañcānana Tarkaratna ed.) gives five different
    accounts : *Jñāna*. 2. 3; *Vidyeśvara*. 3; *Sanatkumāra*. 18; *Vāyu*.
    uttara. 27; *Dharma* 10.

8. *ŚP* 1. 5. 27-29; 2. 1. 7.

9. For more details of this episode see the First Part of this
    paper. The episode reminds one of the *yakṣa* of the *Kena*
    Upaniṣad which the conceited gods were unable properly
    to recognize and the mystery of which was subsequently
    unravelled to them by Umā.

10. *ŚP* 1. 6. 18-19. This column of fire is sometimes inter-
    preted as *axis mundi*, as the symbol of cosmic stability or
    ṛta, and is identified with the Skambha of the *Skambhasūkta*
    (*AV* X. 7). It is also directly connected with *jyotirliṅga*.

11. Pañcānana Tarkaratna ed., 49. 82.

having seduced their wives, cursed him, that, as the result of the
curse, the generative organ of Śiva dropped down, and that Śiva,
revealing himself to the sages, instructed them to worship his fallen
liṅga.[12] It is also pointed out that the fusion of the symbols of Śiva
and Śakti, namely, the penis and the vagina, is called *liṅga*.[13]
Elsewhere, in accordance with its usual style of etymologizing, the
ŚP says that the *liṅga* is so called because it makes the *līna* (or
avyakta, that is, Śiva) known.[14]

There are various forms of *liṅga*. The first form is called
praṇava.[15] It is of two types—the subtle (*sūkṣma*) *praṇava* which is
without parts and the gross (*sthūla*) *praṇava* which is constituted of
five parts or *akṣaras*. The worship of these two forms of the *liṅga*
is called *tapas*, and it is believed to lead to *mokṣa*.[16] The *liṅgas*
derived from Puruṣa and Prakṛti are, indeed, innumerable, and
Śiva alone is said to be able to describe them adequately. The
liṅgas made of earth are of five types, namely, *svayaṁbhū*, *bindu*, *pra-*
tiṣṭhita, *cara*, and *guru*.

Gladdened by the austerities of the gods and the sages, Śiva,
in the form of *nāda*, becomes a seed within the interior of the earth.
In course of time, he breaks up the earth and, like a sprout, mani-
fests himself outside. He is thus born of and by himself, and, there-
fore, his *liṅga* is known as self-born or *svayaṁbhū*.[17] When one
draws the figure of Śiva's phallus on a plate of gold or silver, or on
the ground, or on an altar, reciting the pure *praṇava-mantra* and
with the proper rites of installation and invocation, it is *bindunāda-*
maya liṅga. It is actually conceived in one's mind (*bhāvanāmaya*),
but it is duly sanctioned by Śiva. For, whenever a person sincerely
visualizes Śiva, Śiva presents himself before him with his boons.[18]

12.   *ŚP* 4. 12. 1-54.
13.   *Ibid*. 1. 16. 107.
14.   *Ibid*. 1. 16. 106 : *līna* + *gam* : *līnārthagamakaṁ cihnaṁ liṅgam*
      ity abhidhīyaie.   Also : *līnam arthaṁ hi puruṣaṁ śivaṁ gama-*
      yatītyadaḥ (1. 16. 107).
15.   A frequently recurring theme in the *ŚP* consists in establi-
      shing close association between the *liṅga* and *praṇava* or
      omkāra, and between the *liṅga* and the five-syllabled
      mantra.
16.   *ŚP* 1. 18. 27-29.
17.   *Ibid*. 1. 18. 32-33.
18.   *Ibid*. 1. 18. 35-37.

The third type of *liṅga* is the formally installed (*pratiṣṭhita*) *liṅga*. The *pratiṣṭita liṅga* is either *pauruṣa*, that is to say, installed by the gods or the sages for the sake of the realization of the soul; or it is *prākṛta*, that is to say, fashioned by artisans and installed by great Brāhmaṇas or kings.[19]   According to the ŚP, whatever is exalted and permanent is *pauruṣa*, while whatever is weak and transitory is *prākṛta*. The *Purāṇa* then goes on to mention various objects belonging to the *pauruṣa* and the *prākṛta* categories. The *cara* (mobile) *liṅga* is visualized in the different human limbs, in the three bodily regions like hips etc., namely, penis, navel, tongue, tip of the nose, and *śikhā* or tuft of the hair on the crown of the head.[20]   Apart from the *caraliṅgas* belonging to this *ādhyātmika* class, there are also *caraliṅgas* made of physical materials. Among these latter, the *rasaliṅga* is said to be the foremost. It secures the fulfilment of all the wishes of the Brāhmaṇas. The *bāṇaliṅga*, the *svarṇaliṅga*, and the *śilāliṅga* prove auspicious and efficacious respectively in the case of the Kṣatriyas, the Vaiśyas and the Śūdras.[21]   The ŚP further says that for women, particularly those whose husbands are alive, the *liṅgas* made of earth are considered to be specially sacred; the Purāṇa recommends crystal *liṅgas* for the widows who are still active in life (*pravṛtta*), and *rasaliṅgas* for such widows as have renounced life (*nivṛtta*).[22]

The fifth type of *bhūvikāra liṅga*, namely, the *guruliṅga*, is the body of the preceptor (*guru*) itself.[23]   The ŚP explains the *guru*, in its usual etymological fashion, as denoting one who wards off (*rundhe*) the *guṇas*, that is, one who is beyond the three *guṇas*.[24] The *guru* enlightens his disciple on the true nature of Śiva. The service (*śuśrūṣā*) of the *guru* constitutes the worship of the *guruliṅga*. *Śuśrūṣā* implies doing, by means of the body, mind and speech, whatever one is told by one's preceptor to do, irrespective of whether it is possible for one to do it or not and without any consideration for one's life or possessions. A disciple (*śiṣya*) is defined as one

19.   ŚP 1. 18. 39-42.

20.   *Ibid.* 1. 18. 44.

21.   *Ibid.* 1. 18. 47-49.

22.   *Ibid.* 1. 18. 51-52.

23.   *Ibid.* 1. 18. 46.

24.   *Ibid.* 1,18. 83-85 : *guṇān*(*gu*) *rundhe*(*ru*) *iti proktaḥ guru-śabdasya vigrahaḥ; savikārān rājasādīn guṇān rundhe vyapohati.*

who is worthy of being instructed and directed.[25] Verily, a disciple is like a son to the preceptor. The preceptor discharges by means of his penis in the form of the tongue the semen in the form of *mantra* into the vagina in the form of the ear and thereby procreates a *mantraputra* (who is to be distinguished from the *aurasaputra*) in the form of the disciple. The father or the physical begetter drowns, as it were, his son in the ocean of worldly existence, while the preceptor or the spiritual begetter helps him to cross over that ocean.[26] The *ŚP* says that every limb of the *guru*, from the toe to the crown of the head, is a *liṅga* and accordingly prescribes various ways of worshipping the *guru*. It emphasizes the point that the worship of the *guru* is tantamount to the worship of the supreme lord Śiva.[27]

It seems to have been suggested that the five types of the *bhūvikāra liṅga* mentioned above correspond with the five constituents of *praṇava* (*oṁkāra*). *Praṇava* is *dhvaniliṅga*. The syllable *a* in *praṇava* corresponds with the *guruliṅga*; the syllable *u* with the *caraliṅga*, the *makāra* with the *pratiṣṭhitaliṅga*; the *bindu* with the *binduliṅga*; and the *nāda* with the *svayambhūliṅga*. But there appears to be some inconsistency in this context. The *ŚP* seems to regard the *praṇavaliṅga* as an entity distinct from the five *bhūvikāra liṅgas*, for, it speaks of the worship of six *liṅgas*, that is, presumably of the *praṇavaliṅga* or the *dhvaniliṅga* and the five *bhūvikāra liṅgas*.[28]

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25. *ŚP* 1. 18. 87-88.

26. *ŚP* 1. 18. 90-92. One is reminded here of the story told about Alexander the Great (*History of the Early Kings of Persia*, 1832 : David Shee's English translation of Mir Khwand's original book). Alexander was once asked : 'Between your father Philipp and your teacher Aristotle, whom do you consider to be more venerable ?' Without a moment's hesitation, Alexander replied: 'Of course, my teacher Aristotle. From my father I have obtained but a

    perishabie existence; from my teacher I shall obtain life eternal. My father has brought me down from the heaven to the earth; Aristotle will lead me from the earth to the heaven'. Also cf. *Manusmṛti* 2. 147-48 where the parents are said to be responsible only for a person's biological birth (*sambhūti*) while the preceptor is credited with endowing him with social-cultural identity (*jāti*).

27. *ŚP* 1. 18. 95.

28. *Ibid.* 1. 16. 113-14.

In another context, the *ŚP* speaks of two varieties of the
liṅga—stationary (*sthāvara*) and mobile (*jaṅgama*). Trees, hedges,
etc., represent the *sthāvara liṅga*, while worms, insects, etc., repre-
sent the *jaṅgama liṅga*. Service (*śuśrūṣā*) is recommended in the
worship of the *sthāvara liṅga* and propitiation (*tarpaṇa*) in that of
the *jaṅgama liṅga*.[29] In still another context, the *ŚP* says that a
devotee of Śiva should always have recourse to *Śivaliṅga*,, and fur-
ther adds that one becomes Sthāṇu or Śiva by resorting to the
stationary (*sthāṇu*) *liṅga*, while by worshipping the mobile *liṅga*
one becomes liberated only by stages.[30]

However, it is the *pārthiva* or earthen *Śivaliṅga* which is re-
garded as the most exalted among the *liṅgas*.[31] The *liṅga* made
of gems was regarded as the best in the Kṛtayuga; the one made of
gold in the Tretāyuga; the one made of mercury in the Dvāpara-
yuga; and the one made of clay in the Kaliyuga. Among the eight
forms (*mūrtis*) of Śiva[32] the earthen one is far superior to the
others. Just as Śiva is the most supreme among all the gods, so
too is the *pārthiva liṅga* the most supreme among all the *liṅgas*.
The *ŚP* continues in a poetic vein to assert the excellence of the
pārthiva Śivaliṅga.[33] Naturally enough, it also glorifies its worship.
It is recommended that an auspicious altar should be prepared for
the *pārthiva liṅga* and that, after its ceremonial installation upon
the altar, the *liṅga* should be worshipped regularly at the three
junctures of the day with the *pañcasūtra* rite. As for the *pārthiva
liṅga* itself, it should be so made that it would look beautiful. It
should be made as a single whole (*akhaṇḍa*) and not by joining
parts (*vikhaṇḍa*). But, later, this general rule seems to have been
amended. It is pointed out that, while the mobile *liṅga* is to be a
single whole, the stationary one is to consist of two parts. The
vedikā (pedestal) is the Mahāmāyā and the *liṅga* itself is Śiva;

29.   *ŚP* 1. 11. 20-21.
30.   *Ibid.* 1. 18. 159-60. Obviously, a pun on the word *sthāṇu*
        is intended here. Similarly, mobility suggests progress
        by stages.
31.   *Ibid.* 1. 19. 4.
32.   See Part One of this paper.
33.   *ŚP* 1. 19. 7-15.

therefore, in the case of a stationary *liṅga*, the two-part construc-
tion is regarded as the best.[34]

The *ŚP* sets forth a detailed procedure for the preparation
and the worship of the *pārthiva liṅga*.[35] One should take bath, go
through the daily rites, apply *bhasma*, wear *rudrākṣa*, and, medi-
tating upon Śiva, get ready for the worship of the *liṅga*. The
worship should be performed on the bank of a river or by the side
of a lake or on the top of a mountain or in a forest or in a temple
of Śiva. The devotee should bring over clay from a pure clean
place for the fashioning of the *liṅga*. A Brāhmaṇa should use
white clay, a Kṣatriya red clay, a Vaiśya yellow clay, and a Śūdra
black clay. If the specifical kind of clay is not available, one may
use whatever kind of clay is available. The clay should be washed
clean by means of water and kneaded slowly. The *liṅga* should
then be fashioned out of it according to the procedure laid down
in the Veda. This reference to the Vedic procedure is evidently
the result of the brahmanization of the *Purāṇa*. Indeed, *ŚP* 1.20
claims to be describing the worship of the *pārthiva liṅga* by Vedic
devotees in accordance with the Vedic rites. Vedic *mantras* (mostly
from the *Vājasaneyi-Saṁhitā*) are prescribed to accompany the
various details of the worship.[36] For instance, the *mantra, namaḥ
śivāya* (*VS* 16.41), is to be recited at the sprinkling of water upon
the material to be used for worship; *namaḥ kapardine* (*VS* 16.29) at
the offering of the incense; *bhūr asi* (*VS* 13.18) at the sanctifying
of the place of worship; *āpo 'sman* (*VS* 4.2) at the sanctifying of
water; *namas te rudra* (*VS* 16.1) at the rite of *phaṭikā-bandha; namo
nīlagrīvāya* (*VS* 16.28) at the installation of the *liṅga*; the *rudragāyatrī*
(*KS* 17.32) at the *arghya*; the *tryambaka-mantra* (*VS* 3.60) at the
sipping of water; and *devā gātu vidaḥ* (*TB* 3.7.4.1) at the *visarjana*.[37]

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34.   *ŚP* 1. 19. 28-37.

35.   *Ibid.* 1. 20. 2-9.

36.   *Ibid.* 1. 20. 11-41.

37.   As many as fifty *mantras* are mentioned in this context.
      Out of these, one is derived from the *Kāṭhaka-Saṁhitā*
      (*KS*), one from the *Maitrāyaṇī-Saṁhitā* (*MS*), one from
      the *Atharvaveda*, one from the *Taittirīya-Brāhmaṇa* (*TB*),
      and one from the *Taittirīya-Āraṇyaka* (*TA*); one *mantra* is
      not traceable; the remaining ones are from the *VS*.

The *ŚP* also gives a shorter version of the Vedic *pārthiva-liṅga pūjā*.[38] According to it, the clay is to be brought over with the mantra, *sadyo-jāto* (*VS* 29.36), the sprinkling of water is to be done with *vāmadevāya* (*TA* 10.44.1), the *liṅga* is to be fashioned with the *aghoramantra* (*VS* 16.2), the invocation is to be made with *tat puruṣāya* (*KS* 17.32; *MS* 2.9.3), and the *liṅga* is to be fixed upon the *vedikā* with the *īśānamantra* (*VS* 27.35). All other rites too are to be considerably abbreviated.

Apart from these Vedic modes of worship, the *ŚP* recommends what it calls the common mode of worship.[38a] This latter consists mainly of the muttering of the names of Śiva instead of the reciting of the Vedic *mantras* mentioned above. The eight rites, namely, the bringing over of clay, the kneading of clay, the installation, the invocation, the ablution, the worship, the asking for pardon, and the disposal are to be performed respectively with the eight names of Śiva, namely, Hara, Maheśvara, Śambhu, Śūlapāṇi, Pinākadhṛt, Śiva, Paśupati, and Mahādeva, each name in the dative case being preceded by *oṁ* and followed by *namaḥ*. The common mode of worship also includes meditating on Śiva, singing hymns in his praise, murmuring the five-syllabled *mantra*, offering flowers and rice-grains making the full-throated sound[39], etc.

The number of the *pārthiva liṅgas* to be worshipped vary in accordance with the varying desires of the devotee. The shape of the *liṅga* is to be the same in all the cases, but the other details of worship, such as invocation, installation, etc., are different. The recommended numbers of the *liṅgas*, which range from one to one crore, seem to be quite arbitrary. It is pointed out that one who prepares and worships one crore of *Śivaliṅgas* becomes Śiva himself.[40] The *pārthiva liṅga* is of three types—excellent (*uttama*), middling (*madhyama*), and low or mean (*nīca*)—depending upon its

38. *ŚP* 1. 20. 39-44.

38a. *Ibid.*, 1. 20. 45.

39. This is *galarava*. Dakṣa's sacrifice, while being destroyed by the Śivagaṇas, assumed the form a goat; Dakṣa himself assumed the form of a deer and escaped. A devotee who imitates the sound of a terror-stricken goat(*galarava*) in front of the *liṅga* becomes dear to Śiva.

40. *ŚP* 1. 21. 5-21.

size. A *liṅga* which is four *aṅgulas* in height and is fixed upon a
charming *vedikā* is excellent; one of half this size is middling; and
one of half the size of the middling is low. While the *ŚP* usually
loses no opportunity to emphasize the Vedic origin and glorifica-
tion of the *liṅgapūjā*,[41] it also, at the same time, stoutly proclaims
the right of persons belonging to all castes and sub-castes, and also
of women, to worship the *Śivaliṅga*.[42] It, however, hastens to add
that only the twice-born may perform the worship according to the
Vedic procedure but not the others.[43] Even gods and goddesses
are exhorted to worship the *Śivaliṅga*. The *ŚP* narrates that Viṣṇu
and Brahmā asked Viśvakarman to fashion different kinds of Śiva-
liṅgas and give them over to different gods and goddesses. Accord-
ingly, Indra was given a *liṅga* made of *padmarāga*, Kubera one made
of gold, Dharma one of yellow stone, Lakṣmī one of crystal,
etc.[44]

In another context, the *ŚP* speaks of two kinds of *liṅgas*—the
exterior (*bāhya*) *liṅga* and the interior (*ābhyantara*) *liṅga*. The *bāhya*
liṅga is gross while the *ābhyantara liṅga* is subtle. It is said that
whoever is unable to visualize and meditate upon the interior subtle
liṅga should worship the exterior gross *liṅga*. Of course, the essen-
tial thing is to perceive Śiva, whether in the form of the interior
liṅga or of the exterior *liṅga*, as inhering the whole universe. Indeed
the *ŚP* asserts that persons who have realised Brahman through
pure knowledge are not required to perform any kind of *pūjā* or
ritual.[45]

Various details are given regarding the actual installation of
the *Śivaliṅga*.[46] The *liṅga* should be installed, at some favourable
auspicious time, at a holy place where daily worship would be
facilitated. In the case of a mobile *liṅga*, the subtle one is recom-
mended; and in the case of a stationary one, the gross one is recom-
mended. The seat (*pīṭha*) should be made of the same material
as the *liṅga*. It may be circular or square or triangular in shape.

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41. *ŚP* 1. 21. 32.
42. *Ibid.* 1. 21. 39-40.
43. *Ibid.* 1. 21. 41-42.
44. *Ibid.* 2. 1. 12. 27-37.
45. *Ibid.* 2. 1. 12. 48-55.
46. *Ibid.* 1., 11. 2-18.

The *liṅga* should be worshipped with the *mantras* beginning with *sadyo* (*VS* 29.36), and oblations should be offered into the fire. The *liṅga* is to be welded to the *pīṭha*, and the embodied image also is to be fixed thereto. It is also enjoined that the embodied image should be installed outside with the five-syllabled *mantra* for the purpose of the festivals. In different kinds of temples, spaces of different areas are said to be specially sacred.[47] Incidentally, it is interesting to note that some authorities have recommended the worship of the *liṅga* upon the thumb, etc.[48] The *ŚP* also lays down that, if a devotee does not have a *liṅga* of his own, he may use one belonging to another.[49]

A distinction has been made in the *ŚP* between the *pravṛtta* devotees and the *nivṛtta* devotees, that is, between those who actively go through the various rites of worship and those who have renounced such rites and concentrate only on meditation.[50] It has, for instance, been prescribed that a *pravṛtta* devotee should perform the entire worship in a vessel (*pātra*). At the conclusion of the *abhiṣeka*, he should offer cooked *śāli* rice as *naivedya*. After the worship, he should deposit the *liṅga* in a casket and keep that casket in some isolated place within the house. For a *nivṛtta* devotee, the subtle *liṅga* is recommended. In his case, the worship consists of besmearing himself with the sacred ashes. After the worship, the *liṅga* is to be held by means of the head.

As pointed out above, Śiva is often represented in the form of the united *yoni* (vagina) and *liṅga* (penis). These two latter are correlared with the two constituents of *praṇava*, namely, the *bindu* and the *nāda*. The whole universe consisting of the movable and the immovable is of the nature of the *bindu* and the *nāda*. The *bindu* is identified with Śakti and the *nāda* with Śiva. Thus, the whole universe is believed to have been dominated and supported by Śiva and Śakti. When the *bindu* and the *nāda*, that is, Śakti and Śiva, are united, there occurs the birth of the universe. The *Śiva-*

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47.   *ŚP* 1. 11. 55-56.

48.   *Ibid.* 1.11.34. The thumb was regarded as a phallic emblem even in Vedic ritual, and was associated with the fertility god Viṣṇu. See : Dandekar, "Viṣṇu in the Veda", *Vedic Mythological Tracts*, pp. 68-90.

49.   *ŚP* 1. 18. 50.

50.   *Ibid.* 1. 18. 53-57.

liṅga by itself is also said to represent the unification of the *bindu* and the *nāda* or Śakti and Śiva. The great goddess forms the pedestal for the *liṅga*, while the *liṅga* is Śiva himself.[51]　The *Śivaliṅga* is thus the cause of the birth of the universe. Therefore, through a queer logical extension, the *ŚP* lays down that, in order to ward off future births, a person should worship the *Śivaliṅga*. Further, according to the *ŚP*, it is the *liṅga* itself into which the whole universe ultimately merges. The *Purāṇa* connects the word *liṅga* etymologically with the word *layana* meaning absorption.[52] Elsewhere, it is pointed out that Śakti or the *bindu* is the mother and Śiva or the *nāda* is the father. The worship of the *Śivaliṅga* is accordingly equivalent to the worship of one's parents and conduces to great bliss.[53]　However, it is generally stated that the worship of the *Śivaliṅga* (as also of the other gods) leads to the warding off of all kinds of affliction and hindrance (*bādhā*)—of the *ādhyātmika bādhā* consisting of bodily ailment, of the *ādhibhautika bādhā* consisting of the visitation by the *piśācas*, ill omens, etc., and of the *ādhidaivika bādhā* consisting of epidemics, lightning, etc.[54]

Praṇava

It will have become clear from what has been said above that, according to the *ŚP*, the *Śivaliṅga* and *praṇava* are closely related to each other.[55] In the episode of the fiery column, which, as pointed out above, later came to be worshipped as *Śivaliṅga*, Viṣṇu and Brahmā showed themselves as having been under great delusion. The delusion was the result of their not having meditated upon Śiva properly. In the absence of the true knowledge of Śiva, they had imbibed the false pride of themselves being Maheśa. Śiva, therefore, imparted to them the *oṁkāra-mantra* by repeating which their false pride was to have been quelled and they were to have acquired true knowledge of him.[56] Expounding the impor-

51.　*ŚP* 2. 1. 10. 38.
52.　*Ibid*. 2. 1. 10. 38.
53.　*Ibid*. 1. 16. 86-92.
54.　*Ibid*. 1. 18. 100-105.
55.　For the correspondence between the five *bhūvikāra liṅgas* on the one hand and the five phonetic elements of *praṇava* on the other, see above.
56.　*ŚP* 1. 10. 14-15.

tance of the *oṁkāra-mantra*, Śiva said : "The *oṁkāra-mantra* is gene-rated from my mouth. It is the signifier and I am the signified. Verily, it is identical with me. Repeating the *oṁkāra-mantra*, therefore, amounts to meditating upon me. First, the phonetic element *a* emerged from the northern mouth of Śiva, then the phonetic element *u* from the western mouth, then *m* from the southern mouth; the *bindu* from the eastern mouth, and the *nāda* from the middle mouth. Though they had come out of Śiva's five mouths separately, the five phonetic elements were ultimately united to form one single syllable *oṁ*. The entire universe made up of names (*nāma*) and forms (*rūpa*) is pervaded by the *oṁkāra-mantra*. Indeed, this *mantra* signifies both Śiva and Śakti. Again, it was from the *oṁkāra-mantra* that the five-syllabled mantra, *namaḥ Śivāya*, was born. The five syllables beginning with *na* correspond with the five phonetic elements beginning with *a*. Like the *oṁkāra-mantra*, the *pañcākṣara mantra* also is indicative of all knowledge and existence. The five *mātṛkās* are born from the five-syllabled mantra. In fact, the *oṁkāra*, through the five-syllabled *mantra*, is the ultimate source of the *śiromantra* and the *gāyatrīmantra*, indeed of the entire complex of the Veda and of the crores of *mantras*. Therefore, whatever is achieved severally by these latter can be achieved concurrently by the single *oṁkāra-mantra*. The *ŚP* descri-bes how Viṣṇu and Brahmā received the *oṁkāra-mantra*, together with the relevant *yantra* and *tantra*, as taught by Śiva. The proper time and manner of repeating the *mantra* are also explained by Śiva who concludes by pointing out specifically that the *oṁkāra* is associated with his *liṅga*-form while the *pañcākṣara mantra* is associ-ated with his embodied form (*bera*).[57]

Elsewhere, the *ŚP* narrates that, when Viṣṇu and Brahmā were unable to discover the bottom and the top respectively of the fiery column (which was in reality the *Śivaliṅga*), they bowed down before it with their pride fully curbed. They worshipped Śiva for a hundred autumns and prayed to him that he reveal to them his true form.[58] Śiva, with his natural compassion, relented. There-upon there arose the sound *oṁ*—quite distinct and prolated (*pluta*). Brahmā stood perplexed, but Viṣṇu perceived the first phonetic

57. *ŚP* 1. 10. 15-39.
58. *Ibid.* 2. 1. 7. 64-69.

element *a* towards the southern side of the *liṅga*, *u* towards the northern side, *m* in the middle, and the entire mystical sound *oṁ* at the end. *A* looked like the orb of the sun, *u* like the blazing fire, and *m* like the full moon. Above the fiery column or the *Śivaliṅga*, Viṣṇu saw the supreme Brahman itself. While Viṣṇu stood contemplating upon the source and nature of that Being, which was devoid of beginning, end, and middle, there appeared before him a seer who revealed to him the most essential reality embodied in the *śabdabrahman*, that is *praṇava*. It is Śiva, who cannot be comprehended by means of speech or mind[59] but who can be adequately expressed through the single mystical syllable *oṁ*. The *ŚP* then goes on to point out, rather in a mystic vein, that *a* is the source of Brahmā, *u* of Viṣṇu, and *m* of Nilalohita (Rudra); that *a* represents the creator, *u* the enchanter, and *m* the one who blesses; and that, when *a* which is the *bīja* is deposited in *u* which is the *yoni*, it grows on all sides and ultimately becomes the golden egg[60] out of which there emerges, in course of time, the entire universe.[61] The *ŚP* thus invests *praṇava* with cosmological significance.

In this very context, the *ŚP* further adds that Śiva revealed himself before Viṣṇu and Brahmā in the form of *śabda-brahman* with the different letters as his limbs. The letter *a* was his head,[62] *ā* his forehead, *i* his right eye, *ī* his left eye[63], *u* his right ear, *ū* his left ear, *ṛ* his right cheek, ॠhis left cheek, ḷ and ॡ[64] his nostrils *e* his upper lip, *ai* his lower lip, *o* and *au* the two rows of his teeth, *aṃ* (*anusvāra*) and *aṣ* (*visarga*) his two palates, the five letters beginning with *k*[65] his five right hands, the five letters beginning with *c* his five left hands, the five letters beginning with *ṭ* and the five letters beginning with *t* his legs,[66] *p* his abdomen, *ph* his right side,

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59. Cf. the upaniṣadic phrase, *yato vāco nivartante aprāpya manasā saha.*

60. For the splitting up of the golden egg (*hiraṇyagarbha*) and the emergence of *ka*, see Part One of this paper.

61. *ŚP* 2.1.8. 1-22.

62. Actually, Śiva is *pañcavaktra.*

63. Actually Śiva is *trinetra.*

64. The vowel ॡ is not recognised by Sanskrit grammar.

65. That is, the five consonants in the *ka-varga*. So too, *ca-varga*, *ṭa-varga*, etc.

66. The reference to ten hands and ten legs is strange.

b his left side, *bh* his shoulder, *m* his heart, the seven letters beginning with *y* and ending with *s*[67] his seven primary fluids or secretions (*dhātus*), *h* his navel, and *kṣ*[68] his nose.[69]

It may be incidentally pointed out that, in another context, the *ŚP* says that the repetition of the *oṁkāra-mantra* a thousand times each at the morning and the evening twilights purifies the mind and conduces to the attainment of the abode of Śiva.[70] It adds that, at the time of *samādhi*, the repetition of *praṇava* has to be mental. However, the muttering of *oṁ* inaudibly may be practised at all times. The *Purāṇa* then goes on to lay down rules regarding the repetition of the five-syllabled *mantra*. A Brāhmana should prefix *oṁ* to the five-syllabled *mantra* in order to render it specially efficacious.[71] Elsewhere, the *ŚP* mentions various *mantras* related to Śiva and the fruits obtained through the repetition of those *mantras*. It mentions, for instance, the *mantra* beginning with *oṁ*, which consists of five *kalās* and thirty-eight auspicious letters. This *mantra* increases intelligence and effectively helps the accomplishment of sacred rites. Then there are mentioned : the *mantra* in the Gāyatrī metre with twenty-four syllables and four *kalās*, which is conducive to control over others; the fivefold *mantra* with thirty syllables and eight *kalās*, which is employed in imprecatory rites (*abhicāra*); the *Yajurveda-mantra* with twenty-five syllables and eight *kalās*, which is employed in conciliatory rites (*śānti*); and the *mantra* with sixty-one syllables and thirteen *kalās* which presages origin, growth, and destruction.[72] The *ŚP* specifically states that Viṣṇu acquired the five *mantras*, namely. the *mṛtyuṁjaya mantra*, the five-syllabled *mantra*, the *cintāmaṇi mantra*, the *dakṣiṇā-mūrti mantra*, and *tat tvam asi* which is the *mahāvākya* of Śiva, and practised *japa* of those *mantras*.

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67. The four semivowels and three sibilants.

68. It may be noted that the consonant ₹ is not mentioned, while the conjunct consonant *kṣ* is mentioned.

69. *ŚP* 2.1.8. 32-39.

70. *Ibid.* 1.11.37.

71. *Ibid.* 1.11. 38-40.

72. *Ibid.* 2.1.8. 42-49. These *mantras* have not been distinctly specified.

Now to revert to *praṇava*. *Praṇava* is said to be of two types —subtle (*sūkṣma*) and gross (*sthūla*).[73] The *sūkṣma praṇava* is constituted of one single sound in which the five phonetic elements are not differentiated; in the *sthūla praṇava* these five phonetic elements become clearly manifest. The subtle *praṇava* is intended for the liberated living being (*jīvanmukta*). The liberated living being continues to realise the ultimate reality through the *mantra* until the dissolution of his physical body. When the body disintegrates completely, he enters into Śiva. Even a person who merely repeats the *mantra* can attain yogic communion with Śiva. The *sūkṣma praṇava*, again, is of two kinds—short (*hrasva*) and long (*dīrgha*). The long subtle *praṇava* arises in the heart of a Yogin in the form of *a, u, m*, the *bindu*, and the *nāda*, and is endowed with all the digits of the sound-time. The short subtle *praṇava* is constituted of the sound *m* which represents the three principles, namely, Śiva, Śakti, and their union. It destroys all sins. The five cosmic elements—earth, water, fire, wind and ether—and the corresponding five *tanmātras*—smell, taste, form, touch, and sound—basically make up the mundane existece. Those who are interested in the continuance of the mundane existence are called *pravṛttas* and those who are averse to it are called *nivṛttas*. The *ŚP* says that the short subtle *praṇava* is intended for the *pravṛttas* and the long subtle *praṇava* for the *nivṛttas*.

In this very context, the *ŚP* further lays down that *praṇava* is to be uttered at the beginning of each of the *vyāhṛtis*,[74] of the other *mantras*, and of the study of the Veda, as also at the two twilights. The *Purāṇa* also points out that each successive repetition of *praṇava* nine crores of times renders a devotee pure and enables him successively to win over the five cosmic elements, namely, earth, water, etc., and the five *tanmātras*. A devotee, who completes the *japa* of one hundred and eight crores of *praṇava*, becomes fully enlightened and masters the *ṣudhayoga*.[75] He verily becomes *jīvanmukta*. Perpetually meditating upon Śiva in the form of *praṇava*, one surely becomes Śiva himself.[76] The *Purāṇa* then

73.　*ŚP* 1.17. 8 ff.
74.　*vyāhṛtis* are the seven mystic utterances—*bhūḥ, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapaḥ*, and *satyam*.
75.　*ŚP* 1.17. 12-23.
76.　*Ibid.* 1.17. 24-25,

gives a few details about the manner in which the *japa* of *praṇava* is to be performed. It also speaks of the three kinds of Śivayogins, namely, *kriyāgogin, tapoyogin,* and *japayogin*. The *kriyāyogin* engages himself in sacred rites and worship; the *tapoyogin* lives an austere life : and the *japayogin* always performs *japa*.[77]

Curiously enough, at this stage, the *ŚP* reverts to the concept of *sthūla praṇava* which it now interprets rather differently. It says that the five-syllabled *mantra* (*namaḥ śivāya*), with *oṁ* prefixed to it, constitutes the *sthūla praṇava*. It implies the five principles. One has to be properly initiated for undertaking the practices of the *japa* of this *mantra* and has also to observe certain rules regarding time, place, and personal conduct.[78]

In accordance with its usual practice, the *ŚP* emphasizes the importance of *praṇava* by giving fanciful etymologies of the word *praṇava*.[79] *Pra* stands for *prakṛti* or the world (*saṁsāra*) which has evolved from *prakṛti*; *nava* stands for *nāvāṁ varam*, that is, excellent among the boats; *praṇava* thus represents an excellent boat to cross over the ocean of *saṁsāra*. Or *praṇava* signifies that there is no (*na*) *prapañca* or involvement in worldly life (*pra*) for you (*vaḥ*) if you practise the *praṇava-japa*. Or *praṇava* is so called because it preeminently (*praprakarṣeṇa*) leads (*na—nayet*) you (*vaḥ*) to salvation, or because it preeminently (*prakarṣeṇa*) conduces to new (*nava*), that is pure divine knowledge.[80]

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77.   *ŚP* 1.17. 27-30.

78.   *Ibid*. 1.17. 33-42.

79.   *Ibid* 1.17. 4-8.

80.   According to *ŚP Kailāsa* 3.11, the word *praṇava* is to be connected with the word *prāṇa;* it is thus made to signify life-breath : *prāṇaḥ praṇava evāyaṁ tasmāt praṇava iritaḥ. ŚP Kailāsa* 10.119-20 says that the sound *oṁ* is derived from the *mantra, so'ham,* after the *sakāra* and the *hakāra* have been deleted. The *oṁkāra* thus implies the identity of the Brahman and the Ātman. The *ŚP* frequently emphasizes the identity of Śiva and *praṇava*. Cf. *Śivo vā praṇavo hyeṣa praṇavo vā śivaḥ smṛtah—ŚP Kailāsa* 3.6; Śiva says : *praṇavārthaparijñānameva jñānaṁ madātmakam—ŚP Kailāsa* 3.2   It is suggested that in the graphic representation of *praṇava*, namely, ॐ, the first part signifies the bow, the second part signifies the arrow, and the third part signifies the target. The bow of *praṇava*

Style

A striking feature of the style of the *ŚP*, which is, indeed, quite understandable, is the attempt to glorify Śiva in place and out of place. One often comes across such phrases as *śivaṁ smṛtvā, saṁsmṛtya manasā śivam, śivecchayā, śivecchāpreritaḥ, śambhuprasādāt*, etc., which are not always necessarily pertinent to the context, freely interspersed in the text.[81] The will of Śiva is said to prevail everywhere. Verily, the whole world is dependent on his will.[82] Śiva's will is the same as his illusive power (*māyā*) which is weighty and which deludes all the worlds. It is also called destiny (*prārabdha*); indeed, it is known by many names.[83] The *Śrutis* and *Smṛtis* are said to rule that, when Rudra is wrathful, there cannot be any happiness in the world.[83a]

Still more striking, however, is the avidity with which the *Purāṇa* seeks to establish Śiva's as well as its own Vedic character. This is of course palpably unwarranted and is no doubt the result of the tendency deliberately to brahmanize the Sūta-tradition. For instance, Śiva is said to have been profusely eulogised in the Veda and the *śāstra*.[84] It is, indeed, he who is credited with having given the Vedas to Viṣṇu in the form of his outbreath, at the beginning of the Kalpa.[85] Śiva says that he is Brahman as well as Ātman.[86] He also says that he is the sacrifice, the soul of the sacrifice.[87] Further, Śiva is said to be the entity indicated by *tat* in the upaniṣadic *tat tvam asi* which, the *Purāṇa* claims, is the *mahāvākya* of Hara.[88] The *Purāṇa* also describes Śiva by means

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hits the target of the true knowledge of the ultimate reality. Cf. *praṇavo dhanuḥ śaro hyātmā brahma tallakṣya- mucyate—Vāyu P.* 20.5. On account of his identity with *praṇava*, Śiva also is said to be bow-shaped (*Skanda P.*

81.   See Part I of this paper.
82.   *ŚP* 2.1.2.40.
83.   *Ibid.* 2.3.2. 15-16.
83a. *Ibid.* 2.2.1.36.
84.   *Ibid.* 2.3.22.55 (*v. l. loke* for *śāstre*).
85.   *Ibid.* 2.1.9.5; 2.3.28.8.
86.   *Ibid.* 1.9.37.
87.   *Ibid.* 2.2.26.47; 2.2.29. 10-12.
88.   *Ibid.* 2.3.25.5; 2.1.8.49.

of negations in the right *neti neti* fashion of the *Upaniṣads*.[89]   At
one place Satī is represented as telling Viṣṇu that 'the *Śrutis* speak
of Śiva as being both *saguṇa* and *nirguṇa*.[90]   Viṣṇu on his part tells
Nārada that all the Vedas unanimously declare the worship of
Śiva to be the sole means of sublating the *saṁsāra*.[91]   According
to the *ŚP*, Śiva can be properly comprehended only by those
who have mastered the Veda and the Vedānta.[92]   Dakṣa praises
Śiva as the supreme being whose glory can be known only through
the Vedas.[93]   Incidentally, Umā too is praised by the gods as the
chant of the *Sāmaveda*, as the blending knot (*granthi*) of the
Yajurveda, as the invocation of the Ṛgveda, and as the measure
(*mātrā*) of the *Atharvaveda*.[94]

The *ŚP* often refers to the Veda as its ultimate source and
authority. For instance it strongly recommends the *liṅga-pūjā*
which, it claims, has been highly glorified by the four Vedas.[95]
Indeed, in its enthusiasm for claiming Vedic sanction for its teach-
ings, the *ŚP* goes to the absurd extent of asserting that, after having
carefully considered the essence of all the *Upaniṣads*, this is what
has been conclusively determined, namely, that the *tripuṇḍra*[96]
conduces to the highest good.[97]   In another context, Viṣṇu recom-
mends to Nārada the *japa* of the six-syllabled *mantra* (*oṁ namaḥ
Śivāya*), which, he says, is taught in all the *Śrutis*.[98]   Similarly, the
ŚP characterises its chapter dealing with the *oṁkāra* and the
pañcākṣara mantra as fully conforming to the Veda and declares

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89.   *ŚP* 2.2.15. 61-62.
90.   *Ibid*. 2.2.29.17.
91.   *Ibid*. 2.1.4.63.
92.   *Ibid*. 2.2.43.7.
93.   *Ibid*. 2.2.42.36,45.
94.   *Ibid*. 2.3.3.35. The significance of *granthi* and *mātrā* is not
       quite clear.
95.   *ŚP* 1.21.32 : *na liṅgārādhanād anyat puṇyaṁ vedacatuṣṭaye*.
96.   See Part I of this paper.
97.   *ŚP* 1.24.73.
98.   *Ibid*. 2.1.4.65.

that one who reads it becomes a Vipra endowed with the true knowledge of Śiva.[99]

In full conformity with this attitude, the *SP* prescribes the employment of Vedic *mantras* in connection with the various rites in the *liṅga-pūjā*.[100] In fact, Vedic *mantras* are prescribed to be employed at many other religious rites.[101] Again, when the gods, the *siddhas*, and the sages went to Śiva to inform him of the misery caused to them by the demon Tāraka, they are said to have first propitiated him with hymns from the Vedas and the *Upaniṣads*.[102]

It is also noteworthy that the *SP* shows, in various ways, great concern for what it calls *vedanīti*.[103] For instance, Brahmā refers to Śiva as the upholder of Vedic conventions.[104] In another context, Śiva explains to Nandin the nature of the Veda and warns him against maligning it.[105] Indeed, on one occasion, Śiva himself laments his having transgressed the bounds of the *Śrutis*.[106] Elsewhere, Viṣṇu is represented as rebuking Brahmā for regarding Śiva as his son by pointing out to him that such a belief was not consistent with the teaching of the Vedas and the Āgamas and that it was improper for the reciter of the Veda like him to indulge in such a misconception.[107]

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99.   *SP* 1.17.151-52. As against this anxiety of the *SP* to establish its Vedic inheritance, one also comes across the claim made on behalf of the *Purāṇas* in general that the Vedas themselves are founded on the *Purāṇas* (*vedāḥ pratiṣṭhitāḥ sarve purāṇeṣveva sarvadā—Nāradīya* 2.24.17). The *Śrutis* and the *Smṛtis* are said to be the two eyes, while the *Purāṇas* are said to be the heart. Traditionally the *Purāṇas* claim to constitute the explicatory extension (*upabṛṁhaṇa*) of the Veda, that is, of the Vedic *mantras*, legends, symbols, and conventions. Actually, however, the *Purāṇas* have intrinsically very little to do with the Vedas.

100. See above. *SP* 1.20.1 ff.

101. e. g. *SP* 1.13. 21-23.

102. *SP* 2.3.23.51 : *praṇamya tuṣṭuvuḥ sūktaiḥ vedopaniṣadanvitaiḥ.*

103. *Ibid.* 2.2.11.40.

104. *Ibid.* 2.2.32.59 : *vedamaryādapālakaḥ.*

105. *Ibid.* 2.2.26. 44-45.

106. *Ibid.* 2.3.19.5 : *Śrutisīmā vilaṅghitā.*

107. *Ibid.* 2.2.10. 29-32,

A feature which the ŚP shares with many other Purāṇas is that the same myth is sometimes presented in different versions in different contexs. This is accounted for in several ways. For instance, Brahmā tells Nārada that, due to the difference of kalpas, the story of the birth of Gaṇeśa is narrated in different ways and that, on that particular occasion, he would narrate it as it was current in the śvetavārāhakalpa.[108]. In another context, while the Sūta was narrating the legend of Gaṅgā and Gautama to the sages, the sages are shown to have protested to the Sūta by saying that what they had formerly heard was different from what he was telling. The Sūta explained to them that it was so because of the difference of kalpas[109]. According to the Purāṇas, the happenings of one Kalpa, are repeated in another Kalpa, but there do occur some changes in respect of details. The fact of the different versions of the same myth is explained away also by referring to the different incarnations (avatāras). However, the main reason for such differences is to be sought in the protracted oral transmission of the Purāṇas. In the process of telling and re-telling, the legends accumulcte many additional details and much incidental material, and their form and content are also greatly influenced by the character of the narrator and of the listener.

The basic form of the ŚP like that of the most of the Purāṇas, is that of dialogue interspersed with the repetition of the earlier dialogues. Though, once in a while, the compiler of the Purāṇa swears by conciseness[110], he is generally prone to loquaciousness. Strangely enough, some absurdities are seen to have occurred in the course of the narration. For instance, Brahmā, not unoften, refers to himself in the third person..[111] Or Brahmā recounts to Nārada what Nārada himself had done, sometimes referring to Nārada in the third person.[112] In a long versified popular narrative, the constant use of particles like ha, vai, tu is perhaps unavoidable for metrical purpose. To search for real poetry in the ŚP is likely to prove a futile exercise. However, one does

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108.   ŚP 2.4.13. 5-6.
109.   Ibid. 4.27. 23-24.
110.   Ibid. 2.2.14.8 : tan no varṇyate vyāsato bhayāt.
111.   Ibid. 2.3.18.37.
112.   Ibid. 2.2.32. 15-17; 2.3.1.10.

occasionally hear the echoes of Kālidāsa's words and ideas.[118]
ŚP 2.3.24.27[114] would remind one of *Bhagavadgītā* 2.62-63. Puns
such as the ones on *hari* (= Viṣṇu; monkey)[115] and *avadāna*
(= heroic act; cutting into pieces)[116] are quite rare.

Perhaps the most noteworthy feature of the style of the *ŚP*,
however, is the large number of philologically fanciful[117] etymo-
logies which it gives in order to hit a particular point, or to
illuminate the essential character of the entity denoted by the
etymologised word, or to emphasize and glorify its teaching. Even
in the few chapters of the *Purāṇa* which have been studied for this
paper, one comes across as many as thirtyfive instances of such
etymologising.[118] There is no doubt that the *Purāṇa* exhibits
remarkable ingenuity in these etymologising exercises. Some of
these etymologies have been already noted in Part I and the
prior portion of the present paper.[119] Among other words of
which etymologies have been given in different contexts in the
chapters by this paper are :

Aparṇā :

> *āhāre tyaktaparṇābhud yasmād himavataḥ sutā |*
> *tena devair aparṇeti kathitā nāmataḥ Śivā ||*
>
> (*ŚP* 2.3.22.49)

(Pārvati came to be called Aparṇā because, in her penance,
she had abandoned all kinds of leaves—*parṇas* —in her meals.[120])

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113.   *ŚP* e.g. *ŚP* 2.2.17.19 = *Raghu.* 1.49; *ŚP* 2.3.28.37 = *Kumāra.*
        5.83.

114.   *Kāmo hi narakāyaiva tasmāt krodho 'bhijayāte |*
        Krodhāt bhavati sammoho mohāc ca bhraṁśate tapaḥ.

115.   *ŚP* 2.1.3.32.

116.   *Ibid.* 2.2.36.35.

117.   There are said to be two contrasting approaches to ety-
        mology—philological and philosophical.

118.   In some instances, in the right *Nirukta* fashion, more
        than one etymology have been given of one single word.

119.   The etymologies of the following words (given in the
        alphabetical order) have alredy been noted : *ātman,
        kubera, guru, nārāyaṇa, purāṇa, pūjā, praṇava, brahman, bhaga,
        bhagavān, bharga, bhasma, bhoga, rudrākṣa, liṅga, viṣṇu, śiva,
        śisya, śuśrūṣā,* and *siṁha.*

120.   cf. *Kumāra.* 5.28.

Arundhatī :

> na ruṇaddhi yato dharmaṁ sā kasmādapi kāraṇāt |
> atas triloke viditaṁ nāma samprāpa tatsvayam ||

<div align="right">(<i>ŚP</i> 2.2.7.17)</div>

(Brahmā's daughter Saṁdhyā came to be called Arundhatī because she did not hinder sacred rites.)

āstikya :

> karmaṇāṁ phalamastīti buddhir āstikym ucyate |

<div align="right">(<i>ŚP</i> 1.15.55)</div>

(*Āstikya* is the belief that all actions have appropriate fruits.)

*Um*ā :

(a) tadometi nāma cakre tasyā dakṣas tadājñayā |
> praśastāyāḥ sarvaguṇasattvād api mudānvitaḥ ||

<div align="right">(<i>ŚP</i> 2.2.14.49)</div>

(The word *umā* connected with *uma*[=splendour, fame] or *ūma*[=favour] ?)

(b) umeti mātrā tapaso niṣiddhā kālikā ca sā |
> paścād umākhyaṁ sumukhī jagāma bhuvane mune ||

<div align="right">(<i>ŚP</i> 2.3.7.17)</div>

(Pārvatī came to be called Umā because she was dissuaded from penance by her mother with the words u[oh]mā [don't.][121])

(c) taponiṣiddhā tapase vanaṁ gantuṁ ca menayā |
> hetunā tena someti nāmṛ prāpa Śivā tadā ||

<div align="right">(<i>ŚP</i> 2.3.22.25)</div>

(Menā dissuaded [mā] Pārvatī from going to the forest.)

Kandarpa :

> .... jāto darpāt sa darpakaḥ |

<div align="right">(<i>ŚP</i> 2.2.3.6)</div>

(Madana was called Kandarpa [and Darpaka] because he was born haughty.)[122]

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121.   cf. *Kumāra*. 1.26.
122.   Also cf. kaṁ darpayāmīti madājjātamātro jagāda ca |
>   tena kandarpanāmānaṁ tam cakāra caturmukhaḥ ||

Kāma :

> *jagatsu kāmarūpas tvaṁ tvatsamo na hi vidyate |*
> *atas tvaṁ kāmanāmāpi khyāto bhava manobhava ||*
>
> > (*ŚP* 2.2.3.5)

(Kāma assumes any form he wishes.)

Kubera :

> *Kubero bhava nāmnā tvaṁ mama rūperṣyayā suta |*
> *bhavaikapiṅgo netreṇa vāmena sphuṭitena ha ||*
>
> > (*ŚP* 2.1.19.30.31)

(Kubera has ugly [*ku*] bodily form [bera].[123])

gāyatrī :

> *gāyakaṁ trāyate pātād gāyatrītyucyate hi sā|*
>
> > *ŚP* 1.15.16)

(Gāyatrī saves her reciter from downfall.)

jīva :

(a)　*jīryate janmakālad yat tasmājjīva iti smṛtaḥ |*

> > (*ŚP* 1.16.99)

(*Jīva* starts getting decayed even from the time of birth.)

(b)　*janmatas tanyate pāśair jīvaśabdārtha eva ca |*

> > (*ŚP* 1.16.100)

(*Jīva* gets enmeshed by fetters.)[124]

jñāna :

> *janijaṁ ca tirodhānaṁ na niṣedhārthameva hi |*
>
> > (*ŚP* 1.17.80-81)

(*Jñāna* implies negation of the evanescence born of birth).

Jvālāmukhī :

> > *satīdehasamutpannā jvālā lokasukhāvahā|*
> > *patitā parvate............*
>
> > (*ŚP* 2.2.1.41)

(*Jvālāmukhī* is the flame of fire which issued from Satī's body and fell down on a mountain. This is not a direct etymology.)

123.　See Part I of this paper.

124.　This etymology is not quite clear.

pātra :

> *patanāt trāyata iti pātram śāstreṣu yujyate |*
> *dātuś ca pātakāt trāṇat pātramity adhidhiyate ||*

(ŚP 1.15.15)

(A person who deserves to receive gifts is called *pātra* because he saves the giver from downfall.)

Madana :

> *madanānmadanākhyas   tvam............. |*

(ŚP 2.2.3.6)

(Madana causes infatuation.)

Manmatha :

> *yasmāt pramathase tattvam jāto'smākam yathā vidheḥ |*
> *tasman manmathanāmā tvam loke khyāto bhaviṣyasi ||*

(ŚP 2.2.3.4)

(Since at your birth itself you agitate our minds, you will come to be known as Manmatha.)

māyā :

> *mā lakṣmīḥ karmabhogo vai yāti māyeti kathyate |*
> *mā lakṣmīḥ jñānabhogo vai yāti māyeti kathyate ||*

(ŚP 1.17.69)

mā = enjoyment resulting from action and knowledge; both are bondages; *māyā* causes these bondages.)

māra :

> *eta utpannamātrā hi mārayetyavadan vacaḥ |*
> *muhurmuhurato'miṣām nāma mareti jāyatām ||*

(ŚP 2.2.9.42)

(Even as the *gaṇas* were produced out of Brahmā's deep sighs, they shouted *māraya*, 'kill,' again and again; hence they came to be called *māra;* they were to help Kāma against Śiva.)

Vasanta :

> (a) *cintāviṣṭasya me tasya niḥśvāso yo viniḥsṛtaḥ |*
> *tasmāt vasantaḥ samjātaḥ puṣpavrātavibhūṣitaḥ ||*

(ŚP 2.2.8.37)

(The word *vasanta* is here connected with *śvas; Vasanta* born out of Brahma's sigh.)[125]

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125.   This is not a direct etymology.

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(b) *vasaterantahetutvād vasantākhyo bhavatayam |*

(*ŚP* 2.2.8.47)

(*Vasanta* is the ultimate [*anta*] cause of permanent abode [*vasati*] which is made possible by marriage.)

Saṁdhyā :

brahmaṇo dhyāyato yasmāt samyagjātā varāṅganā |
ataḥ saṁdhyeti vikhyātā krāntābhā tylyamallikā ||

(*ŚP* 2.2.3.10)

(Saṁdhyā was born from Brahmā's *dhyāna*.)

Smara :

(a) *sasmāra sa smaraṁ śakraḥ cetasā devanāyakaḥ |*
ājagāma drutaṁ kāmaḥ samadhīrmahiṣīsutaḥ ||

(*ŚP* 2.1.2.8)

(Madana or Smara made himself availall as soon as Indra remembered—*sasmāra*—him.)[126]

(b) *vihṛtya   suciraṁ   kālaṁ   Kailāsagirikuñjare |*
agamaddhimavatprasthaṁ sasmāra svecchayā smaram ||

(*ŚP* 2.2.21.28)

(Śiva remembered Kāma of his own accord).[127]

In the course of its main narrative, the *ŚP* incidentally introduces various topics of general interest. Of course, not all of them can be said to be covered by the definition of *Purāṇa*. But most of them are derived from the Dharmaśāstra and other allied literature. For instance, in one context, the *Purāṇa* says that the whole world would be ruined if it were to become devoid of the fear of a ruler.[128] Wealth is said to be of three kinds—clean or excellent (*śuddha* or *uttama*), middling, and low. In the case of a Brāhmaṇa, the wealth which is acquired by gleaning more than one ear of corn at a time or by gleaning ears of corn

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126. This is not a direct etymology. It is rather a pun.

127. This too is more like a pun. Elsewhere the *Purāṇa* gives a proper etymology. Śiva burnt Kāma and reduced him to mere memory; therefore Kāma came to be known as Smara.

128. *ŚP* 1.8.12. Eisewhere (*ŚP*—Dharma. 10.187-90) the sages who castrate Śiva in the Dāruvana specifically say that they are doing so because there is no king to punish them.

one by one,[129] and by way of fees received from the pupils is
śuddha dravya. It secures for him full fruit. The wealth derived
by a Brāhmaṇa from monetary gifts is middling, and that obtained
through agriculture and trade is the lowliest. The best wealth
for a Kṣatriya is that which is derived through valour, for a Vaiśya
that which is derived from trade, and for a Śūdra that which is
derived from wages. Patrimony and whatever is received form
the husband constitute the wealth of a woman.[130] It is enjoined
that every one should set apart one third of his wealth for dharma,
one third for augmenting (vṛddhi), and one third for one's own
enjoyment (bhoga)[131] which last, however, should be restrained
and wholesome. The Purāṇa also gives some further details
regarding the disposal of wealth.[132] In another context the ŚP
speaks of different kinds of gifts and the fruits derived there-
from.[133] It also mentions twelve things—one each to be given
away in each one of the twelve months. Or they should all be
given away together on some auspicious occasion.[134] Elsewhere
a reference is made to the giving away of food attended with ten
ancillary rites (daśāṅgadāna) and to the different fruits accruing
from it under different circumstances.[135]

Describing the Śivakṣetra and its traditions, the ŚP says that
the earth is fifty crores of yojanas in extent, abounds in mountains
and forests, and supports the people at Śiva's bidding.[136] It fur-

129. Śila and uñcha as interpreted by Kullūka in his commen-
tary on Manusmṛti 10.112.

130. ŚP 1.15.39-42.

131. Bhoga is said to be of three types—nitya, naimittika, and
kāmya.

132. ŚP 1.13.72-78.

133. Ibid. 1.15.47ff.

134. Ibid. 1.15.42-45. The twelve things are : cow, land,
sesame, gold, clarified butter, clothes, food-grains,
jaggery, silver, salt, pumpkin-gourd, and virgin.

135. Ibid. 1.15.26-28. The ten ancillary services are : honour-
ing, inviting, oil bath, washing etc. of the feet, offering
clothes, scents, etc., offering of side-dishes, offering of
tāmbūla, offering of dakṣiṇā, salutation, and following a
few steps.

136. ŚP 1.12.1 ff.

ther adds that, if a man dies in the Bhāratavarṣa,[137] he is reborn as man in virtue of his having lived in a place sanctified by the *svayambhū liṅga.* Then there follows a fairly detailed description of various rivers, like Gaṅgā, Godāvarī, Kṛṣṇaveṇī, and Narmadā, in which geographical and astrological details are mixed up pell-mell. A reference may be made in this very context to the account of the creation of the days by Mahādeva[138] and the establishment of their presiding deities in the *jyotiścakra.*[139]

In another context, the *ŚP* gives a somewhat mysterious description of the various worlds. Fourteen worlds (*lokas*) beginning with the Pātāla and ending with the Satyaloka are said to have evolved out of the five elements, namely, earth, etc. They are Brahmalokas. Beyond the Satyaloka and ending with the Kṣamāloka are fourteen Viṣṇulokas. In the excellent city of Vaikuṇṭha in the Kṣamāloka resides kāryaviṣṇu together with kāryalakṣmī. Beyond the kṣamāloka and ending with the Śuciloka are the twenty-eight Rudralokas. In Kailāsa in the Śuciloka resides Rudra. Beyond the Śuciloka and ending with the Ahiṁsāloka are fiftysix Śivalokas. In the city of Jñānakailāsa in the Ahiṁsāloka resides Kāryeśvara. At the end of the Ahiṁsāloka there is the Kālacakra and beyond it the Kālātīta.[140] This description is followed by complex details regarding *karmabhoga, jñānabhoga, karmamāyā, jñānamāyā, nityabhoga, naśvarabhoga, karmaloka, jñānaloka,* etc.[141]

137. Bhāratavarṣa was regarded as one of the nine divisions of the earth, the other eight being Kuru, Hiraṇmaya, Ramyaka, Ilāvṛta, Hari, Ketumāla, Bhadrāśva, and Kinnara.

138. *ŚP* 1.14.12-20. First day of Śiva himself for good health; second day of Śivamāyā for wealth; third day of Kumāra for surmounting idleness etc; fourth day of Viṣṇu for protection and well-being; the fifth day of Brahmā for long life; the sixth day of Indra for worldly enjoyments; and the seventh day of Yama for the removal of premature death.

139. Jyotiścakra is the arrangement of stars, planets, constellations, etc., conceived as a wheel. It is sometimes referred to as *śiṁśumāracakra.*

140. *ŚP* 1.17.59-64.

141. *Ibid.* 1.17.68-79.

Reverting from the cosmic matters to the mundane ones, one finds that, by way of the preparation for the *liṅgapūjā*, the *ŚP* sets forth elaborate rules for such purificatory acts as the evacuation of bowels and the cleaning of teeth. Curiously enough, these rules are different for the different *varṇas* —women being included among the Śūdras.[142]   In an interesting passage, the *Purāṇa* says that, in the body of a devotee of Śiva, the portion below the navel belongs to Brahmā and that up to the throat[143] to Viṣṇu while the face (*mukha*) is the Śivaliṅga itself.[144]

142.   *ŚP* 2.1.11. 18-27.

143.   v.l. *āskandham* for *ākaṇṭham*

144.   *ŚP* 1.17.143-44.

COSMOGONY IN THE MĀRKAṆḌEYA PURĀṆA

By

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I

Cosmogonic myths have a long history in Hindu thought. Several such myths can be found as far back as the Vedas (e. g. *Ṛg Veda* X. 90); others can be found in the Brāhmaṇas and Upaniṣads (e. g. *Śatapatha Brāhmaṇa* XI. 1. 6. 1ff; *Chāndogya Upaniṣad* III. 19).[1]

However, it is not until the development of Purāṇic literature that cosmogony becomes discussed as a subject in its own right. This is due to the fact that the Purāṇas declare that they are to concern themselves with five subjects : the *pañcalakṣaṇas*. Three of these five *lakṣaṇas* deal with aspects of cosmogony : *sarga* or *prākṛtasarga* deals with the creation of the entire universe; *pratisarga* with the recreation of the triple world after a period of dissolution; and the subject of the *manvantaras* with the cosmic time cycles in which both *sarga* and *pratisarga* occur.[2] In this essay we shall deal with each of these topics as it is treated of in the *Mārkaṇḍeya Purāṇa*. However, to keep in step with the order of treatment in the *Mārkaṇḍeya Purāṇa*, we shall deal with the cosmic time cycles before beginning the final discussion of recreation.

II

In Canto XLV of the *Mārkaṇḍeya Purāṇa* Jaimini enquires about the creation (*sarga*) of the universe and about its consequent dissolution. In answer to the question about creation we are told

1. Cf H. Jacobi, "Cosmogony and Cosmology (Indian)" in James Hastings, ed., *Encyclopaedia of Religion and Ethics* Vol. 4 (Edinburgh : T. & T. Clark, 1918), pp. 155-161.
2. Cf. R. C. Hazra, "The Purāṇas" in *The Cultural Heritage of India* Vol. 2 (Calcutta : The Ramakrishna Mission Institute of Culture, 1962), pp. 241-242; Greg Bailey, *The Mythology of Brahmā* (Delhi : Oxford University Press, 1983), Ch. 4.

that Brahmā is the origin of the universe and that it is he who presided over its creation (verse 19). He is "the cause which, itself unbegotten, works in production, maintenance and dissolution, wherein everything is established" (28-29).[3] Since it is from Brahmā that everything issues, he is called Hiraṇyagarbha, the golden egg or womb of the universe (29). Brahmā is not a material being; thus he is said to be "imperishable, undecaying, immeasurable, self-dependent, destitute of odour, form, and taste, devoid of sound and touch, without beginning or end" (33-34).[4] His characteristics are said to be possession of the three qualities (*guṇas*) of goodness, passion and darkness, and being one in whom "soul" (*kṣetrajña*) was prevalent. It is nevertheless from this immaterial being that matter (*pradhāna*) came into existence.

Thus far this discussion of creation in the *Mārkaṇḍeya Purāṇa* has followed some Vedic notions on cosmogony. For in at least some passages in the *Ṛg Veda* one unborn god, known either as Viśvakarman or Prajāpati, is said to be the creator of the universe.[5] This account is also consistent with passages on creation in the Brāhmaṇas.[6] However, from this point the account of creation in the *Mārkaṇḍeyi Purāṇa* begins to develop along the lines of Sāṁkhya philosophy.[7] Sāṁkhya, of course, is opposed to a belief in one ultimate being or reality. According to this school both *puruṣa* ("soul") and *prakṛti* ("matter") are basic constituents of the universe   The task, then, for the *Mārkaṇḍeya Purāṇa* is some how to blend these two apparently incongruous strands. This is attempted, as we shall see, by a series of moves which result in Brahmā being said to be the product of *prakṛti* and being identical with *puruṣa* (verses 64-65).

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3. *The Mārkaṇḍeya Purāṇa*, trans, F. Eden Pargitter (Varanasi : Indological Book House, 1981), pp. 219-220.

4. *Ibid.*, p. 220.

5. Cf. *Ṛg Veda* X. 81-82. (A somewhat different view is presented in *Ṛg Veda* X. 129). On Prajāpati see J. Gonda, "Notes on Prajāpati" *Purāṇa* 23 (1981) : 149-160.

6. Cf. Jacobi, p. 156.

7. Cf. P. Hacker, "The Sāṅkhyization of the Emanation Doctrine Shown in a Critical Analysis of Texts" *Purāṇa* 4 (1962) : 298-338.

At first it appears that the *Mārkaṇḍeya Purāṇa* is simply super-imposing the Sāṁkhya theory onto that asserting that Brahmā brings the universe into creation. For Brahmā is said to be the cause of *pradhāna* and then a Sāṁkhya analysis follows. We now read that from *pradhāna* arises *mahat* (the great intellect), and from *mahat* arises *ahaṁkāra* (the principle of individuality), and from *ahaṁkāra* arises the *tanmātras* (the subtle elements). At this point, however, two slightly different accounts of the *tanmātra* theory are given. The first (verses 40-48) is more obscure than the second and for this reason we shall only follow the second account (verses 52-56), which follows precisely the usual Sāṁkhya analysis.[8] Thus ether first arises, which has the quality of sound; next air arises, which has the qualities of sound and touch; then fire emerges, which has three qualities (sound, touch and form). Following this water arises, which possesses four qualities : sound, touch, form and taste. Finally earth arises, which has all the qualities of sound, touch, form, taste and smell.[9]

At this point the Sāṁkhya theory of the origin of the universe and its constituent properties is discontinued. Rather than conti-nuing the Sāṁkhya account by outlining the development of the gross elements (*bhūtas*), the *Mārkaṇḍeya Purāṇa* continues by developing a very ancient myth about the origin of the universe from a cosmic egg, which it attempts to outline in a manner consistent with the Sāṁkhya account of the cosmogony of the universe.

The cosmic egg myth has a long history in Hindu thought. A version of it can be found in germinal form in the Ṛg Veda (X. 81-82). Two other quite different but fully developed versions are given in the *Śatapatha Brāhmaṇa* (XI. 1. 1. 6 ff.) and in the *Chāndogya Upaniṣad* (III. 19).[10] In the *Mārkaṇḍeya Purāṇa* this egg is said to have been caused by reason of the *puruṣa* and the imperceptible

8.   For a comparison with the usual Sāṁkhya account see M. Hiriyanna, *Outlines of Indian Philosophy* (London : Allen & Unwin, 1932), p. 276.

9.   The *tanmātras* are named after the quality distinctive to each : e. g. *śabda tanmātra* is the essence of sound, *sparśa-tanmātra* the essence of touch, and so on.

10. See Jacobi, pp. 156-157.

mahat and other (presumably sāṁkhya) principles (verses 61-62).
Once in existence this egg lay

> ... like a bubble on water, the egg gradually increased by
> means of the things that existed.... In its enlarged state it lay
> on the water. The Soul [*kṣetrajña*] having increased inside
> the egg sprung from Prakṛiti, took the name Brahmā; it in-
> deed was the first corporeal being, it indeed is called Purusha.
> And Brahmā existed first, the original maker of created
> beings. That egg enclosed all these three worlds with all that
> they contain moveable and immoveable. Meru was born
> from it, and as the after-birth were born the mountains; the
> oceans were the fluid contained within that egg which held
> the great soul. Within that egg was all this world, with the
> gods and demons and mankind, and the continents and other
> lands, the mountains and oceans, and the throng of luminous
> worlds. (63-67)[11]

In this myth we see Brahmā's identity with both *prakṛti* and
puruṣa asserted. Indeed, contrary to the earlier account (verses
35-37) where Brahmā the non-corporeal causes the corporeal, we
now have the two fundamental constituents of reality in Sāṁkhya
(i.e. *puruṣa* and *prakṛti*) being put together in the figure of Brahmā.
Thus on this account, which is very much a theistic interpretation
of the atheistic Sāṁkhya doctrine, we find Brahmā no longer the
one ultimate reality as was earlier asserted in the *Mārkaṇḍeya
Purāṇa*; but neither is he rejected. Rather, Brahmā has become
the first *corporeal being*, who will in turn create other beings. But
the ultimate constituents of reality are now *prakṛti* and *puruṣa*. Not
only does the *Purāṇa* now espouse the Sāṁkhya doctrine of the dual
nature of reality in this mythic account of cosmogony, it further
attempts to link the whole myth into the Sāṁkhya account. Thus
we next read that the egg, which contains the potential earth
(earth being the last of the *tanmātras*) was enveloped by the othe
four elements (water, air, fire and ether) and by the *ahaṁkāra*,
mahat and the imperceptible; and that all this together makes up
the permanent *prakṛti* (verses 67-70). The Canto now ends by
saying that this first stage of creation (*sarga*) was from *prakṛti* (73).

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11.   *The Mārkaṇḍeya Purāṇa*, pp. 222-223.

III

We have seen, then, Brahmā being incorporated into a basically Sāṁkhya account of cosmogony. But this Brahmā is a very different Brahmā from that encountered at the beginning of this Canto. From being the basic unborn reality, Brahmā now comes into existence out of *prakṛti*. Brahmā is no longer an incorporeal being, but rather the first corporeal being. And no longer does he bring matter into existence, but rather matter brings him into existence.

In as much, then, as this Canto is attempting to harmonize two quite different accounts of creation, it has failed to do so. In the very attempt the first account becomes so altered that one can only conclude that it gives way to the second, which is a mythologized and theistic version of an otherwise Sāṁkhya account of cosmogony.

We might ask : Why bother with this first account at all if it cannot be harmonized with the second ? In this case the first point to be made is that the first account is that of the Vedas and the Vedas are authoritative texts which cannot be simply ignored. The second point is that it was the *sūta's* duty to record the stories down to him. Thus he could not simply do away with a story, but had (however unsatisfactorily) to record and make some attempt to reconcile different accounts of a given phenomenon, in this case creation, into a harmonious whole.

The third point is of a more theoretical nature. Different accounts of the same phenomena are not very satisfactory from a logical perspective. However, is it possible perhaps that something important is being said by retaining these two incongruous accounts ? This is a possibility raised by Wendy O'Flaherty. She argues that in Purāṇic materials generally :

> What is important is what is repeated, reworked to fit different circumstances, transformed even to the point of apparent meaninglessness, but always retained.[12]

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12. Wendy Doniger O'Flaherty, *Asceticism and Eroticism in the Mythology of Śiva* (London : Oxford University Press, 1973), p. 18.

Even when the combining of disparate elements seems most unsatisfactory, we should not dismiss the myth. Rather this is when it is most rewarding to analyse the combination, "for only a strong emotional bond can bridge a wide logical gap".[13]

A tension between two elements equally important to the Hindu tradition is revealed in such mythic contradictions. The tradition cannot logically reconcile both elements and yet is emotionally committed to retaining both elements. The "solution" is to present the incongruity in mythic form; not resolving the tension but rather seeking to "dissolve" it by appealing to the emotions to make an imaginative leap across the logical gap. What is especially revealing about such mythic contradictions is that they usually pinpoint important tensions in the tradition, for it is generally the felt need for some solution to a problem that prompts the mythic invitation to make such an imaginative leap.

Going back, then, to our question, "Why bother with the first account at all if it cannot be harmonized with the second?" We might look for what it is (over and above the two points already mentioned) that makes the writer of this Purāṇa record these two accounts. One thing that stands out is that both accounts are theistic. This is all the more striking when it is remembered that the earliest Sāṁkhya philosophy (on which the second account is modelled) is atheistic. (Theism in Sāṁkhya only becomes established around the 14th century A. D.)[14] Hence *Mārkaṇḍeya Purāṇa* is apparently attempting to maintain a place for God (in this case Brahmā) in a changed philosophical climate. To do this Brahmā has to become a quite different God. But importantly he is retained and incorporated into what must have been at this time an important philosophical system.

Another point of basic agreement (at a fundamental level) between these two accounts is that both in their own ways accept that the universe is not created *ex nihilo*. In the first account Brahmā always existed and creates the world out of himself. In the second account *puruṣa* and *prakṛti* are permanent fundamental constituents of reality out of which all else arises. This belief that

13. *Ibid.*, p. 12.
14. Cf. Hiriyanna, pp. 282, 269.

the universe is not created *ex nihilo* is a basic feature of Hindu thought, to be contrasted sharply with the Judaeo-Christian belief.[15]

IV

In Canto XLVI of the *Mārkaṇḍeya Purāṇa* we are introduced to the concept that the created world goes through cycles of dissolution and subsequent creation (*sarga*) and recreation (*pratisarga*).[16] This belief in periodical creations and dissolutions of the world is very ancient in the Hindu world view. Jacobi traces its existence to as far back as the *Atharva Veda* (the last of the Vedas).[17] But, as with creation, we find a number of views within the Hindu tradition about what actually occurs during this time of dissolution and just what happens at each recreation. Some of these different accounts can be found in the *Mārkaṇḍeya Purāṇa's* description of what happens during this time. The one point of basic agreement seems to be about the sequence of ages of the periods of creation and dissolution (although not always on the length of these).

In the *Mārkaṇḍeya Purāṇa* we are told that on the dissolution of the universe all is dissolved into *prakṛti* and *puruṣa* (verses 3-5). This period when all is dissolved into *prakṛti* and *puruṣa* is a night in the life of Brahmā, while a day in the life of Brahmā constitutes one *kalpa* (the length of time between the creation and destruction of the world). Both a day and a night in the life of Brahmā are of equal length.

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15. Cf. C.M. Geer, "Cosmogony and Cosmology (Christian)" James Hastings, ed., *Encyclopaedia of Religion and Ethics* Vol. 4 (Edinburgh : T. & T. Clark, 1918), p. 144. There we find various examples, both Protestant and Catholic, of the belief that the universe was created out of nothing : e. g. "It pleased God in the beginning to make or create out of nothing the world and all things ...."

16. Bailey (pp. 103-104) says that *sarga* (*prākṛtasarga*) occurs every one hundred divine years and *pratisarga* at the end of every divine day. However, such a teaching is not found in the *Mārkaṇḍeya Purāṇa*.

17. Cf. H. Jacobi' "Ages of the World (Indian)" in James Hastings, ed., *Encyclopaedia of Religion and Ethics* Vol. 1 (Edinburgh : T. & T. Clarke, 1908), p. 201.

At the dawn of the day Brahmā awakes. He who is anterior to the universe, "who is the origin of the universe, who is without beginning, who is the cause of all things", enters into the two fundamental constituents of reality (i. e. *prakṛti* and *puruṣa*) and "agitates them with his intense supernatural power" (verses 8-10).[18] Once *prakṛti* is agitated in this way we are told :

> .... the god Brahmā is born and is contained within the cavity of the egg, ... At first he is the agitator; as the husband of Nature, he is the thing to be agitated; and he exists with contraction and expansion even in the state of Pradhāna. He is born, though he is the birthplace of the universe; though devoid of qualities, he possesses the quality of passion, when he assumes the character of Brahmā, he engages in creation. (11-13)[19]

when engaged in creation this god is known as Brahmā, when engaged in maintaining the universe he is known as Viṣṇu, and when engaged in destroying the universe he is Rudra (14-15).

Before we have time to object that this account is self-contradictory the writer of this Canto appears to simply admit as much without hesitation ! Thus he says :

> Brahmā who is adored as Hiraṇya-garbha, the first of the gods, and *without beginning*, who sits in the middle of the lotus-like earth, *was born in the beginning*. (21)[20]

Such an account would leave many Westerners proudly ill at ease. We insist, as Wendy O'Flaherty points out, "on forcing a compromise or a synthesis of opposites".[21] It just simply would not do to leave things stand as the *Mārkaṇḍeya Purāṇa* has just done. However in Hindu thought, she argues, it is quite sufficient to leave things in a state of suspension, rather than to offer a solution. Indeed she suggests that this is where the aesthetic satisfaction of the myth lies. By refusing to modify disparate myths Hindu mythology

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18. *The Mārkaṇḍeya Purāṇa*, pp. 224-225.
19. *Ibid.*, p. 225.
20. *Ibid.*, p. 226. (Our emphasis).
21. O'Flaherty, p. 318.

....celebrates the idea that the universe is boundlessly various, that everything occurs simultaneously, that all possibilities may exist without excluding each other .... Untrammelled variety and contradiction are ethically and metaphysically necessary ; this constitutes the peculiar charm and strength of the Hindu world view.[22]

It would seem, then, that if anything positive and coherent is to be gained from studying the Purāṇas, which abound in contradictions such as we have just encountered above, we shall need to adopt O'Flaherty's line of approach. In doing this the tension between the more Vedic teaching that Brahmā is a supreme uncaused being and the teaching that Brahmā is a product of *prakṛti* and *puruṣa* (a more Sāṁkhya view) dissolves into a celebration of variety. However, we can still ask why it is wished that such a variety be celebrated. And, as was pointed out above, the answer seems to that this occurs where a strong emotional bond to more than one account exists.

In the case under discussion, then, we can argue that attachment to the concept of a supreme being, Brahmā, was too powerful a religious motive to be abandoned. Likewise the explanatory power of the Sāṁkhya model was attractive. Thus while in Canto XLV we saw Brahmā altered so as to fit into the Sāṁkhya model, in Canto XLVI we see the original concept of Brahmā reasserted in conjunction with the later conception of him. Rather than having to choose between these accounts, it is the Purāṇic tradition to make both options open to one at the same time. Each account is thus allowed to develop to the full, then a balance is sought by rechannelling or trasforming the force which is now out of balance; but no synthesis of opposites is apparently either required or valued.

V

Returning to the narrative of Canto XLVI, we find that at this point the discussion moves back to the central concern of this Canto : to outline the time period of Brahmā and the whole topic of the ages of the world. The period of time between creation and dissolution is said to be a day in the life of Brahmā, while the

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22. *Ibid.*

period between dissolution and creation is said to be a night in
Brahmā's life. The length of a day and a night in Brahmā's life is
specified as follows. Firstly, one human year is a day and a night
of the gods (verse 25). Thus one divine year is 360 human years.
A period of 12,000 divine years is called a *Yuga* (31).[23] This period
consists of four ages, each of declining length : the *kṛta* age lasts
4,800 divine years; the *tretā* age, 3,600 divine years; the *dvāpara* age,
2,400 divine years; and the *kali* age, 1,200 divine years (verses 27-
30). A thousand times this period of 12,000 divine years is one of
Brahmā's days : i. e. 12,000,000 divine years (verse 31).

What is noticeably absent in this account of the *yuga* myth is
the traditional association of each of these ages with a period of
virtue or lack of virtue. Generally the *kṛta* age is said to be a right-
eous age and in the following ages righteousness declines until in
the *kali* age the amount of righteousness is said to be only one fourth
of that which existed in the *kṛta* age.[24] But in these Cantos of the
Mārkaṇḍeya Purāṇa we have only, at best, fleeting references to the
degree of perfection which exists in any particular age. No syste-
matic statement of this belief appears to be present.[25] This sup-
ports an early dating for these Cantos since the association of the
four ages with degrees of virtue was fully established by the time
of the *Mahābhārata*, which reached its final form about 200 A. D.[26]
It is the linking of the ages of virtue with the *yugas* that was the
last element to become part of the *yuga* myth. This development
occurred between 200 B. C. and 400 A. D.[27]

23.   It is perhaps more usual to find this period referred to
       as a *mahāyuga* or *caturyuga* : compare Thomas J. Hopkins,
       The Hindu Religious Tradition (Encino, Calif. : Dickenson,
       1971), p. 101; H. Jacobi, "Ages of the World (Indian)",
       p. 200.

24.   Cf. J. Dowson, *A Classical Dictionary of Hindu Mythology*
       12th ed., (London :Routledge & Kegan Paul, 1979), pp.
       381ff.; Heinrich Zimmer, *Myths and Symbols in Indian Art
       and Civilization* (Princeton :   Princeton University Press,
       1946), pp. 13-19.

25.   Cf. Canto XLIX, Verses 56-57.

26.   Cf. Dowson, p. 381.

27.   Cf. Cornelia D. Church, "The Purāṇic Myth of the Four
       Yugas" *Purāṇa* 13 (1971) : 157.

In one of these days of Brahmā fourteen Manus reign and after seventy one repetitions of these four ages a *manvatara* has been completed (verses 32-34). The universe is then destroyed and Brahmā sleeps for a night while the universe is dissolved into an ocean (40). And so, concludes Canto XLVI, "passes one of Brahmā's years, and a hundred years is the whole" (41).[28]

This last passage suggests that (contrary to earlier passages previously cited) Brahmā's life eventually comes to an end. This view is not peculiar to the *Mārkaṇḍeya Purāṇa*.[29] However, neither is it the only Hindu view.[30] What we are concerned with for the moment is what follows from the view that Brahmā is not eternal. Does the world then dissolve, never to come into existence again? The *Mārkaṇḍeya Purāṇa* remains silent on this point. But if such permanent dissolution were the case, then the significance of the myth about the cyclical nature of the universe loses its force. Moreover other Purāṇas do see the universe as continuing after Brahmā ceases. In some Viṣṇu and/or Śiva are seen as continuing to live after Brahmā's life has ended. These Purāṇas thus introduce recreation myths in which these gods figure in the continuation of the universe.[31] Zimmer also notes another device to overcome the shortcomings the theory would have if the universe did cease upon Brahmā's death. This is the variation where upon Brahmā's death all does dissolve, but this state of dissolution continues only for one hundred of Brahmā's years, after which the entire cycle begins again.[32]

Finally, before we go on to examine the accounts of recreation in the *Mārkaṇḍeya Purāṇa*, let us pause to consider the significance of the *yuga* myth in Hindu thought. Addressing the question, "Why has the *yuga* story been retold so many times?", Cornelia Church has argued that it is important as it provides cosmological, histori-

28, *The Mārkaṇḍeya Purāṇa*, p. 228.

29. Cf. F. E. Pargiter, "Purāṇas" in James Hastings, ed., *Encyclopaedia of Religion and Ethics* Vol. 10 (Edinburgh : T. & T. Clerk, 1918), pp. 449-450; Zimmer, p. 19.

30. For an example of an alternative Hindu view see Bailey, pp. 103-104.

31. See, for example, Hopkins' account (p. 101) of the treatment in the *Viṣṇu Purāṇa*.

32. Zimmer, p. 19.

cal, theological and psychological dimensions within which to understand the world.[33] We may summarize her interesting discussion as follows. Firstly, from the point of view of cosmology it provides a cosmic calendar, the origin of which lay in the observation of the phases of the moon. This knowledge of cosmic time enabled man

> .... especially in the Vedic cult, to adapt his actions, both ritual and profane, to the behaviour of the divine powers, with the aim of controlling these powers to act for the benefit of man.[34]

From the point of view of history, the myth's importance lies in providing a system of recording the kings and dynasties. Moreover, when the account of the *yugas* becomes linked with eras of varying virtue, each of these ages becomes a symbol of this virtue which is reflected in the legendary history that each age is associated with. Thus the *kṛtayuga* becomes the history of heroic deeds, the *tretā* age the history of priesthood, the *dvāparayuga* the history of doubt, and the *kaliyuga* the history of strife. This account thus becomes a self-conscious reflection of the history of the Aryan people in India.[35]

From the viewpoint of theology, Eliade sees the *yuga* myth as a system designed to guarantee one's eventual return to one's divine and perfect origins. For when the cataclysm comes at the end of time and between Brahmā's days, one is reunited with Brahmā.[36]

Finally, from the viewpoint of psychology, the *yuga* myth is important as it is a symbol of the "self" :

> The Yuga Story is an expression of the successful achievement of the goal of the psychic journey to wholeness : a balanced selfhood in which good and bad, light and dark, life and death, creation and destruction or being and non-being

33. Cornelia D. Church, "The Myth of the Four Yugas in the Sanskrit Purāṇas : A Dimensional Study" *Purāṇa* 16 (1974) : 5-25.
34. *Ibid.*, p. 11.
35. *Ibid.*, pp. 15-17.
36. *Ibid.*, p. 18.

are forever held in a balance of creative tension that alternates from pole but never collapses entirely.[37]

Another area in which the *yuga* myth has had some importance should also be noted. This is in connection with the doctrine of *karma*. If over many, many lives one is to reap the just deserts of one's actions, then it is necessary that time is such that it can provide the requisite arena in which this can take place. A cyclical view of time which is of infinite duration can guarantee that the *karma*, good or bad, will bear fruit.

<div align="center">VI</div>

Having thus explained the universe's periods of dissolution the *Purāṇa* now continues to outline what takes place after the occurrence of one of Brahmā's nights and the topic of recreation (*pratisarga*) is taken up at length in Canto XLVII. Interestingly we do not find the recreation stories having much in common with those concerning creation, even though it would seem that the creation stories could have provided at least the basis for these recreation myths. Because of this some scholars have noted just how useful the belief in recreation is in providing a place for the many creation myths that abounded in Hindu thought.[38]

The recreation myth that now begins is set after the last expired *kalpa*. Brahmā awakes, he gazes upon an empty world and then, knowing that the earth has disappeared in water and desiring to recreate it, he assumes various bodies : those of a fish, a tortoise, a boar, other animals and a heavenly form (verses 3-8). Then this "lord of the world" enters the water and raises the earth out of the lower regions and sets it free. The earth now floats like an immense boat on an ocean (9-10). Having done this, Brahmā levels the earth, creates the mountains, divides the earth and fashions the four worlds (11-14). Brahmā now meditates on his creation and, while thus engaged, life on earth is produced. First, vegetation arises (17). Then the animal world comes into existence (18-21). Thirdly, the gods are created; and their existence is said to please Brahmā (22-24). Fourthly, mankind comes into existence;

37.   *Ibid.*, p. 22.
38.   Cf. H. Jacobi, "Cosmogony and Cosmology (Indian)". p. 158.

in this myth men are said to be characterized by ignorance and passion and hence "they have abundance of suffering, and are continuously engaged in action" (27).[39]

At this point this myth of recreation in fact comes to an end. However, as if to provide a bridge between this and a quite independent Sāṃkhya account of recreation, the *Mārkaṇḍeya Purāṇa* continues by introducing elements of the Sāṃkhya account as if they were a natural continuation of the recreation myth. Thus the fifth object of Brahmā's creation is said to be *anugraha* (the principle of intellectual creation), and the sixth object of his creation is the creation of the origins of the *bhūtas* as well as the *bhūtas* (gross elements of matter) themselves (28-30). This is clearly the introduction of a new account, for Brahmā has already engaged in creating what, in Sāṃkhya, depends upon the prior creation of the *bhūtas*.

From Verse 31 onwards, however, all efforts to tie the re-creation myth in with Sāṃkhya philosophy end and the Canto closes by outlining in brief the Sāṃkhya doctrine of creation as arising out of *prakṛti* and *puruṣa*. However, as we noted above, a theistic touch is maintained even in the Sāṃkhya-type account. In this instance Prajāpati is credited with having created the nine creations just outlined in this Sāṃkhya-type account (36).

VII

As Canto XLVIII opens we find that the *Mārkaṇḍeya Purāṇa* has not two accounts of recreation, but three. This third account to some extent appears to build from the earlier mythic account of recreation. It is thus mainly concerned with explaining the creation of the four classes of beings. But it is not simply a continuation of the earlier myth, for in that earlier account, as we saw, Brahmā creates both the gods and man. The account of how he created these two classes of beings differs from that now encountered.

In the first place it is here that for the first time in the *Mārkaṇḍeya Purāṇa* account we are introduced to the very important doctrine of *karma* in Hindu thought. Thus Mārkaṇḍeya

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39.   *The Mārkaṇḍeya Purāṇa*, p. 231.

states that at the beginning of each *kalpa* created beings who were destroyed are not delivered "from the consequences of their actions" as each being will be recreated by Brahmā according to his *karma* (verse 2).[40]

Once again in the process of recreation we find Brahmā engaged in meditation, attempting to create the four classes of beings : the gods, the *asuras*, the *pitṛs* and men (4-12).[41] We also find that Brahmā again immerses himself in water. But from this point this recreation myth departs from that encountered earlier. Now Brahmā is said to assume different bodies out of which he creates the four classes of beings. From the buttocks of the body of Brahmā enveloped in darkness arose the *asuras* (5-6). From the mouth of body of Brahmā which experiences delight the gods were born (7-8). The *pitṛs* are produced while Brahmā deems himself one (9-10). And in a fourth body, a body characterized by passion, mankind was produced (11-12).

Although this Canto begins with Brahmā being desirous of creating just the four classes of being, this duly done we now find Brahmā engaging in creating other creatures :

> Now after creating these four, the Prajāpati, feeling hunger and thirst, took another body composed of passion and darkness during the night. (18)[42]

Out of this body were produced the *rākṣasas* and *yakṣas*. On seeing these, we are told, Brahmā's hair withered and the withering of his hair caused serpents and snakes to arise (21-22). In anger at this Brahmā causes flesh-eating demons to be born (23). Brahmā next meditated, this time on the earth, and the *gandharvas* were born as his offspring (24).

The recreation of the animal and vegetable world is next detailed. Various animals and plants are said to have been produced out of parts of Brahmā's body. Thus, for instance,

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40.   *Ibid.*, p. 233.

41.   Bailey (pp. 107-109) reminds us, however, that meditation alone is not all that Brahmā does to recreate the world; Brahmā while meditating is also recreating through progenation.

42.   *The Mārkaṇḍeya Purāṇa*, p. 234.

goats were created out of Brahmā's mouth, sheep from his breast, and plants and fruit-producing trees from the hair of his body (25-28).

At this point it is suggested that this third recreation account is set at the beginning of the *tretā* age (29).   Any problems, then, with getting this account to cohere with the earlier ones are thus avoided.   However, one might conjecture as to whether the further acts of creation in this myth, (from the point where Brahmā creates the *rākṣasas*), are part of some independent myth fairly neatly tacked on to the account of the creation of the four classes of beings.

VIII

In Canto XLIX the account of the recreation of the human race at the beginning of the *tretā* age is continued.   We find here an outline of how it came about that men were to be separated into four classes.   A thousand pairs of human beings were created from Brahmā's mouth; these beings were characterized by goodness (3-4).   Another thousand pairs were created from his breast; these were characterized by passion (5).   Again, another thousand "miserable pairs" were created from his thighs; these were charaterized by passion and ignorance (5-6).   The last thousand pairs of human beings were produced from Brahmā's feet; these were characterized by ignorance and were "unfortunate and little of understanding" (7).   Obviously these four groups correspond to the *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* classes.   Morever this aspect of this recreation myth is clearly derived from various Vedic ideas, for in the *Ṛg Veda* (X. 90) the *brāhmaṇa* is said to be produced from the mouth of Puruṣa, the *rājanya* from his arms, the *vaiśya* from his thighs, and the *śūdra* from his feet.[43]

Recreation myths are, of course, necessary given the Hindu view of recurring periods of dissolution and creation; and every recreation provides yet another opportunity for the Hindu thinker either to utilize an old myth or introduce a new one.   But within this permissive setting some basic concepts do seem to remain standard (if not necessary) features of the recreation myths.   For

43.   Cf. H. Jacobi, "Cosmogony and Cosmology (Indian)", p. 156.

instance, recreation is always the result of the actions of a god. In the *Mārkaṇḍeya Purāṇa* this god is always Brahmā, and this remains so even in the Sāṃkhya-type account. The image of water, too, seems a recurrent symbol of both the recreation and creation processes.

Finally, it should be noted that in the discussion of recreation in the *Mārkaṇḍeya Purāṇa* we again meet with the problems encountered in the account of creation. Once again the *Purāṇa* puts forward two incongruous accounts (that of the Sāṃkhya philosophy and that of the mythic accounts) without harmonizing the two. As before, it seems most profitable hermeneutically to regard this as a celebration of variety, rather than an incoherent muddle. And once again it is also instructive to observe a certain tension in the tradition that the conflict of these two recreation accounts points up. In this case it is the tension between the atheistic Sāṃkhya strand and the theistic mythic strand as applied to the notion of recreation. And this in turn is a special case of a more general tension in Hinduism between atheistic and theistic strands : the Hindu tradition never comes down squarely in favour of either, but generally tries to preserve both.

IX

To sum up. We have examined the teachings of the *Mārkaṇḍeya Purāṇa* on cosmogony, particularly the accounts it offers of creation (*sarga*) and recreation (*pratisarga*), and of the cosmic time cycles (*manvantaras*) within whith *sarga* and *pratisarga* take place. In addition to many interesting points of detail, we have seen that the *Purāṇa's* teachings on these matters incorporate diverse, and often incongruous, traditions. In order to make coherent sense of what is happening when we encounter such conflicting accounts, we have suggested the adoption of a general hermeneutical principle that Wendy O'Flaherty has fruitfully utilized for Purāṇic studies. Such a principle will, it has been argued, enable us to appreciate *prima facie* contradictory accounts as attempting mythic "resolutions" of internal tensions within the Hindu tradition. (Hence, for example, tensions between theistic and atheistic strands within Hinduism are pointed up in the *Mārkaṇḍeya Purāṇa's* creation/recreation myths).

THE PURĀṆIC TEXT AND THE DATE OF THE MAHĀBHĀRATA WAR—A HISTORICAL AND ARCHAEOLOGICAL APPROACH*

By

S. SAṄKARANARAYANAN

Multidimensional is the problem of deciding the date of the Kurukṣetra war of the Mahābhārata (abbreviated MB hereafter). Host of scholars have said much on this subject. Seminars, symposia have been held; statements, assertions, exchanges of views, arguments, counter-arguments, criticisms, and refutations at times all bordering acrimony—have risen and are arising;[1] and they

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*List of Abbreviations

AIU : *The Age of Imperial Unity* : The History and Culture of Indian People, Vol. II : Ed. R. C. Majumdar etc., Bombay, 1980.

DKA : *Dynasties of Kali Age* by Pargiter, London, 1913.

EI : *Epigraphia Indica*

IA : *Indian Antiquary*

PA : Pāṇini's *Aṣṭādhyāyī*.

VA : *Vedic Age* : *History and Culture of the Indian People*, Vol. I : Ed. R. C. Majumdar etc., Bombay, 1965.

1. On this subject the recent publications are : *The Vedic Age* : Ed. R. C. Majumdar, A. D. Pusalkar etc. BVB, 1951 : pp. 271 ff; D. C. Sircar's *Studies in the Yugapurāṇa and other Texts* (Delhi, 1974) pp. 35 ff.; his *Kurukṣetra War and the Rājavaṁśavarṇana of the Purāṇas* (S. V. University, Tirupati, 1980); *Mahābhārata-Myth and Reality* : Ed. S.P. Gupta and K. S. Ramachandran (Delhi 1976), pp. i-xx, 1-263 : a sumptuous volume containing differing view of about thirty reputed scholars; *Age of the Bhārata War* : Ed. G. S. Agrawala (Delhi, 1979), pp. i-xvi, 1-342; another rich volume containing papers, long and short, of another band of about 47 scholars who took part in the *Symposia on the Age of the Bhārata War*, held in June, 1974 and in October, 1975 under the auspices of the Vidur Seva Ashram, Bijnor (U. P). The present paper is in a way an extension of the last two works. Hence the necessary references, not given here, may be found in these two books.

will be rising in future also. Writers have touched most of the points connected with the problem. Hence, the trodden path, though usually held to be a safe one, seems to be overcrowded and risky also, as far as the present topic is concerned. For, in the familiar path one may get lost in the crowd or may get a hit from one or more giants, already fighting with each other, or ever ready to pounce upon a new entrant. Hence the present paper aims to try a new path. Whether in doing so it succeeds to find a solution or it further complicates the issue, it is for the readers to judge.

I

While trying to understand the problem one finds the scholars arrayed in two opposite camps :

The First Camp has in it a few reputed scholars, according to whom, the MB War was a fiction or myth; even if it was a historical event, it was originally nothing but an insignificant family-feud, but inflated and exaggerated in course of time by the fanciful poets and writers.

The Second Camp has in it a long roll of scholars who believe that the MB War was a historical and epoch making event in the description of which however we find many items that are exaggerated or mythical in character.

In spite of their unanimity against the First Camp in maintaining the historicity and epoch making nature of the MB War, the scholars of the Second Camp find themselves grouped in different warring factions. Ignoring the mutual differences prevailing within each of the factions, the scholars of this Second Camp, may be classified into four major Schools. Their views may be summarised as :

School I : The MB War was fought some time about 3102 B. C., as evidenced by many passages in the MB containing important astronomical details. This is vouched for by the traditions recorded in the Purāṇas, endorsed by the ancient Indian astronomers like Vṛddha Garga (1st cent. B. C, or 1st cent. A. D.) and followed by many epigraphs like the Aihole inscription (634 A. D.) of the time of the Western Cāḷukya king Pulakeśi II.

School II :   The War took place some time in the 26th-25th century B. C.   To this effect there is a tradition recorded by the great polymath Varāhamihira (6th cent. A. D.), followed by Albiruni (11th century) and Kalhaṇa (12th century) and also by the Hisse Borala inscription (458 A. D.) of a Vākaṭaka ruler.

School III :   The War is to be assigned to a period *c.* 1400-1000 B. C. For a Purāṇic passage speaks unequivocally of 1015 or 1050 years as a period intervening between Parīkṣit's birth (at the end of the MB War) and the accession of Mahāpadma Nanda (*c.* 382 B. C.).   This would place the War in (382+1015 or 1050=) 1397 B. C. or 1432 B. C., i. e., roughly in the 15th century B. C. Further the Purāṇas give a list of 36 generations of kings who are said to have ruled between Yudhiṣṭhira and Candragupta Maurya (acc. *c.* 322 B. C.).   So by assuming an average of 20 years of reign for each king, a date like [322+(36×20)=] *c.* 1042 could be suggested for Yudhiṣṭhira.

School IV :   The MB War was an event of about *c.* 10th-9th century B. C.   The archaeological excavations conducted at the sites connected with the MB indicate that the culture represented by the Epic was the Painted Grey Ware (PGW) Culture which is assigned to a time-bracket of *c.* 1155-500 B. C., on the basis of the C-14 (with MASSA correction) dating method.   Because iron-weapons are said to have been used in the MB War, and because iron was introduced into the PGW culture, not in the beginning, but only one or two centuries later, the war is to be assigned to *c.* 10th-9th centuries B. C.   Moreover in the Purāṇic list of the kings of Kausambi we find the name of Udayana who is known to be a contemporary of the Buddha (died in 483 or 487 B. C.) and who may therefore be deemed to have ruled about 500 B. C.   This Udayana is the 25th in the genealogical list in which Parīkṣit figures first.   So taking an average of 14 years for the reign of each king, we may get roughly [(24×14) +500=336+500=] 836 B. C. or some date in the 9th century B. C. for Parīkṣit's accession.

All these Schools have their own respective grounds to build up their pet theories and they find it hard to meet each other on a common ground.   Let us try here whether we can arrange for such a ground where the differences could be thrashed out or at least narrowed down, and the problem may get some sort of solution.

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Here it may be observed that gulf between the III and IV Schools regarding the date of the War is not too wide to bridge. The former assigns the War to the 14th-10th centuries B. C. and the latter to the 10th-9th centuries B. C. The meeting point could be the 10th century B. C. if evidences are there favouring it. Hence let us try first for a compromise between these Schools. Let us forget for the time being the other camp and also the other two Schools of the present camp.

II

It may be noted that the methodology followed by the School III and that by IV to approach the problem seems to be partly identical. Both arrive at their respective dates on the basis of the average period (which they think appropriate) allotted to a series of kings in the genealogical lists of kings found in the Purāṇas. But this basis may not be stable enough to build the edifice of solution to the problem of the date of the MB War. For, one cannot be quite sure of what average reign period prevailed at that distant past age; and hence if the average of 14 or 20 years is raised or lowered a little, the conclusion may have to be different. In fact both the Schools work out these genealogico-chronological schemes only to support the dates they have arrived independently by other means, viz., the School III by means of the Purāṇic passages having clear chronological import and the School IV by means of archaeology. They are the sources of strength of these Schools However the archaeologists of the School IV seem to commit a mistake by totally ignoring those Purāṇic passages. Likewise the textualists of the School III perhaps commit a similar mistake in setting aside the archaeological evidences on the ground that the archaeology is concerned only with the material cultures and its radio-carbon-dating method is found faulty. In their arguments it has been totally forgotten that the Purāṇic texts, they depend on, have also become corrupt by the passage of centuries, in the course of which the texts were copied and recopied many a time. This fact is absolutely clear from the *DKA* and from the high number of footnotes therein. Therefore it would be of much help if we bear in mind that literature without archaeology is lame and archaeology without literature is blind. In addition to this, it is also good to keep in mind the following points :

By its very nature, archaeology can give us only a fragmentary knowledge and it cannot be expected to provide us with the full picture of the bygone days. It is also working under great limitations in spite of its immense possibilities of finding out truth. Further it has been widely recognised that all is not going well with the C-14 dates, belonging to the time brackets of 300 B. C. - 3,000 B. C. The dendochronologists would add certain number of years to the C-14 dates falling within this period. Yet, archaeology has an edge over other sciences in studying ancient cultures. For, its evidences, if judiciously studied and analysed become almost unquestionable. Because, they are based on tangible findings and are verifiable again and again. However it is true that without literary evidences archaeology would remain blind.

The Aihole *praśasti* of Pulakeśi II (634 A.D) was composed by the poet Ravikirti, who claims to be equal to Kālidāsa and Bhāravi. His text is available to us in its pristine purity. But, Ravikirti's clumsily worded passage, giving the date of the record viz., Kali year 3755 and Śaka year 556 has led to a long dispute regarding its intended meaning.[2] Now it is anybody's guess as to how many mistakes might have crept into the Purāṇic texts copied and recopied, perhaps at times revised and doctored without any scruple by the copyists in the course of long centuries; and how much more difficult it would be to get at the meaning intended by the early Paurāṇikas.

The Paurāṇikas are invariably of the view that the main purpose of the Purāṇas is only to teach philosophy, religion, *Dharma*, ethics, cults, cosmology etc. They do not stress on the genealogies and chronologies which we find at the end of the works, where both the authors and the tired copyists are likely to be less careful. Even today, the Paurāṇikas give little care to this portion while giving discourses on the Purāṇas.

Besides, chronology is one of the weak points in our ancient Indian historical traditions. It is but fair to acknowledge this. Even the very sober historian, Kalhaṇa (1150 A.D.) of Kashmir could accept and record with no comment, an untenable chronology for the period prior to the seventh century A. D. The prob-

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2.   See eg. *IA*, VIII, pp. 239-40.

lem of the date of the MB seems to have been further complicated
by the subsequent writers and poets by inflating the chronology,
perhaps with the notion that old is gold and that the more ancient
one is the more sacred and superior. Obviously they ignored
Kālidāsa's advice to be critical and not to think of the antiquity
or modernity of a thing as an indicator of its propriety or purity[3].

Above all, the texts, particularly the problematic ones, both
literary and epigraphical, that have been examined and interpre-
ted once, are found re-examined and reinterpreted as the time and
researches progress on. But the Purāṇic passages on chronology
remain almost untouched all these years since 1913 when Pargiter
brought out his monumental *DKA*. This being the case some
scholars are, it pains us to note, habituated to whip and condemn
these passages to abyss, without re-examining them and without
realising the not-too-good influence their approach is likely to have
on the junior researchers. Hence it is high time that we re-exa-
mine the text of the Purāṇic passages recording the chronology
and try to understand it in the light of the evidences, archaeologi-
cal and historical.

III
TEXT
A

1. एष वंशक्रमः कृत्स्नः कीर्त्तितो यो यथाक्रमम्
2. अतीता वर्तमानाश्च तथैवानागताश्च ये
3. यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम्[A]
4. एवं वर्षसहस्रं तु ज्ञेयं पञ्चाशदुत्तरम्[B]
5. पुलोमस्तु तथान्ध्रात् तु महापद्मान्तरे पुनः[C]
6. अन्तरं [D]तच्छतान्यष्टौ षट्त्रिंशत् तु समास्तथा
7. तावत् कालान्तरं भाव्यमन्ध्रान्ताद्याः प्रकीर्त्तिताः[E]
8. भविष्ये ते प्रसंख्याताः पुराणज्ञैः श्रुतर्षिभिः[F]
9. सप्तर्षयस्तदा पुष्ये प्रतीपे राज्ञि वै शतम्
10. सप्तर्विंशे शतैर्भाव्ये[F] [G]अन्ध्राणान्तेऽनुगाः पुनः
11. सप्तर्विंशतिपर्यन्ते कृत्स्ने नक्षत्रमण्डले
12. सप्तर्षयस्तु तिष्ठन्ति पर्यायेण शतं शतम्

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3.   *The Mālavikāgnimitra*, prologue, verse 2.

B

13. [H]सप्तर्षयो मघायुक्ताः काले पारिक्षिते शतम्

14. अन्ध्रान्ते तु चतुर्विंशे भविष्यन्ति शतं समाः

15. ते तु पारिक्षिते काले मघास्वासन् द्विजोत्तम

16. [L]तदाप्रवृत्तश्च कलिर्द्वादिशाब्दशतात्मकः

C

17. [J] यदा मघाभ्यो यास्यन्ति पूर्वाषाढां महर्षयः

18. तदानन्दात् प्रभृत्येष कलिर्वृद्धिं गमिष्यति

D

TEXTUAL VARIANTS AND NOTES

A. An alternative reading is : *mahāpadmābhiṣekāt tu yāvaj janma Parīkṣitaḥ.*

B. The other readings are : *Pañcadaśottaram* and *pañcaśatottaram.*

C. This line is as corrected by Pargiter.

D. The other reading is : *ṣaṭ chatāny aṣṭau.*

E. The other alternative readings are : *Andhrāntād ā Parīkṣitaḥ* and *Andhrāntā ye prakīrttitāḥ.*

F. The other reading is : *bhāvyāḥ.*

G. This is "Prākṛt for the Sanskrit *andhrāṇām ante*".—Pargiter.

H. We omit here eight lines in between our lines 12 and 13, as they only speak of the revolution of the Great Bear in twenty-seven constellations, at the rate of one hundred years each.

I. Another reading is : *tataḥ.*

J. Here too we omit about eight lines in between our lines 16 and 17 because they only tell us how on the departure of Lord Śrī Kṛṣṇa to the Heaven, the Kali Age set in and the Pāṇḍavas abdicated the kingdom in favour of their grandson Parikṣit.

IV

Pargiter and subsequent scholars in general, interpret the above passage as follows : We have a remark of conclusion of the genealogical account given so far (lines 1-2). A gap of 1050 (of 1015 or 1500) years was there in between Parikṣit's birth and Nanda's coronation (lines 3-4). A period of 836 years intervened between the last Andhra ruler Puloman (i. e., Puḷumāvi III) and

Mahāpadma (lines 5-6). During a subsequent period of same number (i. e.,836) of years, the post-Andhra dynasties ruled, as stated in the *bhaviṣya* section of the Purāṇas (lines 7-8). The Seven Sages (the Great Bear) were situated in the Puṣya *nakṣatra* while Pratīpa was the king and that they will be in the 27th century at the time of the Andhras' end (lines 9-10). The Seven Sages revolve in the circle of twenty-seven *nakṣatras*, at the rate of one hundred years at each *nakṣatra* (lines 11-12). The Sages were conjoined one hundred years with the Maghā *nakṣatra* in Parīkṣit's time and they will be in the 24th *nakṣatra* at the time of the Andhras' end (lines 13-14). When they were in Maghās in Parīkṣit's time, the Kali age commenced (lines 15-16); and when they pass on from the Maghās to the Pūrvāṣāḍhas, then, since the time of Nanda, the Kali age will be on the increase (lines 17-18).

Even a casual reading of the above text make it abundantly clear that in these passages the Paurāṇikas view four events as epoch-making ones and they try to fix up the duration of years between them. Those events are : (i) the birth or the accession of Parīkṣit; (ii) the accession of Mahāpadma; (iii) the end of the Andhra dynasty; and (iv) the reign of Pratīpa. For as we know, the birth of Parīkṣit coincided with the conclusion of the most terrible MB War, which resulted in the near-total annihilation of the Kuru race. Pratīpa was a great Paurava and was the great grandfather of Pāṇḍu, who in his turn was the great grandfather of Parīkṣit. Pratīpa's accession marked the revival of the Paurava supremacy after a considerable period of decline.[4] Similarly the accession of Mahāpadma Nanda marked the beginning of the Magadhan imperialism and extermination of many Kṣatriya families, as the Purāṇas tell us.[5] The Paurāṇikas perhaps took the fall of the Andhras as an important event because no other dynasty of the historical period ruled in ancient India such a long period, viz., four centuries and more, with so much might. Now it may not be totally wrong to expect the Paurāṇikas to take also into account in this context the rise of the Andhras that marked the epoch of the rise of a mighty southern power for the first time and its gaining independence

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4.   *VA* p. 299.

5.   *DKA*, p. 25.

against the northern imperialism. Now, it may also be equally clear that in this chronological section, the Paurāṇikas do not take into consideration the dynasties of the post-Andhra ages. In this context one should not loose sight of the fact that the versions of the *bhaviṣya* section, recorded first in the *Matsyapurāṇa*,[6] omit the portion (*DKA*, pp. 50-55) of the post-Andhra dynasties,[7] that intervenes between the description of the genealogies of the Andhras and their servants on the one hand and the description of the evils of Kali age and the details of chronology on the other.

V

Now, if we were to understand the above Purāṇic text in the sense in which it has been understood so far, we will be confronting certain difficulties :

1. Scholars generally assign the accession of Mahāpadma Nanda to a date in *c*. 400-375 B.C.[8] Khāravela of Kaliṅga of *c*. 100 B.C. speaks of the Kaliṅga conquest by Nandarāja, i. e., Mahāpadma Nanda, as an event that took place 300 years earlier. This would fix that Nanda's date at *c*. 400 B. C. Similarly the end of reign of the last Andhra ruler Puḷumāvi III has been fixed at *c*. 227 A.D.[9] or, to say in round figures, at 230 A. D. Now it may be noted that the interval between Mahāpadma and the end of the Andhra dynasty must be (400+230=) 630 years or so, and not 836 years as we have so far understood from the Purāṇic texts.

2. Besides if the interval between Parīkṣit and Mahāpadma were 1050 years and that in between Mahāpadma and Andhras' end were 836 years, then the total number of years from Parīkṣit to the end of the Andhras would be (1050+836=) 1886 years or so. Again, if the Seven Sages were conjoined with the Maghās in Parīkṣit's time, then, after about 1886 years they must have been associated with the Apabharaṇī, the 19th constellation from the Maghās and not in the 24th *nakṣatra* (i. e. Punarvasū) from the Maghās or in the 24th (i. e., Śatabhiṣak) from the Aśvinī (the first

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6.   *DKA*, p. 43.

7.   Ibid.

8.   *VA*, pp. 273, 323;

9.   *AIU*, p. 206.

of the *nakṣatras*) as we have learnt from the Purāṇas.[10] Similarly if Pratīpa's reign were to be assigned to a century when the Sages were in association with the Puṣya constellation,[11] then, (even accepting the Purāṇic details of years to be correct,) by the time of Andhras' end, 20 or 21 centuries only must have passed and not 27 centuries, as the Purāṇic passage is believed to state. This alleged statement of the Purāṇa would imply that some 814 years passed between Pratīpa and Parīkṣit, as pointed out by Pargiter.[12]

3. Moreover if a period of 836 years is meant (lines 7-8) for the post-Andhra dynasties, then this period would have ended by $(c. 227+836 =) c. 1063$ A.D. Then, have we to believe that the royal genealogies in the *Matsya*, *Vāyu* etc,, the early Purāṇas, were finalised in the eleventh century A. D. ? Do we find the description of the genealogies of the royal houses of the 4th-10th centuries A. D. in the *bhaviṣya* section of the Purāṇas ? Certainly not. It has been rightly concluded by Pargiter that the genealogical and chronological section of the Purāṇas was finalised before 350 A. D.[13]

4. Above all, a war with iron weapons in the 15th century B. C. is nothing but an archaeological impossibility. Hence to allow a gap of 1050 years between Mahāpadma ($c.$ 400 B. C.) and Parīkṣit is to assign the MB War with iron-weaponry to the 15th century B. C., and is to remain totally oblivious of archaeology.

All these points may drive us to conclude that the Purāṇas contradict not only the historical and archaeological conclusions but also the statements of their own. Or, alternatively, one may say that we have been not understanding these passages in that sense in which originally the Paurāṇikas composed, pronounced and wrote them. No doubt, a critical and sober student of history would stick to the second alternative. For, he cannot

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10. *DKA*, p. 75, n. 9.

11. The Paurāṇikas perhaps believed that Pratīpa's reign was at the fall of the century when the Sages were in association with the Puṣya and Parīkṣit's reign at the rise of the century when they were in the Maghās.

12. *DKA*, p. 75, n. 4. It is to be borne in mind that Pratīpa's grandson Bhīṣma lived till the end of the MB War.

13. Ibid., p. xxv.

afford to discard the traditions altogether. Hence, it is but fair to hold that the Paurāṇikas had with them some dependable historical traditions and they at least wished to narrate to us the same in their own way. With this idea in mind let us re-examine these passages and try to get at their original import as far as possible.

VI

A proper textual criticism demands the preliminary steps of fixing the context (*prakaraṇa*) and deciding the primary intention (*tātparya*) of the authors. We had an occasion to see that it is *Matsyapurāṇa* where the *bhaviṣya* section was first compiled from some earlier accounts; that it was revised in other Purāṇas; and that immediately after the description of the genealogies of the Andhras and perhaps of their servants,[14] the Matsya texts directly proceed to describe the evils of the Kali age and to give us some chronological details.[15] This fixes up the context. We also saw that while writing the chronological section the Paurāṇikas originally intended to record the time-intervals between some historical events which were taken to be epoch-making events viz. (i) the reign of Pratīpa, (ii) the birth of Parīkṣit; (iii) the accession of Mahāpadma Nanda; (iv) the end of the Andhra rule; and perhaps (v) the rise of the Andhras also. From this background, let us try to understand the passages.

Lines 1-4 make a single unit *yugmaka*, telling us that the entire genealogies declared so far pertain to the period starting from Parīkṣit's birth and starting from Nanda's accession—the entire period comprising 1050 years. Because this statement is made after narrating the Andhra genealogy, this period of 1050 years would naturally constitute the interval between Parīkṣit's birth and the Andhras end in 227 A. D.

This statement would naturally assign Parīkṣit's birth and the MB War to (1050 – 227 =) 823 B. C. This date for the war goes well with the archaeological discoveries.

Lines 5-7 make one unit. The first part of it (i.e., lines 5-6) records the number of years that intervened between the (last)

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14.   I.e. as per the Anandasrama Ed. of the Purāṇa. See *DKA*, p. 44.

15.   See ibid. pp. xxv-xxvii, 44, 48, 50, 53.

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Andhra ruler Puloman and Mahāpadma. The number is given in
the expression *śatāny aṣṭau ṣaṭtriṁśat samāḥ* which would normally
mean 836 years as has been taken so far by scholars. However as
we saw earlier, this period is an impossibility. Now we may add
here this : Because the Andhra rule ended in *c.* 227 A. D., the
usual interpretation would assign Mahāpadma to (836 minus
227 =) 609 B. C., a date which is an impossibility again. There-
fore basing on the hard historical fact, the above expression may
be interpreted, of course with a little force, to mean 638 *years* by
construing *ṣaṭ* with *śatāni* and *aṣṭau* with *triṁśat.* This sort of
obscure construction is not totally uncommon in the Purāṇas.[16]
In this present context it may be borne in mind that one good MS
of the *Matsyapurāṇa* (the earliest one) reads *antare ṣaṭ chatāny aṣṭau*
etc., instead of *antaraṁ tac chatāny aṣṭau ṣaṭtriṁśat* (line 6), probably
indicating 644 (i.e., 600+8+36) years' gap. At any rate the text
as interpreted now would fix Mahāpadma's accession at (638 −
227 =) 411 B. C. or (644 − 227 =) 417 B. C. In fact the Purāṇas
are unanimous in ascribing Mahāpadma's accession to a date one
hundred years earlier to Candragupta Maurya's accession. The
latter event is to be assigned to *c.* 313–12 B. C., according to the
Jain traditions.[17] Thus, as for as the date of Mahāpadma's
accession is concerned both the Purāṇic and the Jain traditions
appear to be complementary in nature by fixing *c.* 411 B.C. as the
date for the event.

From the seventh line we learn that the same number of years
i.e., 638 years intervened between the two events mentioned by the
expression *andhrāntādyāḥ prakīrtitāḥ.* We are already aware of the
absurdity of the interpretation of the passage by taking the period
to be of the post-Andhra dynasties. On the other hand, if we were
to take the period to be the one that intervened between the
Andhras' end (227 A. D.) and some preceding event, not mentio-
ed in the passage, then we would be again arriving only at 411

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16.   Cf. the expressions *śatāni triṇy aśītiṁ ca* and *śatāni trīṇi*
      of Purāṇas interpreted, on the basis of the historical
      facts, to mean *183* and *103* (not the obvious *380* and
      300) respectively. See *DKA*, pp. xxiv-xxv.

17.   See *The Age of the Nandas and Mauryas* : Ed. K. A. N.
      Sastri (1967) p. 136; R. Sathianathaier, *A Political and
      Cultural History of India*, (1952) pp. 99, 110.

B.C., and at the accession of Mahāpadma on that date, an event already mentioned. Further the earlier versions, i. e., of the Matsya, read *andhrāntād ā Parīkṣitaḥ*, apparently fixing the lower limit of the interval at the Andhras' end and the upper limit at (the birth of) Parīkṣit. This is again absurd and self-contradictory. For, the Paurāṇika has just mentioned a gap of 1050 years between these two events. Therefore taking Parīkṣit's birth at 823 B. C. or so as the upper limit (*ā Parīkṣitaḥ*) we may have to fix up some suitable lower limit in (823 minus 638=) *c.* 185 B. C. What was the event that might have occured in 185 B. C ? In this connection it may be recalled that the Andhras who came to their end in *c.* 227 A. D. ruled for 412 years[18] according to the Purāṇas. Therefore the rise of the Andhras may have to be fixed in (412 minus 227 =) 185 B. C.[19] Now the present passage may be rend-

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18. Or 412 or 460 years. See *DKA* p. 43 and n. 32 and 33.

19. For the views that Simuka rose to power in *c.* 235-34 B. C., 228 B. C. etc., see Sathianathaier, op. cit. p. 183; K. Gopalachari, *Early History of Andhra Country*, (1976) pp. 31-32; C. Nagaraju, *Buddhist Architecture of Western India*, (Delhi 1981), p. 23, etc. On the basis of the Purāṇic evidences some scholars take the Andhras to be the successors of the Kāṇvas of Magadha. Yet, they ascribe the accession of the first Andhra ruler Simuka to *c.* 30 B. C. and the end of Andhra rule to 227 A.D. (*AIU* pp. 195, 206). By doing so they overlook the Purāṇic testimony that assigns 412 or more years to the Andhra rule. They also forget the historical fact that Andras did not succeed the Kāṇvas to the Magadhan throne (*AIU*, p. 100). There is no independent proof to show that the Śuṅgas and the Kāṇvas had their hold over southern India. So it is highly probable that when the Mauryan empire fell finally in *c.* 187 B. C., the Andhra Sātavāhanas declared independence and ruled in the south, contemporaneously with the Śuṅgas and the Kāṇvas of Magadha; that the early Andhras perhaps owed some nominal allegiance to the Śuṅgas—but they soon became totally independent as evidenced by the two horse-sacrifices performed by Simuka's grandson Sātakarṇi I; and that the Paurāṇikas who finalised the *bhaviṣya* section mistook the Andhras for the servants and successors of the Kāṇvas, as the former continued to be a great power centuries after the disappearance of the Kāṇvas. A date round about 150 B. C is not palaeographically impossible for the characters of the Nāṇa-

ered something like : "A gap of the same period of time (i. e., 638 years) will be there (*tāvat kālāntaram bhāvyam*) beginning from Parikṣit (*ā Parīkṣitaḥ*) and ending with the time of the Andhras (*andhrāntāt, andhrāḥ antāḥ avadhiḥ yasya kālasya tasmāt*). Or *andhraṁśāt* "Upto the period of the Andhras" was perhaps the original reading of the present *andhrāntāt*[20]. On the basis of what we have seen so far, a tentative chronological scheme may be worked out as follows :

(i) Since the intervening period between
Parikṣit's birth and the Andhras' end : about 1050 years
and the end of the Andhra rule : *c*. 227 A.D.
Hence Parikṣit's birth : *c*. 823 B. C.

(ii) Since the intervening period between
Mahāpadma's acc. and the Andhras' end : about 638 years
and the Andhras' end : *c*. 227 A. D.
Hence the accession of Mahāpadma : *c*. 411 B. C,

(iii) Since Parikṣit's birth : *c*. 823 B. C.
and the gap between Parikṣit's birth
and accession of Andhra : about 638 years
Hence the accession of Andhra : *c*. 185 B. C.

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ghāṭ (near Poona) inscription of Nāgaṇikā, wife of Sātakarṇi I, who was a grandson of Simuka (cf. *AIU*, p. 195-96). In this connection one should also keep in mind that the characters in some region develop more quickly during certain period than in other regions. (See *EI* Vol. III, p. 2). If however the latter's accession were to be assigned to *c*. 30 B. C., then his grandson's inscription at Nāṇāghāṭ may have to be ascribed to the first century A. D., a date too late for the record. It is also to be noted that the assumption of a date like 30 B. C. for Simuka's accession has driven some scholars to an unwarranted assumption that there must have existed some collateral branches of the Sātavāhanas— no doubt to accommodate the Purāṇic chronology of 412 or more years (See *AIU*, op. cit., ibid.).

20. It may be noted that in another context a translator of the *Matsyapurāṇa* finds it perhaps necessary to correct *andhrānta. The Matsya Purāṇam*, Eng. Translation with Notes by B.C. Majumdar etc., Ed. J. D. Akhtar (Delhi, year not given) App. III, p. xlii

We can also have a converse order as follows   :

   (i) Since Parikṣit's birth   : *c.* 823 B. C.
        and the Andhras' end   : *c.* 227 A. D.
        Hence the intervening period
        between these two   : about 1050 years

  (ii) Since Mahāpadma's accession   : *c.* 411 B. C.
        and the Andhras' end   : *c.* 227 A. D.
        Hence the gap between these two   : about 638 years

 (iii) Since the Parikṣit's birth   : *c.* 823 B. C.
        and the Andhras' rise   : *c.* 185 B. C.
        Hence the gap between two   : about 638 years

   Line 8 tells us that all these dynasties (i. e., upto the end of the Andhras) have been enumerated in the *bhaviṣya* section of the Purāṇas. We have already seen the improbability of a reference here to the post-Andhra dynasties.

   Lines 9-10 give us to understand that the Seven Sages were in conjunction with the Puṣya constellation in Pratipa's time and the Seven (*Sapta*) i. e., the Seven Sages, will be in the twentieth (*viṁśe*) constellation for one hundred years (*śataiḥ*) at the time of Andhras' end that was to come (*bhāvye*). 'The twentieth' in the context should normally signify that constellation which is the twentieth counted from the Puṣya just mentioned in the previous line. This counting would naturally assign a gap of some 2,000 years between the reign of Pratipa and the Andhras' end. However, the Seven Sages are also said to have been in the Maghās, the third constellation from the Puṣya. This would signify a gap of about two centuries only between Pratipa and Parikṣit. At the same time the interval between Parikṣit and the end of the Andhras has been just now fixed to be 1050 or so; consequently the total period that would have intervened might be only (200+ 1050=) 1250 years. So the obvious meaning of the passage in question would make the passage self-contradictory. So the constellation meant here seem to be, as per the above calculation, only the thirteenth counted from the Puṣya. This thirteenth one is obviouly the constellation of the Pūrvāṣāḍhās which is however the twentieth counted from the Aśvinī, the first in the circle of constellation. We have already referred to the inconsistency in

interpreting *saptaviṁśe śate* of the passage in the sense "twenty-seventh century".

Lines 11-12 pose no problem. As already stated, they record the belief that the Seven Sages revolve in the circle of twenty-seven constellations at the rate of one hundred years in each constellation.

The problem posed by lines 13-14 we have already discussed. Taking into account the chronology given so far in the text, can we take the liberty to suggest an emendation like *andhrānte tu ca te viṁśe* or *andhrānte tu punar viṁśe* for *andhrānte tu caturviṁśe* so that there may not be any contradiction ? Now these lines may go to say that for one hundred years the Seven Sages were in conjunction with the 20th constellation while the Andhras came to an end. As we saw just now, the constellation meant here is the Pūrvāṣāḍhas. Basing on the historical facts we discussed so far and on what we are told in the text, the following sequences may be provisionally suggested :—

The Seven Sages were in the Puṣya c. 1051-950 B. C.
　　　Pratipa's reign, c. 1000-940 B. C.

The Seven Sages were in the Maghās c. 851-750 B. C. :
　　　Parikṣit's period, c. 853-700 B. C

The Seven Sages were in the Pūrvāṣāḍhās c. 151-250 A. D. :
　　　Andhras' end, c. 227 A. D.

As stated above, this constellation of the Pūrvāṣāḍhās is the twentieth counted from the Aśvinī, and it is also the thirteenth from the Puṣya and the eleventh from the Maghās.

Before we proceed further one thing must be specifically understood. We do not propose here to pinpoint these events in the above dates. Rather, here we suggest that as indicated by the Purāṇas, read in the light of history and archaeology, these events might have taken place on some dates, not very far removed from these dates.

Lines 15-16 inform us that when the Sages were in association with the Maghās in Parikṣit's time then commenced the Kali age containing 1200 years, obviously of Gods.[21] This statement

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21. This is as per Pargiter's interpretation. For, according to the Purāṇic traditions the Kali Age contains as many as 432,000 years of human beings. But see below.

poses a puzzel indeed.   It raises two problems.   Firstly, we know
well that according to the most popular tradition, recorded by
Āryabhaṭa, and followed by the Aihole inscription and hundreds
of other epigraphs, the Kali age commenced in the 31st century
B C. (i. e., in February, 3102 B. C.).   At the same time we have
been cogently told in earlier lines of our text that the Seven Sages
were in association with the Maghās in Parīkṣit's time i. e., c. 823
B. C., and the Sages were with the Pūrvāṣāḍhās when the Andhra
rule ended i. e. in 227 A. D.   If this earlier Purāṇic statement is
to be depended on, then, according to the formula given in lines
11-12, the Sages must have been in conjunction with the Svātī,
and not with the Maghās, in 3100 B. C.   On the other hand if
we were to believe that the Seven Sages were situated in the
Maghās in 3100 B. C., then they must have been associated only
with Mṛgaśiras (not with the Maghās) in 823 B. C. and with the
Svātī (not with the Pūrvāṣāḍhās) in 227 A. D.   Thus we find a
difference of six constellations i. e., six centuries.   Probably the
authors of the present passage assign the epoch of Kaliyuga to the
26th century B. C.   Here lies perhaps the source of tradition
according which the Kali epoch was the pre-Śaka year 2526, i. e.,
in c. 26th-25th century B. C   This tradition is the main source of
strength for the II School we saw at the outset.   Thus the passage
seems to contradict the popular belief of the commencement of the
Kaliyuga in 3102 B. C.   We shall study this problem a bit later.

Secondly, by assigning Parīkṣit's reign to the 26th (or the
31st) century B. C., the present passage contradicts all the state-
ments made so far in our texts and also all the archaeological,
epigraphical and literary evidences. Is it probable that the Paurā-
ṇikas mistook the century with Sages-in-Maghās (9th century
B. C.) in one constellation-cycle for a similar previous century
(i. e. the 26th century B. C.) of an immediately proceding constel-
lation-cycle ?[22] What is more probable may be this : It is known

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22.   Or, basing on the known facts studied above, can we
understand the lines 15-16 in this manner :—When the
Sages were in the Maghās during Parīkṣit's time, at
that time commenced the Kali containing one thousand
and two years so far elapsed ? Or maybe this period of
1002 years denotes the period that intervened between
the end of Parīkṣit's reign and the end of Andhras' rule.
The *vigraha* in this case may be : *dvyadhikam daśābdaśatam
tadātmakaḥ.*

that the calculation of centuries by the revolution of the Seven Sages (i. e., the Great Bear) is a fictitious one and not real.[23] Hence, these differences may be due to different traditions of the calculation popular in different regions and in different ages.

The last two lines (i. e., 17-18) the purport of which had already been studied, seems to strengthen the view that 1000 and some more years intervened between Parīkṣit and Nanda (Cf. lines 3-4 above). Because this is repudiated by archaeology and history, as we saw earlier, these lines may better be understood as : "When the Sages will pass from the Maghās to the Pūrvāṣāḍhās then onwards (tadā prabhṛti), this Kali age will joyfully (ānandāt, i.e., ānandena) grow in strength". Thus there is no reference, in the present verse, to Nanda's time as starting point of Kali's age. Nowhere in the bhaviṣya section Nanda's reign is described to have heralded the augmentation of the Kali age, eventhough that king had annihilated many royal families. On the other hand, the Matsya text (early one) describes the evils of the Kali immediately after giving the genealogical accounts of the Andhras and their servants, as we saw earlier. We have also seen above that the Seven Sages were probably deemed to be in the constellation Pūrvāṣāḍhās at the time of the fall of the Andhras.

Before we conclude this section it is to be pointed out that the Matsya texts read the 14th line as brāhmaṇās tu caturviṁśe bhaviṣyanti śataṁ samāḥ and directly proceed to the 18th line reading it as tataḥ prabhṛty ayaṁ sarvo loko vyāpatsyate bhṛśam. Thus there is no reference either to the Andhras end ᶠor to Nanda or ānanda in these lines. Further the Matsya omits entirely the intervening lines 15, 16 and 17, which are found only in the traditions represented by the Viṣṇu and the Bhāgavata Purāṇas and which do not fall in line with the rest of the text in the context and hence prove to be problem-text.

Thus on the basis of the above detailed discussion it may be concluded that the Purāṇic texts coupled with the historical and archaeological researches are perhaps more favourable to the

23. See Swamikkannu Pillai, *An Indian Ephemeris* Vol. I, pt. i, (Madras 1922) p. 53; Dr. D. C. Sircar, *Indian Epigraphy* (Delhi 1965) p. 321.

Fourth School that would assign the MB War to the 10th-9th century B. C., than they are to the Third School which would like to assign it to an earlier period.

VII

While suggesting the above interpretation of the Purāṇic passages under study, we are not unmindful of a probability of an altogether different interpretation :   The line 4 has an alternative reading—

एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम्

This hemistich speaks of an interval of 1500 years between the birth of Parīkṣit and the coronation of Nanda. Again the lines 15-16 can be interpreted to mean :

‘The Seven Sages (i. e., the Great Bear) were in the Maghās at the time of Parīkṣit; then the Kali Age, which had till then some 1,200 years (elapsed) set in.’

Of course this would assign the MB War only to the 12th century of the Kali Age (i. e., the 20th century B.C) and not to the beginning of the Kali Age (i. e., 3102 B.C).[24] Yet this interpretation need not be rejected on the ground that it goes counter to the statement of the MB according to which the Kuru-Pāṇḍavas fought in Samantapañcaka (i. e., Kurukṣetra) during the period of meeting or junction of the Kali and the Dvāpara Ages :

अन्तरे चैव संप्राप्ते कलिद्वापरयोरभूत् ।
समन्तपञ्चके युद्धं कुरुपाण्डवसैन्ययोः ॥[25]

For, the word *antara* seems to have been used as a synonym of the Purāṇic *saṃdhyā*. And the Paurāṇikas believe that the Kali Age consists of 360,000 (or 460,000) years; in the beginning of this age a period of some 1000 years or so is good, conducive to the heaven (*divyam*) ; and this period constituted the twilight or junction (*saṃdhyā*) of Dvāpara and Kali Ages[26] :

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24. There is a Purāṇic tradition that though the Kali Age commenced earlier, the King Parīkṣit had kept its evil influences in abeyance. See e. g., the *Bhāgavata Purāṇa*, I, 7.

25. MB, *Ādi parvan*, 2.9. For other passages of similar import see *The Age of the Bhārata War*, op. cit.

26. In this light Pargiter’s rendering of the passage is obviously incorrect.

सहस्राणां शतानीह त्रीणि मानुषसंख्यया ।
षष्टिं चैव सहस्राणि वर्षाणां तूच्यते कलिः ।
दिव्यं वर्षसहस्रं तु तत्सन्ध्यांशं प्रकीर्तितम् ॥२७

This interpretation of our Purāṇic tract may also, in the following way, solve the problem of chronology posed by the text lines 6, 9-10 : We are told : The Sages were in the constellation of the Maghās during the reign of Parīkṣit (lines 13-14); they were in the Puṣya constellation during the reign of Pratīpa, a forefather of Parīkṣit (line 9); and they were in the 27th (counted from the Puṣya) constellation viz., the Punarvasu, when the Andhra rule ended (line 10). Thus there had been intervals of two centuries between Pratīpa and Parīkṣit, of fifteen centuries between Parīkṣit and Nanda, and of 836 years (according to the generally accepted meaning of line 6) i. e., nine centuries between Nanda and the fall of the Andhras. Thus the time gap between Pratīpa and the end of the Andhra rule would come to $(2+15+9=)$ 26 centuries. So the Sages who were viewed to be in the Puṣya at the time of Pratīpa's reign could be rightly deemed to have travelled over 26 constellations during the above period and to have entered the 27th or the Punarvasū constellation at the time of the Andhras fall.

However we are not in a position to follow this way of interpretation. For, as we saw above, a gap of nine centuries between the Andhras' fall (c. 230 A.D) and Nanda's accession is an historical impossibility, and to assign the MB War—fought with iron instruments—to a period, 15 centuries earlier than Nanda is archaeologically untenable. Besides, an interpretation like this, may further complicate the problem of the date of the MB War instead of solving it.

VIII

Having thus found out the 10th century B. C., as a meeting ground of compromise between the Schools III and IV; let us turn to the Schools I and II :

Āryabhaṭa, a reputed astronomer of ancient India, may be the first, or one of the earliest, to give date in the Kali era. He

27. *DKA*, pp. 62-63.

equates his own age, 23rd year (499 A. D.) with the Kali year 3,600 and he does not seem to have connected the MB War with the epoch of the Kali Era. His words run :

षष्टचब्दानां षष्ट्यर्यंदा व्यतीतास्त्रयश्च युगपादाः ।
त्र्यधिका विंशतिरब्दास्तदेह् मे जन्मनोऽब्दा ॥[28]

Another great ancient Indian astronomer Varāhamihira (c. 505 A. D.) records, obviously following a tradition, that the Pāṇḍava king Yudhiṣṭhira was reigning in the year 2526,[29] before the commencement of the Śālivāhana Śaka Era (78 A. D).[30] In other words, according to Varāhamihira, the Pāṇḍava was ruling in the Kali year (3101 minus 2526 minus 78 = 3101 minus 2448 =) 653 or roughly in the 7th century of the Kali Age i. e., in the 25th century B. C. The astronomer also tells us that during that time the Seven Sages (the Great Bear) were in the Maghā constellation :

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥[31]

Varāhamihira's commentator Utpala Bhaṭṭa (831 A. D) says that the above verse of Varāhamihira is based on the much earlier writer Vṛddha Garga's statement that the Seven Sages were in the Maghās during the period called *Kali-Dvāpara-Sandhi*—

कलिद्वापरसंधौ च स्थितास्ते पितृदेवतम् ।
ऋषयो धर्मनिरताः प्रजानां पालने रताः ॥[32]

No doubt the writers of the School I, as we saw earlier, attach much weight to the above statement of Vṛddha Garga. For, they believe that this supports their contention in toto. But from the said commentary of Utpala Bhaṭṭa it would appear that what is meant by the word *saṃdhi* in Vṛddha Garga's verse included the year 2526 before the Śaka era i. e., the seventh century of the

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28.   Quoted from *The Age of Mahābhārata*, op. cit., p. 45
29.   Or, in the year 2566.
30.   Or, the Vikrama Śaka Era (57 B. C), See *EI*, Vol. XXXVII, p. 7 and note 4.
31.   *The Bṛhatsaṃhitā*, XIII, 3.
32.   See Bhaṭṭa Utpala's commentary on the above.

Kali era (=25th century B. C.). Thus it is clear that Utpala Bhaṭṭa takes the word *saṃdhi*, not in the sense of "the meeting point" of the Kali and Dvāpara Ages, but only in the technical Purāṇic sense of "the first 1,000 years" of the Kali Age as we saw above. So, according to the commentator Utpala the verse of Vṛddha Garga signify that the Seven Sages were in the Maghās (for a century) during this *saṃdhi* period (of 1000 years). Even the MB seems to concur with the Purāṇas in this respect, as we pointed out earlier. The tradition that formed the basis of these state- ments was followed by the author of the text of the Vākaṭaka in- scription from Hisse Borāla (488 A. D.) referred to earlier.

However the above technical Purāṇic import of *saṃdhi* seems to have been somehow forgotten at some point of time or to have been never thought in some regions and the writers started to mean by the said word "the meeting point" in general, and to assign the MB War to the end of the Dvāpara Age and the Pāṇḍava reign to the beginning of the Kali Age. Thus probably started a tradition that is represented, probably for the first time, by the poet Ravikirti, the author of the Aihole Praśasti of 634 A.D. by connecting the MB War with the commencement of the Kali Era. This new tradition based on the misconception regarding the technical sense of *saṃdhi*, seems to have attracted the attention of the Kashmirian writer Kalhaṇa, who, as early as 1150 A. D., criticised the above wrong notion in the following words :

भारतं द्वापरान्तेऽभूद्घातंयेति विमोहिताः ।
केचिदेतां मृषा तेषां कालसंख्यां प्रचक्रिरे ॥
शतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले ।
कलेर्गतेषु वर्षाणामभूवन् कुरुपाण्डवाः ॥[33]

Thus Kalhaṇa fixes the MB War at 653rd year of the Kali Age i. e., at *c.* 2448 B. C. Now it is quite evident that the Kashmirian poet concurs cent per cent with Varāhamihira.

All these clearly favour the School–II and its theory of as- signing the MB War to the 25th century B. C., rather than the School–I and its logic in assigning the war to 3102 B. C.

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33. *The Rājataraṅgiṇī*, I, verses 49 & 51.

IX

Thus we have now two dates for the MB War, viz., c. 25th century B. C. and c. 10th-9th century B. C. Now, we have to confess that it is totally impossible to try for an adjustment among these two dates having a gap of about 1,500 years in between. The present position is : We have either to favour one date and reject the other; or to conclude these two dates are of two different wars fought by the Bharatas among themselves. Perhaps the latter alternative is better. For, while the date at the 10th-9th century B. C., for the War has the support of the Purāṇic passages studied with the support of archaeology, the date for the war in the 25th century is supported by a very old tradition which is enshrined in the MB itself and is followed by the tradition of the ancient Indian astronomers and which seems to have been born out of a very strong memory of a war fought in the manner, most terrific according to the standard prevalent at that time.

Hence it will be much better if we conclude : In the 25th century B.C., there had been one great war fought by the Bharatas (Kurus). Of course it must have been fought not with iron-weapons. Maybe this war had some connection with the Indus culture and also with the Ṛgvedic Age. In this context it may be borne in mind that the archaeologists in general assign the commencement of the Harappan culture to c. 25th century B. C. Again, Dr. Winternitz who had studied the problem of the age of the Ṛgveda from almost all possible angles, fixed up the date of the composition of the present Ṛgveda and the culture it represents at c. 2500 B. C.[34] No modern scholar seems to have so far successfully challenged his view with sufficient counter-arguments and evidences.

Again in the 10th century B. C., there was another great war fought by the Bharatas themselves in the most terrible manner. This war had perhaps connection with the advent of the Iron Age in India. Possibly this Age coinceded with the end of the Vedic Age. Moreover the marine archaeological investigations indicate that the township (second in series of the city) Dwārakā, the headquarters of Lord Śrī Kṛṣṇa, according to the MB and the

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34. M. Winternitz : *A History of Indian Literature* (English Translation) : Calcutta, 1927 : pp. 290-310.

Purāṇas, was damaged and submerged in the sea in *c.* 1000-900 B. C.[35] The same event is graphically described in the MB itself.[36]

It appears that the events connected with these two great wars fought by the Bharatas were not properly recorded and they had remained in the memories and traditions preserved in the minds of the peoples of distant past; and that they got mixed up when the final redaction of the MB came to be. For example, suppose the events associated with the First and the Second world Wars fought both the times by the English men and the Germans, remain not properly recorded and live only in the memories of the people, then they would naturally get mixed up if someone in the future choose to describe them, basing on the memories and traditions alone.

Similarly, if it could be established by further researches that there had been a great war of the Bharatas in *c.* 3102 B. C. also, then we may have to think of connecting it with the commencement of the Vedic culture and of the Indus Culture. For if the age of the Ṛgveda is to be fixed at *c.* 2,500 B. C., then it is nothing but logical to think that this date must have been preceeded by an age of development of five or six hundred years at least. Similarly the archaeologists assign the first stage of the Indus civilization to the 32nd-31st centuries B. C., in different places.[37]

Thus all the four Schools of the Second Camp can be in a way reconciled. For, they seem to be talking about three different wars fought in three different ages. That is also why we find astronomical details and literary evidences in support of all the three dates, as the scholars of all the Schools claim. The Bharatas, we know, are the most important and warlike of the Ṛgvedic tribes, and they gave their name to the entire country. Probably different clans of the tribe were fighting thrice among themselves at long intervals. Each of the wars was sung by their contemporary bards. Researchers are of the view that the MB, as we

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35. *Mañjūṣā* : Dr. S. R. Rao 60th Birthday Felicitation Volume (Bangalore, 1985) : p. 26.

36. See the *Mausalaparvan*, ch. 5-6.

37. See *Ancient Cities of the Indus* : Ed. Gregory L. Possehl (New Delhi, 1979) : pp. 68, 358-60.

have now, had three redactions.[38] May be these three redactions were also connected with the three wars. But, when the MB was finally given its present shape, all the different war stories were put together in such a fashion as to give us an illusion that there had been only one war. By way of illustration one may cite the nature of Ravikīrti's description of the conquests of the Cālukya Pulakeśi 11. We know that the king came to power in *c.* 608 A. D.[39] and since that time he was undertaking campaigns after campaigns, fought many wars and won innumerable victories in the North, East, South and West on different dates before the date of his Aihole *praśasti* viz. 634-35 A. D. But the poet Ravikīrti's description of Pulakeśi's achievements would make us believe that all those victories the emperor won in a single *digvijaya* campaign.

X

So far we examined the views of all the Schools in the Second Camp and tried to work out a sort of reconciliation among them. Now let us try to meet the First Camp according to which the MB War is nothing but a fiction or an insignificant family feud at the most.

Kauṭilya (4th century B. C.) gives the examples of Duryo-dhana's foolish obstinacy and of the Vṛṣṇis' mischievous audacity, as if he is citing some very well known important events from history.[40] Pāṇini (*c.* 6th century B. C.) deals with the formation of the compound word *Mahābhārata*,[41] and includes in the *Naḍādi-gaṇa*,[42] the word *dvīpa* and *badara* in order to derive *Dvaipāyaṇa* and *Bādarāyaṇa* that are quite famous as other names of Vyāsa, the author of the MB. Kātyāyana (*c.* 4th century B. C.) supplies

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38.   See A. A. Macdonell : *History of Sanskrit Literature* (Reprint, 1972) p. 286; C. V. Vaidya : *The Mahābhārata— A Criticism* (Reprint, 1966), pp. 2-8.

39.   See *Studies in Indian History and Culture* : P. B. Desai Feli-citation Volume : (Dharwar, 1971), pp. 64 ff.

40.   See the *Arthaśāstra*, Sama Sastri Ed. (Mysore, 1909), pp. 11-12.

41.   Cf. *PA*, VI, ii, 36 : *Mahān vrīhi—bhāra-bhārata—pravṛd-dheṣu.*

42.   See under *PA*, IV, i, 99 : *naḍādibhyaḥ phak.*

the name *Vyāsa*.[43] Āśvalāyana (pre-Pāṇinian era) refers to the
Bhārata and the *Mahābhārata* and prescribes offerings of *tarpaṇa* to
them.[44] Therefore it is certain that the MB story and its author
had become quite famous as early as the 8th-7th century B. C. and
the writers believed the story to be true.

Further more.   The *Sāṅkhāyana Śrautasūtra* contains the follo-
wing narrative : A king by name Vṛddhadyumna, son of Abhipra-
tāriṇin (of the Kuru tribe) chose to perform an *ekāha* sacrifice called
kṣatradhṛti by applying the formula of *triṣṭoma*.   At that juncture a
brāhmin priest cursed 'This Vṛddhadyumna was not to perform
the sacrifice in that fashion; due to this sacrificial offence, the
Kuru princes should perish in this war at Kurukṣetra'.   The narrative
concludes :   "Indeed it happened as this brāhmin cursed".   The
concerned passage runs ;—

क्षत्रधृतिर्नाम एकाह:........तेन उह [उह इति निपातो वाक्यपूरणे]
त्रिष्टोमेन बृद्धद्युम्न: अभिप्रतारिण: ईजे [इष्टवान्] तं च [बृद्धद्युम्नं]
उह ब्राह्मण: [कश्चित्] अनुव्याजहार [अनुव्याजहारो नाम अभिशाप:
एवं ब्राह्मणोऽनुव्याजहार] न [अयम्] अयष्ट क्षत्रस्य धृतिना; अत:
[एतस्माद्यज्ञापराधात्] इममेव समरं [संग्रामं] प्रति कुरवो [राजान:]
कुरुक्षेत्रे च्योष्यन्ते [नाशं गमिष्यन्ति] इति । तदु किल तथैवास ।
तस्मात् चतुष्टोमेन यजेत........[45]

The main aim of the above narrative is to prohibit the
triṣṭoma form and to prescribe the *catuṣṭoma* form.   It indicates that
the very sacrifice meant to support the Kṣatra race (*Kṣatradhṛti*)
had turned to be the cause for the total annihilation of the Kurus,
a Kṣatra tribe, because of the *triṣṭoma* formula it had.   Yet the
narrative refers incidentally to a war which is nothing but the
Kurukṣetra War of the MB that annihilated the Kuru tribe.   The
wording *this war in Kurukṣetra* is significant.   For, it suggests that
the curse was made when the War was found inevitable or when

43.   See the *Vārttika* under *PA*, IV, I, 97 : *Sudhātur akaṅ ca*.
44.   See the *Āśvalāyana Gṛhyasūtra*, III, iv, 4.
45.   *The Sāṅkhāyana Śrautasūtra*, XV, 16.   The portions shown
      within brackets in the quoted passage are from the
      commentary of Ānartīya's son Varadatta on the
      Śrautasūtra.

the war was just commenced and was being fought. The conclu-
ding remark *the curse came to be true* is also noteworthy. Both these
obviously signify that the narrator was an eyewithness of the
war and of its ghastly results. The *Śāṅkhāyana Śrautasūtra*, being
one among the early *sūtras*, may be assigned to the 8th-7th
century.[46] It is also very likely that the *Śrautasūtra* is recording a
narrative that was already existing.

Further, it may be observed that in the above narration of
Śāṅkhāyana we do not find the names like Arjuna, Bhīmasena, etc.,
of the great heroes of the Kurukṣetra war, described at length in
the MB. Vṛddhadyumna does not seem to be a warrior of much
significance of the now available MB.[47] Further we learn from
the MB the innumerable political causes that lead to the annihi-
lation of the Kurus. But the present narration is tantamount to
say that the basic invisible cause of all those visible causes was the
sacrificial offence of Vṛddhadyumna. Maybe the narrator was
looking at the most terrible results of the Kurukṣetra war with the
jaundiced eyes of a simple ritualist. This attitude of the ritualists
probably explains why the authors of the *Brāhmaṇas* and the
Saṃhitās, that have come to us, do not describe the Kurukṣetra war
of the MB that was purely a political context. It is to be noted
that at the same time these authors do describe vividly the bounda-
ries of Kurukṣetra in the ritual context.[48] It is also to be parti-
cularly borne in mind that it is the ritualists and their rituals that
have preserved the Vedas we have now. How much of the vedic
literature, not connected with the rituals is lost to us unfortuna-
tely, is anybody's guess. These facts do take away all the force of
the argument of the scholars in the First Camp who assert that the
Vedic literature is conspicuously silent about the Kurukṣetra
war.[49] Further, seldom conclusive is an *argumentum ex silentio*,[50]

46. Ram Gopal : *India of Vedic Kalpasūtras* (Delhi, 1983) :
pp. 88-89.
47. The name *Vṛddhadyumna* sounds like *Dhṛṣṭadyumna*, the
name of Draupadi's brother, the killer of Droṇācārya in
the Kurukṣetra war. Or, is it probable that Vṛddhadyu-
mna of the narrative was a hero of the earlier Bhārata
War of the 25th century B.C ?
48. See e. g., the *Taittirīya Āraṇyaka*, V, 1.
49. See also Pargiter : *Ancient Historical Tradition* (London,
1922), pp. 283-84
50. *VA*, p. 308.

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and hence one should not press this into service in the present
context.

In fact, the 'silence' regarding the MB War in the later Vedic
literature seems to be rather apparent than real : There is a *Gāthā*
in the *Ekāgnikāṇḍa* (otherwise known as *Mantraprasna* or *Mantra-
pāṭha* of the Āpastambins), which is a collection of the *Mantras* from
different Vedic texts and which is very much earlier than the
sūtrakāra Āpastamba, one of the earliest of the Kalpa-*sūtrakāras*.
In this *Gāthā* we find the following description of the Sālva people
of the Yamunā region :

Having their territories splitting away in different directions
(*vivṛttacakrāḥ*), the Sālva people were assembling on the banks
of the Yamunā river and were declaring that one Yaugan-
dhari alone was their king :—

यौगन्धरिरेव नो राजेति साल्वीरवादिषु: ।
विवृत्तचक्रा आसीनास्तीरेण यमुने तव ॥⁵¹

A careful analysis of the language and the purport of this
Gāthā and a study of the *Droṇaparvan* of the MB seems to unfold
the following strong probability. *Yaugandhari* means 'son of
Yugandhara'. This Yugandhara was the chief of the Yugandharas,
a sub-tribe of the Sālvas who were occuping the Yamunā region.
This chief and the Sālva king together fought on the side of the
Pāṇḍavas and both of them were killed by the *Ācārya* Droṇa in
the Kurukṣetra war of the MB.⁵² On the death of the Sālva king,
the Sālva kingdom or republic seems to be on the verge of brea-
king into parts. To avoid such a political crisis, the entire Sālva
people assembled on the banks of the Yamunā river and success-

51. *The Mantrapāṭha or The Prayer Book of the Āpastambins* :
     Ed. M. Winternitz (Reprint 1985) : II, xi, 12.
52. See Cf. *Sālvāvayava* etc. : *PA*, IV, i, 173 : and

     उडुम्बरास्तिलखला मद्रकारा युगन्धरा: ।
     भुलिङ्गा शरदण्डाश्च साल्वावयसंज्ञिता: ॥

     quoted in the *Kāśikā* com. thereunder. The commentary
     also refers to Yaugandhari. Also see the *Droṇaparvan*
     (critical Ed.) ch. 15, verses 30-31; ch. 24, verse 26.

fully[53] declared Yugandhara's son as their sole monarch. Thus in the *Gathā* in question we feel a hitherto unrecognised echo of the aftermath of the MB War and of the condition of the then *Salva* politics. We may also get similar references, distant at least, in other Vedic *Gāthās* too, if they are studied afresh from this angle. Prof. A. D. Pusalkar has already drawn our attention[54] to the significance of some of the names of the heroes of the MB occuring in the *Aṣṭādhyāyī*, the *Chāndagyopaniṣad*, the *Aitareya*, the *Śatapatha* and the *Pañcaviṁśa Brāhmaṇas*, the *Ṛgveda* and the *Atharvaṇaveda Saṁhitās*. A student of history should not shut his eyes to all these evidences enumerated above and to their cumulative effect, and should not choose to assert that the MB War was a fiction or an insignificant family feud at the most. The fact seems to be : The wars were historical and were epoch making ones and the core of the story of wars may be totally true while many of the *upākhyānas* or subordinate tales of fictitious nature could have been added to the said core down the centuries by way of illustrating and explaining different aspects of the *Dharma*, in order to make them attractive to all the people, as Kumārila Bhaṭṭa puts it—

सर्वेषां च चित्तं ग्रहीतव्यमित्येवमारम्भः:[55]

For, the Dharma is the main subject and aim of the MB :

यतो धर्मस्ततो जयः

I conclude—

महाभारतयुद्धस्य कालचर्चेयमीदृशी ।
श्रीमच्छङ्करनारायणाह्वयेन यथामति ॥

कृतात्र व्याख्यया गूढपुराणवचसां क्रमात् ।
भारतीयपुरातत्त्वचरित्रादिकदृष्टितः ॥

ततः प्रीणातु भगवान् श्रीकृष्णः पार्थसारथिः ।
कुरुक्षेत्रमहायुद्धसूत्रधारो हि यः स्वयम् ॥

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53. The Instrumental *tīreṇa* signifies success of the action mentioned i. e., *avādiṣuḥ*, Cf. *PA*, II, iii, 6 : *apavarge tṛtīyā*.

54. *VA* pp. 408 ff.

55. See the *Mīmāṁsāvārttika*, I, ii, 7.

BHAVIṢYA-PURĀṆA, BRĀHMA PARVAN CHAPTERS 40-44

BY

LALLANJI GOPAL

The *Bhaviṣya-purāṇa*, in its available form, is an interesting text containing much significant and sometimes refreshingly unusual information. It is divided into four Parvans—Brāhma, Madhyama, Pratisarga and Uttara. Chapters 40 to 44 in the Brāhma Parvan do not have many parallels in texts of a similar nature. They challenge the claims of superioty for the Brāhmaṇas. Brāhmaṇahood is not based on birth. It is not permanent and cannot be identified with soul (*jīva*), body (*deha*), knowledge of Veda or sacraments (*saṁskāra*). There is no difference between a Brāhmaṇa and a Śūdra. Brāhmaṇahood depends on *vṛtta* or *ācāra*.

The tone and contents of these chapters are noteworthy. They are in contrast with the general approach of the Purāṇas eulogising Brāhmaṇas. In other portions of its texts this Purāṇa also does not differ from other Purāṇas. It is significant that in the introductory chapter, while enumerating its important topics, it mentions *mahābhāgyaṃ ca viprāṇāṃ* as one of them.[1] The high importance given to the Brāhmaṇas is emphasised at many places in the text.[2] Hence chapters 40 to 44 in the Brāhma Parvan deserve a close scrutiny.

We may analyse first the contents of these chapters in their proper background.

In chapter 40 Śatānika expresses his doubt about the efficacy of the *ṣaṣṭhī-vrata* in view of the birth of Kārttikeya from many sources (*anekajanitasya*) and poses the query as to which is superior, birth or deed (*janmataḥ karmaṇaścaiva yajjyāyaḥ*) (verses 1-4). In his reply Sumantu says that earlier the sages, perplexed to note the brāhmaṇahood (*vipratā*) of Viśvāmitra (verses 5-7), asked Brahmā

1. *Bhaviṣya*, Brāhma, I. 99.
2. *Ibid.*, II. 125-138; Madhyama, II. 6

as to what is brāhmaṇahood (brahmaṇya) and if jāti, adhyayana, deha, ātmā, saṁskāra, ācāra and karma, as grounds for differentiating between the jātis, in view of external and internal similarities, are artificial and are to be rejected. Is not the differentiation based on unspecified testimony (avyaktāgamasiddhaḥ) (verses 8-11) ? Brahmā refers to the sages the reasoned statement of the Yogin (Yogino vākyaṁ satarkam) (verse 12). Verses 13 to 25 are mentioned as the statement made by Yogeśvara. According to him when the known evidence gives different meanings, one should rely on what is being perceived, which gives a clear and appropriate meaning.[3] The confusion is caused because the reference in the Vedas to the origin from the Puruṣa supports the fixed nature of castes.[4] But the distinction between the jātis is not noticed in actual perception, as in the case of a horse and cows (verses 19-20). The difference between a Brāhmaṇa and a Śūdra lies in the special behaviour associated with refinement (Verse 21)[5]. The ignorant people describe the jīva to be Brāhmaṇa, but the jīva, which is subject to various sufferings, passing through many births and receiving various forms of bodies, cannot be a Brāhmaṇa. Brahmā refers to the cases of saptavyādhas, deer, cakravākas and haṁsas being born as brāhmaṇas to prove that the jīva cannot be a Brāhmaṇa (verses 26-29). The type of difference in the body of the different animals is not to be seen in the case of the jātis. The mark of difference on the basis of work and ability (kāryaśaktinimittaḥ) is artificial (verses 30-31, 34-35). Those, who give up good deeds, are not Brāhmaṇas (verse 33). Those, who indulge in bad deeds, resort to forbidden professions, eat and drink without any restriction, move in bad company, harbour mean feelings, lose their brāhmaṇahood, even if they are invested with all the distinctive marks of gotras and saṁskāras, and, having studied the Vedas, teach them (verses 36-43). The jāti of a person is not lasting; it can be lost as laid down by the verses of Manu (verses 44-47).

In chapter 41 Brahmā says that the study of the Vedas does not lead to Brāhmaṇahood, because people of the lowest castes also

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3. Verse 13—प्रमाणे हि प्रसिद्धे तु भिन्नार्थविषये यतः ।

   स्पष्ट्योग्यार्थविषयं प्रत्यक्षं तावदीक्षते ॥

4. Verse 15—वेदस्य पौरुषेयत्वं नित्यजातिसमर्थकम् ।

5. संस्कारयुक्ता हि क्रिया विशिष्टा द्विजन्मनां शूद्रविवेकहेतुः ।

read the Vedas (verses 1-7). The study of the Vedas is the *śilpa* of the *dvijas*; it is the *vṛtta* which is the characteristic of a Brāhmaṇa (verses 8-9). *Śikhā, praṇavasaṁskāra, sandhyopāsana, mekhalā, daṇḍa, ajina, pavitra,* etc. also are not the distinctive signs of a Brāhmaṇa, because the Śūdras also are free to use them (verses 10-12). The Brāhmaṇas are not different from others in using the *abhicārika-mantra* and ill words (verses 13-13). In respect of *śāpānugraha* also the Brāhmaṇas do not have any special power (verses 16-18). The power of *śāpānugraha,* the *brahmasādhana,* connexion with *Śruti* and *saṁskāra* (on the basis of birth and arising from the accessories) are not the specialities of a Brāhmaṇa. The speciality on account of birth or Vedas is not confirmed by reason (verses 19-23). There is no permanent cause of difference, no difference relating to spirit or external sign. The *brahmasaṅgati* is irrelevant for him who is rooted in the functioning of the inner body. The Brāhmaṇahood seems to be of an invisible nature (*adṛṣṭarūpam*). The Śūdras are like the Brāhmaṇas in regard to the accessory objects and qualities (verses 24-29). Performance of *saṁskāra* is not important, because Vyāsa and others did not have any *saṁskāra* (Verse 30). Even in atheists, Mlecchas and Yavanas and cruel and criminal people one finds an exuberance of *dharma,* which, hence, cannot be ascribed to birth and external accessories in the Brāhmaṇas (verses 31-34) There is no difference between the Śūdras and Brāhmaṇas in the external appearence or inner composition of their body, their qualities and feelings (Verses 35-43). All the people have one and the same lord (*pati*) (Verse 44). Being born of the same father (*pitā*) how can they belong to different castes ? (Verse 45). The fruits of *udumbara* tree appearing at the top, middle or bottom of the tree have the same colour, shape, touch and juice, which shows that there is only one *jāti* of human beings (verse 46). People of various *gotras* and *jātis* have the same family-relations and marriage-rites and resort to various crafts (verses 47-48). The Brāhmaṇahood is not to be identified with the body (*deha*). The body is destroyed; it is made of the same elements. The Brāhmaṇahood cannot be traced anywhere in the body (verses 49-57).

In chapter 42 Brahmā says that, knowing that the soul wanders through innumerable births, how can one take any pride in *jāti,* as no body can have an everlasting *jāti* (Verses 2-6). Those, who say that one becomes a Brāhmaṇa through the performance

of sacraments (*saṁskāra*), are to be opposed by logic. Those, who have undergone sacraments, do not excel others in age, power, splendour, etc. There is no difference between a Brāhmaṇa who has undergone sacrament and another who has not. Without knowledge, study, *mīmāṁsā, niyama* and control over senses a person even after the performance of sacraments, is not different from a Śūdra. A man, whose sacrament has been performed, indulges in sin and go to hell. He falls from brāhmaṇahood (Verses 7-18). Vyāsa, Parāśara, Śuka, Kaṇāda, Ṛṣyaśṛṅga, Vasiṣṭha, Mandapāla, Māṇḍavya and others, of a low origin and, without any of the *saṁskāras*, became the best Brāhmaṇas through good conduct (*ācāra*) (Verses 19-25). Ṛṣyaśṛṅga, Vyāsa, Kaṇāda, Vasiṣṭha and Mandapāla, though of a low origin, became Brāhmaṇas through *tapas*. The reason is purification (*saṁskāra*) arising out of Veda and Tantra; one gets the highest merit through knowledge and *tapas* (verses 26-31). Hence *brahman* is to be regarded as the sign (verse 32).

In chapter 43 Brahmā poses the question as to how there can be any excellence on account of the sacraments (*saṁskāra*). The bodies (*deha*) of all the people are unclean by nature (verses 1-3). On account of their evil deeds people, who do not have any control over themselves, are defiled. Brāhmaṇas, who have undergone all the sacraments, out-do the *vṛṣalas* who do all sorts of undesirable things (verses 4-8). Such Brāhmaṇas are not purified even by performing hundreds of sacrifices. The evils characterising the Śūdras can be acquired by the Brāhmaṇas. The *agnihotra* or animal sacrifice cannot be the mark of a *vipra*, because it can be performed even by a Śūdra (verses 9-11). Under the bonds of *karma* all the *jīvas* are unhappy and do not get any escape (verses 12-13). One notices mixing up in respect of the qualities of the four *varṇas*. They do not differ in their birth. The sacraments are useless because of the commonness of the qualities (verses 14-24). The Brāhmaṇas, who have all sorts of evil qualities and resort to all sorts of prohibited deeds, cannot be considered to be the most respected on the earth (verses 24-36). The earthly beings equally suffer from weakness of character and mind (verse 37). A Śūdra woman can have intercourse with a Śūdra or *vipra* man and can conceive. Cows, horses, camels and elephants cohabit with

males of their species. Birds having intercourse with a male or a female of human species do not conceive. In respect of intercourse there is no difference in males and females of Brāhmaṇas and Śūdras (verses 38-45). All beings are equally tormented by emotions, feelings and qualities characteristic of human bodies (verses 46-49). Hence the division of men is based on false signs. A Brāhmaṇa woman leaves her husband and cohabits with the lowest. Thus the concept of *jāti* is a false one (verses 50-52).

In chapter 44 Brahmā defines a Brāhmaṇa in terms of noble qualities and conduct (verses 1-9). The other three *varṇas* are likewise defined on the basis of their characteristic functions (verse 10). Brāhmaṇahood (*brāhmaṇyam*) is defined in terms of noble qualities and conduct (verses 11-15). With a purified mind Brāhmaṇas perform the *ācāra* characteristic of the *varṇa* and devote themselves to higher learning (verses 16-17). In different *yugas* of a *manvantara* the deeds in accordance with the *ācāra* for different *varṇas* and *āśramas* succeed for the Lord himself has laid down the standards (verses 18-19). The functions characteristic of Kṣatriyas, Brāhmaṇas, Vaiśya and Śūdras are described (verses 20-23). Their functions are divided on the basis of their natural qualities (verses 24-27). A person possessing the characteristic qualities of a Brāhmaṇa is said to possess brāhmaṇahood in abundance. (verses 28-30). A Śūdra with noble conduct is better than a Brāhmaṇa and a Brāhmaṇa devoid of *ācāra* is worse than a Śūdra (verse 31). A Śūdra, who does not deal in wine, is a noble Śūdra (*sacchūdra*) (verse 32).

To appreciate the significance of these chapters we have to determine their chronological position and the date of their composition.

The *Āpastamba-dharmasūtra*[6] quotes a passage from the *Bhaviṣyat-purāṇa*. This Purāṇa, thus, seems to have contained some Smṛti passages, but beyond that we cannot say anything about the nature and contents of this Purāṇa. Likewise, we cannot make any assertion about its connexion with the available text of the *Bhaviṣya-purāṇa*. We do not know how far the earlier *Bhaviṣyat-purāṇa* served as the basis for the later *Bhaviṣya-purāṇa*.

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6. II. 24. 5-6.

Definite information about the contents of the *Bhaviṣya-purāṇa*
occurs in the *Matsya-purāṇa*[7] (repeated in the *Skanda-purāṇa*[8] with
a minor variation), *Agni-purāṇa*[9] and *Nāradīya-purāṇa*.[10] The details
in the three versions differ slightly. The latest account in the
Nāradīya-purāṇa has fuller details. In these descriptions the number
of verses in the *Bhaviṣya-purāṇa* is stated to have been 14,500[11],
which does not come any near the number in the printed text. If
the available text is not a completely new one, the original work
must have been heavily over loaded with new material in later
times. The characteristic details about the *Bhaviṣya-purāṇa*, as given
by other Puranic texts, are not confirmed by the available *Bhaviṣya-
purāṇa*. R. C. Hazra is justified in inferring that 'at least the major
portion of the present *Bhaviṣya* does not represent the earlier one
known to and noticed by the *Matsya, Agni* and *Nāradīya-purāṇas*'[12]

Of the four *parvans* in the printed *Bhaviṣya-purāṇa*, Uttara is
a distinct *Purāṇa*, which, under the name of the *Bhaviṣyottara-
purāṇa*[13], is to be classed as an *Upapurāṇa*,[14] whereas Madhyama
and Pratisarga *parvans* are definitely of later dates.[15] But the
Brāhma-parvan, to which the five chapters under study belong, defi-
nitely forms the earliest available portion of the printed text. Its
contents do not differ much from the brief description of the con-
tents of the *Brāhma-parvan* recorded by the *Nāradīya-purāṇa*.[16]
The early origin of this *parvan* is supported by the fact that excep-
ting a few quotations that occur in the Uttara-*parvan* or *Bhaviṣyot-
tara-purāṇa*, all other quotations from the *Bhaviṣya-purāṇa*, recorded

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7.   Ch. 53. 30-31.

8.   VII. ii. 2. 49-50.

9.   Ch. 272. 12.

10. I. 100.

11. *Matsy-purāṇa* 53. 31; *Skanda-purāṇa* VII. ii. 2. 50. *Agni-
     purāṇa* 272. 12 and *Nāradīya-purāṇa* I. 100. 13 give the
     number of verses as 14000.

12. *Studies in the Puranic records on Hindu rites and customs*,
     p. 169.

13. *Bhaviṣya-purāṇa* IV. 207. 10.

14. R. C. Hazra, *op. cit.*, p. 170.

15. *Ibid.*, p. 169,

16. R. C. Hazra, *op. cit.*, p. 167, f. n. 221.

by the medieval commentaries and digests, are to be found in the Brāhma-*parvan*.[17]

According to R. C. Hazra[18], the upper limit of the date of the Smṛti-chapters in the Brāhma-*parvan* of the *Bhaviṣya-purāṇa* is A. D. 500. He suggests the lower limits of A. D. 1000, A. D. 1075 and A. D. 1200 for three different groups of chapters in this category, but admits that the lower limits for the remaining chapters are not known. The chapters we are discussing are among those about the lower limits of whose dates Hazra is silent.

The chapters under study would seem to have formed part of the Brāhma-*parvan* from an early period. The Brāhma-*parvan* describes itself as a *dharmaśāstra* and mentions Śrauta and Smārta *dharma* as its subject matter.[19] These chapters of the Brāhma-*parvan* deal with the *varṇa* system and, thus, seem to have belonged to the *parvan* from the beginning, being associated with the general theme set out for it.

In the introductory chapter the *Bhaviṣya-purāṇa*, in enumerating the important topics covered by it, begins by saying that it describes the *dharma* in its entirety, the good and bad effects of deeds and the eternal conduct for the four *varṇas*. "The *śrutis* describe *ācāra* to be the first *dharma*. A Brāhmaṇa, who has realised his self, should always be attached to it. A Brāhmaṇa, who has fallen from *ācāra* does not receive the fruits of the Vedas; he who is attached to *ācāra* obtains the full fruits. Seeing that *dharma* issues out of *ācāra*, the sages have taken *ācāra* to be the main basis of all *tapas*. Other people are also ever based on *ācāra*. Thus there is a eulogy of *ācāra* in this *Purāṇa*."[20] In the Uttara-*parvan* of the *Bhaviṣya-purāṇa* chapter 205 is named *sadācāradharmavarṇana*. This is almost at the fag-end of the *Purāṇa* inasmuch as the Uttara-*parvan* is the last *parvan* and contains 208 chapters. The list of topics mentioned in the introductory chapter of the *Purāṇa* refers to *ācāra* as the first. Besides indicating the great importance attached to *ācāra*, the introductory verses suggest that *ācāra* was described in the early portions of the *Purāṇa*. We may suggest that possibly the

17.   *Ibid.*, pp. 331-35.
18.   *Op. cit.*, pp. 172-73, 188.
19.   *Bhaviṣya-purāṇa*, Brāhma, 1. 71, 74.
20.   *Ibid.* 80-84.

contents of chapters 40 to 44 in the Brāhma-*parvan* are implied here. No doubt, the titles of these chapters refer to an account of the Brāhmaṇa and other *jātis*, the brāhmaṇahood, the refinements of brāhmaṇahood, the *varṇa* system and the classification of the duties of *varṇas* (*viprādijāti, brāhmaṇyaviveka, brāhmaṇyasaṁskāraviveka varṇavyavasthā* and *varṇadharmavibhāgavyavasthā*), but they emphasise the importance of *ācāra* for all the *varṇas*, sometimes even paraphrasing the ideas occuring in the introductory verses.[21] Thus, it would appear that chapters 40 to 44 formed a part of the original scheme of this *Purāṇa*.

But, it must be appreciated that this in itself does not prove an early date for the chapters. The possibility cannot be ruled out that they were added to the original chapters at a later stage. We do not find any internal evidence to show an intrinsic connexion between these chapters and those that precede or follow them.

Actually, there is an indication that possibly these chapters were added at a later stage. It is to be noted that of the numerous quotations from the *Bhaviṣya-purāṇa*, which are recorded in the medieval *nibandha* literature, not a single one is known to occur in these chapters. This is not without significance when we find that a very large number of Smṛti chapters in the Brāhma-*parvan* were drawn upon by the medieval *nibandha* writers. This would seem to be a strong consideration, because the theme covered in these chapters and the views expressed on it are, by all standards, unique and quotable. We are, however, conscious that this is only a negative argument and can be explained on the ground that the *nibandha* writers were not under any obligation to quote the passages from these chapters.

On the basis of the topics dealt in them, R. C. Hazra[22] classified the chapters in the Brāhma-*parvan* into two distinct groups, chapters 1 to 46 and chapters 47 to 215. The first group of chapters deals with "the duties of the castes and Āśramas, the sacraments, the duties of women, the good and bad signs of men, women and Kings, and the method of worshipping Brahmā, Gaṇeśa, Skanda

21.   Brāhma, 40. 41-43; 41. 8-9; 42. 16, 20-21, 25; 43. 5-33; 44. 1-9, 11-15, 25-26, 28-31.

22.   *Op. cit.*, p. 171.

and the Snakes on different Tithis." The second group "is devoted
to the numerous solar vows, the glories of the Sun, and the origin
of the Bhojakas from the Magas brought to India by Śāmba from
the Śāka-dvipa and married to the girls of the Bhoja family."

But this classification does not give a correct account of the
scheme of chapters. Chapter 2 deals with creation (sṛṣṭi), chapter
3 with sacraments beginning with garbhādhāna with a detailed
account of upanayana in chapter 4. Chapters 5 to 15 deal with
many topics concerning women, their good and bad signs, wife and
the gṛhasthāśrama, marriage, the wicked and good nature of women,
the domestic duties of women, their duties when the husband is
absent and their general duties to their husband. Chapter 16
provides the connecting link by referring to the rites which a hou-
seholder is to perform and then mentioning the vratas to be perfor-
med on different tithis. From this chapter to the last (216) the
connecting thread is the narrative of the vratas on different tithis.
The pratipatkalpa, associated with the worship of Brahmā, is
dealt with in chapters 16 to 18, dvitīyākalpa in chapters 19-20, tṛtī-
yākalpa in chapter 21, caturthīkalpa associated with the worship of
Vināyaka in chapters 22-23, pañcamīkalpa associated with the wor-
ship of Nāgas in chapters 32-38, ṣaṣṭhīkalpa associated with the
worship of Kārttikeya in chapters 39-46 and saptamīkalpa in chap-
ters 47 to 216.

It is in this framework that additional material connected
with the vrata or the deity worshipped on a particular tithi is intro-
duced. It is not suggested that the skeletal frame concerning the
vratas on different tithis alone belonged to the original scheme of
the text and that the remaining portions were later additions. The
stratification in a Purāṇic text is determined with the help of many
clues and considerations. In the case of some portions the infor-
mation communicated is blatantly incompatible with the date of
the original composition, as it contains details which could not
have possibly occurred in the earlier period.[23]

Here we will confine ourselves to the arguments based on an
analysis of the structure of the text. It is well known that the

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23. R. C. Hazra, op. cit., pp. 172-73 refers to portions with
Tantric influence.

Purāṇas and other similar texts contain diverse type of additional information inserted by exploiting the context in different portions. Some of these additional portions or chapters appear to have a direct relevance to the context, whereas others have only a remote connexion. Sometimes portions of both the types were added by the original author himself. But, often the additional portions and the preceding or following chapters contain casual reference wich help us trace the links and sift the original from the later accretions.

The section in the Brāhma-*parvan* of the *Bhavisya-purāṇa*, which has been inflated the most, is the one relating to the *saptamīvrata*. We do not intend to determine the chronology of the different chapters of this section. The connecting thread is, however, clearly discernible in the recurrence of narratives referring to different *saptamīvratas* and details about them which are found upto the last chapter. Details about the method of worshipping the Sun, myths and legends about the Sun and the history of the Sun-cult have been liberally added. In the case of other *tithis* also we find a visible relevance of the additional material for the god or the object of worship. But, in the case of the *caturthīkalpa* and the *saṣṭhīkalpa* the connexion with the original theme is a little remote and indirect. Thus, chapter 22, connected with the *caturthīkalpa*, refers to the story of Kārttikeya, proclaiming the signs (*lakṣaṇa*) of women and men which were thrown in the sea by Śiva, but were recovered by the sea (*samudra*) as asked by Viṣṇu and hence came to be known as *sāmudram*. In chapter 24 the link of the account of the *caturthīkalpa* is broken and, on the request of Kārttikeya, Brahmā narrates (chapters 24-28) the good and bad signs of men, Kings and women.[24] The opening verse of chapter 29 does not have any connexion with the preceding chapters 24-28 and can be linked, without any violence to the thread of the narrative, with the closing verse of chapter 23.

The same is the case with the chapters under study. They are not connected with the cult of Skanda, nor do they narrate any

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24. In chapter 24 the name of Kṛṣṇa is used in place of Viṣṇu (v. 2). The presence of these chapters is explained by the fact that Kārttikeya, as a reward for killing Krauñca requests Brahmā to narrate the signs which he himself had described earlier (*yanmayoktaṁ purā*—verse 7) but which he even after receiving back had forgotten (*prāptaṁ co vismṛtaṁ bhūyaḥ*—verse 8).

legend or myth associated with him.   Chapter 39 deals with
the worship of Skanda on the sixth *tithi* of the Kārttika month,
both in the bright and dark fortnights. It refers to the merit accru-
ing from the performance of this *vrata* and in the concluding verse
(13) mentions the merit of listening to the *ṣaṣṭhīkalpa*. In chapter
40 Śatānika says that, having heard about the *māhatmya* and birth
of Kārttikeya, he has doubt about his *māhātmya* in view of his birth
from many people and then asks the question as to which is supe-
rior, birth or deed.   The need for the insertion of chapters 40-
45 is placed in a clumsy manner.[25]   Chapter 39 mentions the
merit of performing the *vrata* on the *ṣaṣṭhī* of the Kārttika month,
but there is no description of the *māhātmya* of Kārttikeya. Likewise,
there is no account of the birth of Kārttikeya.   It is only in the
mantra, which is to be uttered at the time of offering the *arghya* to
him, that his names refer to his birth from the wives of the seven
sages, from Rudra, Agni and Gaṅgā.[26]   Further, none of these
origins implies an ill connexion or low birth to cause any confusion
or controversy about the comparative importance of birth and
deeds.   The effort to justify these chapters is maintained in the
titles of chapters 40[27] and 41[28] which refer to the context of Kārt-
tikeya and *Ṣaṣṭhīkalpa*.   In view of the indirect relevance, which
the chapters on brāhmaṇahood, its signs and sacraments and *varṇa*
divisions have for *ṣaṣṭhīkalpa*, their presence is justified once again
in chapter 45 by referring to the superiority of *Karma* over *Jāti*,
thus dispelling all doubts about Kārttikeya.[29] We have a continuity
in narrative directly from the last verse of chapter 39 to the first
verse of chapter 46, without requiring the least support of the
details in any of the intervening chapters 40 to 45.   It is to be seen

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25.   Brahma 40. 1-2—

कार्तिकेयस्य माहात्म्यं श्रुत्वा जन्म तथा द्विज ॥ १ ॥

अनेकजनितस्येह   कार्तिकेयस्य   सुव्रत ।

माहात्म्यं   सुमहद्विप्र   कथमेतद्विभाव्यते ॥ २ ॥

26.   Ibid. 39. 6—

सप्तर्षिदारज स्कन्द   स्वाहापतिसमुद्भव ।

रुद्रार्यमाग्निज विभो गङ्गागर्भ नमोऽस्तु ते ।

27.   *Kārttikeyavarṇane viprādijātivarṇanam.*

28.   *Ṣaṣṭhīkalpe brāhmaṇyavivekavarṇanam.*

29.   *Ibid. 45.6—na kāryo vismayo nṛpa. Kārttikeyaṁ prati....*

that whereas chapter 39 describes the *vrata* of Kārttikeya on the sixth *tithi* of the bright and dark fortnights of the month of Kārttika, chapter 46 describes it for the bright fortnight in the month of Bhādrapada, thus completing the account of the *saṣṭhīkalpa*. The person, who added chapters 40 to 44, suffixed chapter 45 only to round off the account and to establish its links with the preceding chapter 39 and following chapter 46.

We cannot be sure if this scheme was formulated by the original author himself. But, the possiblity of its having being done by a later hand cannot be ruled out. The suggestion rests on the remote justification for the presence of the chapters criticising the claims of superiority of the Brāhmaṇas and the laboured effort to justify their presence in the account of *saṣṭhīkalpa*.

Within the Brahmanical tradition itself there were liberal attitudes towards the *varṇa* system. The *Vajrasūcī* also draws upon this tradition to establish its thesis.

An early expression of this liberal view is to be found in the *Kāṭhaka Saṃhitā*,[29a] wherein the knowledge of the Vedas is mentioned as the distinguishing feature of a Brāhmana, his parentage is not to be enquired. It seems that from very early times there was a persistent view which opposed the association of *varṇa* classification with birth and instead explained it in terms of differences in aptitude and work. In the *Gītā*[29b] this view has been elaborately discussed to provide a proper philosophical background to it.

Generally the liberal thinkers also respected the general framework of the *varṇa* system. They could never think of challenging the basic assumptions of the *varṇa* system, namely, the division of society into four *varṇas*, the basis of membership of the *varṇas* as birth, the superiority of the brāhmaṇas, with the other three *varṇas* enjoying a status in the descending order, and the duties and functions of the different *varṇas* being differentiated.

These chapters have close parallels with the *Vajrasūcī*[30] in respect of style, arguments and expressions. The *Bhaviṣya-purāṇa*

29a. XXX. 1.

29b. IV. 13.

30. The text was first published by A. Weber in *Abhandlungen der Berliner Akademie der Wissenschaften*, May 1859, pp. 205-264. It was critically edited with notes and translations by Sujit Kumar Mukherjee in *Visva-Bharati*

criticises the claims of Brāhmaṇa superiority by pointing out that
Brāhmaṇahood cannot be identified with *jīva*, knowledge of Veda,
the external signs and powers of *abhicārikamantra* and *śāpānugraha*,
deha, and sacraments. The *Vajrasūcī* also systematically exposes
the weakness of the suggested identification of a Brāmaṇa with his
jīva, *jāti* (birth) *śarīra*, *jñāna*, *ācāra*, *karma* or *veda*.[31]

The arguments occurring in the two texts have a close simi-
larity. There are, no doubt, some differences which can be easily
understood if we keep in mind the nature of the two texts The
Vajrasūcī was written with the avowed purpose of establishing a
thesis. The arguments are advanced in prose with suitable verses
quoted from earlier authoritative texts. In the *Bhaviṣya-purāṇa* the
narrative is presented in verses. Naturally, we cannot expect the
Bhaviṣya-purāṇa to be as systematic in marshalling arguments as
found in the *Vajrasūcī*. The author of the *Bhaviṣya-purāṇa*, working
within the framework of a text belonging to the orthodox Brahmani-
cal tradition, can be expected to have his own preferences and
reasons for elaborating a particular argument or point and conden-
ning another. As a text claiming the characteristics of a *dharma-
śāstra*, the *Bhaviṣya-purāṇa* could not possibly have a merely destru-
ctive or critical role. Hence, in chapter 44 it elaborately points
out that all the four *varṇas* have specified functions suiting their
respective natural qualities. This is in contrast with the *Vajrasūcī*,
which, after demolishing the claims of Brāhmṇahood in terms of
certain points, shows that all the *varṇas* are similar, and emphasises
the absence of any discriminating feature between a Brāhmaṇa and
a Śūdra. The *Bhaviṣya-purāṇa* goes into great details pointing out the
external signs and other powers claimed for a Brāhmaṇa. It devo-
tes many verses listing the bad nature and conduct actually found

Annals, Vol. II (1949), pp. 125-84. Recently R. P.
Dwivedi has made the text available with Hindi transla-
tion and notes in the *Harjivandas Prachyavidya Granthamala*
(No. 3) published by Chaukhamba Amarabharati
Prakashan, Varanasi (1985). Earlier Sanghasena Singh
printed the text and Hindi translation in *Buddhist Studies*
(Journal of the Department of Buddhist Studies, Univer-
sity of Delhi), No. 4 (May 1977), pp. 45-69. We have
used here the text as it appears in the *Visva-Bharati
Annals*.

31. Pages 133-37.

in some Brāhmaṇas. Likewise, it is not very aggressive in critici-
sing the claim of Brāhmaṇa superiority on the ground of the Vedic
utterance of his birth from the mouth of the Puruṣa.[32]

It will be a lengthy exercise if we reproduce all the parallel
points. We will mention here only some illustrative cases of signi-
ficant parallelism. In the *Bhaviṣya-purāṇa*, Brāhma, chapter 40,
verse 20 refers to a horse being recognisable in the midst of a group
of cows. Verse 30 in the same chapter refers to the difference
between the elephants, horses, cows, goats, camels and donkeys
being obvious in their prowess and colour and other characteristics
of the body. Again, in verse 34 there is a reference to the differ-
ence of species between elephants and horses. Parallel to this we
find that the *Vajrasūci*[32a] refers to the distinction in the foot-prints
of cow, elephant, horse, deer, lion, etc. and the distinction in the
male and female organs, colour, complexion, form, stools, urine,
small and voice of cow, buffalo, horse, elephant, donkey, monkey,
goat, sheep, etc.

Some of the verses in the *Bhaviṣya-purāṇa* are identical with
verses in the *Vajrasūci* or are so similar as to suggest a direct in-
fluence. Thus *Bhaviṣya*, Brāhma, chapter 40, verse 45[33] is identi-
cal with *Vajrasūci* verse 11. Likewise, *Bhaviṣya-purāṇa*, Brāhma,
Chapter 44, verse 28[34] differs very little from *Vajrasūci*

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32. *Vajrasūci*, p. 141 criticises this claim on the ground that
     this view will make a Brāhmaṇa woman the sister of a
     Brāhmaṇa which is condemned by the Śātras.

32a. Page 140.

33. सद्यः पतति मांसेन लाक्षया लवणेन च ।
     त्र्यहेण शूद्रो भवति ब्राह्मणः क्षोरविक्रयो ॥
     Vajrasūci has ह्राच्छूद्रश्च । Both the texts refer to *Manava-
     dharma* or Manu as the authority. This occurs as Manu
     X. 92.

34. योगस्तपो दया दानं सत्यं धर्मश्रुतिर्घृणा ।
     ज्ञानं विज्ञानमास्तिक्यमेतद् ब्राह्मणलक्षणम् ॥
     Verses 12-13 in the same chapter are also similar
     क्षमा दमो दया दानं सत्यं शौचं धृतिर्घृणा ।
     मार्दवार्जवसन्तोषानहङ्कारतपःशमाः ॥
     धर्मो ज्ञानमपैशुन्यं ब्रह्मचर्यममूढता ।
     ध्यानमास्तिक्यसद्वेषो वैराग्यं च क्षमात्मा ॥

13

verses 48.[35] Some verses in the *Bhaviṣya-purāṇa*, though not identical
in expression, are clearly formulated after verses in the *Vajrasūcī*.
Thus, *Bhaviṣya-purāṇa*, Brāhma,   chapter 42, verses 26 to 30 refer
to Ṛsyaṣṛṅga, Parāśara (father of Vyāsa), Kaṇāda, Vasiṣṭha and
Mandapāla, who though having a low origin, became Brāhmaṇas
on account of their *tapas*, which shows that purification (*saṁskāra*)
is the reason. Parallel to these are verses 22 to 27 in the *Vajrasūcī*.
Whereas in the *Bhaviṣya-purāṇa* the refrain in the verses is *Tapasā
brāhmaṇo jātaḥ saṁskārastena kāraṇam*, in the *Vajrasūcī* verses the re-
frain is *Tapasā brāhmaṇo jātastasmājjātirakāraṇam*. In the *Vajrasūcī*
the *ṛṣis* named are Kaṭha, Vyāsa, Vasiṣṭha, Ṛṣyaṣṛṅga, Viśvāmitra
and Nārada.[36] Another instances of influence can be noticed in
the case of *Bhaviṣya-purāṇa*, Brāhma, Chapter 44, verse 31[37] which
has to be compared with *Vajrasūcī* verse 43.[38] Outside the four
chapters of the *Bhaviṣya-purāṇa* we find that verse 13 in chapter 7 of

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35.   क्षमा दया दमो दानं सत्यं शौचं स्मृतिर्घृणा ।
        विद्या विज्ञानमास्तिक्यमेतद् ब्राह्मणलक्षणम् ॥

        The *Vajrasūcī* quotes it as an utterance of Vaiśampāyana
        to Yudhiṣṭhira, but the verse does not occur in the
        Mahābhārata, which, however, contains verses with
        similar ideas.

36.   In both the texts Ṛṣyaṣṛṅga is described as *haraṇigarbha-
        sambhūtaḥ*. In the *Bhaviṣya-purāṇa* Vasiṣṭha is mentioned
        as *gaṇikāgarbhasambhūtaḥ*; in the *Vajrasūcī* Urvaśī occurs
        in place of *gaṇikā*. In verse 26 of the *Vajrasūcī* Viśvā-
        mitra is described as *caṇḍālīgarbhasambhūta*. Mukherjee
        doubts the reading Viśvāmitra. If we correct it as
        Parāśara, then it will be parallel to *Bhaviṣya*, Brāhma,
        42.27 where *pitā Vyāsasya* is used for Parāśara and is
        described as *śvapākīgarbhasambhūtaḥ*.

37.   शूद्रोऽपि शीलसम्पन्नो ब्राह्मणादधिको भवेत् ।
        ब्राह्मणो विगताचारः शूद्राद्धीननरो भवेत् ॥

38.   शूद्रोऽपि शीलसम्पन्नो गुणवान् ब्राह्मणो भवेत् ।
        ब्राह्मणोऽपि क्रियाहोनः शूद्रात्प्रत्यवरो भवेत् ॥

        This verse also occurs as an uttarance of Vaiśampāyana
        to Yudhiṣṭhira but is not found in the *Mahābhārata*
        which however has verses with similar ideas.

the Brāhma-*parvan*[39] is identical with verses 19 in the *Vajrasūcī*.[40]

A natural question in such cases of parallelism is : who is the borrower ? In deciding the issue the relative chronology of the two texts is our best guide.   But, the uncertainty about the date of the two texts keeps the question open for discussion.   The uncertainty exists not for the *Bhaviṣya-purāṇa* alone. There has been some controversy about the *Vajrasūcī* as well. Some scholars regard it to be a later composition.[40a]   J. Takakusu takes it to be a commentary on the *Vajrasūcyopaniṣad*.[40b] Others rely on the testimony of the Chinese translation which describes it as the work of Dharmakīrti. Dr. Sanghasan Singh places its composition in the eighth-ninth century.[40c]   If a late date for the *Vajrasūcī* is accepted, then we will have to infer that the views and arguments found in *Bhaviṣya-purāṇa* were the original contribution of its author, and that the author of the *Vajrasūcī* could have been influenced by the *Bhaviṣya-purāṇa*. But the grounds for rejecting the unequivocal testimony of the introductory verse and the colophon of the *Vajrasūcī*, ascribing the text to Aśvaghoṣa, are not strong. Aśvaghoṣa, as a contemporary of the Kuṣaṇa King Kaniṣka I, is to be placed in the first century of the Christian era.[41]   Obviously nobody will place the *Bhaviṣya-purāṇa* before this date   This relative chronology of the two texts will strongly favour the possibility of the author of the *Bhaviṣya-purāṇa*, or the person who inserted the five chapters in it, being influenced by the *Vajrasūcī*.

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39.   वृषलीफेनपीतस्य   निःश्वासोपहतस्य   च ।
      तस्यां चैव प्रसूतस्य निष्कृतिनं विधीयते ॥

40.   *Vajrasūcī* reads तत्रैव च for तस्यां चैव and नोपलभ्यते for न विधीयते *Vajrasūcī* mentions it as quotation form *Mānavadharma* which is Manu III. 19.

40a. R. P. Twivedi, *Bauddha Saṃskṛta Kāvya-samikṣā*. pp. 148-49.

43b. Quoted by S. K. Mukherjee, *Op. cit.*, p. 129.

40c. *Op. cit.*, pp. 45-48.

41.   The theories placing Kaniṣka in the third century do not find new supporters. Other possibilities for which scholars argue favour dates in the second century of the Christian era or earlier still in the first century B. C.

There are some other considerations also which support the suggestion that the *Bhaviṣya-purāṇa* chapters reflect the imprint of the *Vajrasūcī*.

As we have pointed out above, the views expressed in these chapters are not in strict conformity with the line of thinking noticed in other parts of the *Bhaviṣya-purāṇa* and its avowed approach enunciated in its introductory part. This creates a case for the chapters being added at a later date under some other influence.

No doubt in the Brahmanical circles also there has been a liberal tradition explaining the division of *varṇas* on the basis of *karma* and describing a Brāhmaṇa in terms of high moral qualities. But the type of arguments which one finds in the *Bhaviṣya-purāṇa* are unique and unparallelled in the Brahmanical tradition. They would have been quoted by the *Nibandha* writers and commentators for their uniqueness and originality, if they had occurred in the original text of this *purāṇa* or had been incorporated in it at an early stage of the growth of the text. This suggests that the *Nibandha* writers did not consider it to be an original contribution of the *Bhaviṣya-purāṇa*.

As against this, the need for Aśvaghoṣa to borrow all his arguments from the *Bhaviṣya-purāṇa* does not seem to be likely. We know that the early Pāli literature has passages which criticise the claims of the Brāhmaṇa for superiority on grounds of birth and assert that there is no difference between the different *varṇas*. The type of arguments advanced by Aśvaghoṣa have some antecedents in the early Pāli tradition. It is clear from the *Vajrasūcī* that Aśvaghoṣa built the thesis himself. The entire scheme and the marshalling of arguments emanated from his genius and that is why he throws up the challenge for the critical assessment of his point of view. No doubt, he quotes passages from various authoritative texts of the Brahmanical tradition to illustrate his statement or to support points in his chain of arguments. As correctly remarked by S. K. Mukherjee,[41a] when the *Vajrasūcī* was written "the Puranas were either not composed at all or were not old, or well-known enough to be quoted". Aśvaghoṣa is honest and frank enough to acknowledge all the passages which he quotes from the

41a. *Op. cit.*, p. 128.

Brahmanical sources or the arguments which he borrows from
them. The quotations go in his favour, because he attacks his
opponent's views with their own evidence. If Aśvaghoṣa had known
the *Bhaviṣya-purāṇa* or had borrowed arguments from it, he must
have mentioned the fact, because it would have been his strongest
argument.

It seems that the author of the five chapters in the *Bhaviṣya-
purāṇa* was fully familiar with the text of the *Vajrasūcī*. The influ-
ence is perceptible in the arguments and terms and expressions
used in the *Bhaviṣya-purāṇa*. The verses from the *Manusmṛti* and
Mahābhārata, bearing on the present subject, do not seem to have
been directly borrowed from these texts. In these chapters the
Bhaviṣya-purāṇa reproduce only those verses from these earlier texts
which occur in the *Vajrasūcī* as quotations from them[41b]. This is
a clear indication of the borrowing being through the *Vajrasūcī*.

The *Bhaviṣya-purāṇa* further shows an awareness of the method
of presentation in the *Vajrasūcī*. The *Vajrasūcī* opens with a
pleading for relying on authority[42]. The *Bhaviṣya-purāṇa* also refers
to the nature of *pramāṇa*[43]. Later on also the *Bhaviṣya-purāṇa* says
that the contention of brāhmaṇahood by sacraments is demolished
by those well-versed in logic with the help of logical premises[44].
In another context it speaks of the caste difference disappearing
when examined through evidence, illustration, logic and discuss-

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41b. *Bhaviṣya*, Brāhma 40. 27-28a=*Vajrasūcī*, verses 3-4; *Bhav-
iṣya*, Brāhma 40. 45=*Vajrasūcī* verses 11; *Bhaviṣya*,
Brāhma 44. 31=*Vajrasūcī* verse 43; *Bhaviṣya*, Brāhma
44.28=*Vajrasūcī* verses 48. See also *Bhaviṣya*, Brāhma
7.13=*Vajrasūcī*, verse 19.

42. Verse 2—

वेदाः प्रमाणं स्मृतयः प्रमाणं धर्मार्थयुक्तं वचनं प्रमाणम् ।
यस्य प्रमाणं न भवेत्प्रमाणं कस्तस्य कुर्यद्विचनं प्रमाणम् ॥

43. Brāhma 40. 13-19.

प्रमाणेति प्रसिद्धे तु भिन्नार्थविषये यतः ।
स्पष्टयोग्यार्थविषयं प्रत्यक्षं तावदीक्षते ॥
सामान्यातीन्द्रियग्राही सिद्धान्तोऽभ्युपगम्यते ।
स एव भगवानेकं प्रमाणमिति चेन्न तत् ॥

44. Brāhma 42.7. See also *Ibid* 41.50.

ion[45]. Of course, there is a difference in the situation for the two. Aśvaghoṣa wanted to demonstrate the hollowness of the Brahmanical claim with the help of textual authority belonging to the Brahmanical tradition itself and gave arguments in his support. The author of the *Bhaviṣya-purāṇa* based his counter-thesis on perception and reasoning. We notice a similar parallelism in the concluding remarks in the two texts. The *Bhaviṣya-purāṇa* says that having removed the darkness of defective eyesight of those, who identify brāhmaṇahood with body, he has with effort restored good eyesight with the application of medicinal ointment of logic which is divine and leads to happy results[46]. Further in the concluding verse of chapter 44 the *Bhaviṣya-purāṇa*[47] refers to *jāti*, which is clearly one, becoming differentiated on account of functions. In this connexion it speaks of the logical statement arriving as oneness of *jātis* and says that people should faithfully accept this inference. This is to be compared with the concluding verse in the *Vajrasūcī*[48] which proclaims "In order to destroy the delusion of the Brāhmaṇas who have lost all their sense, what we have said here, let the honest men accept, if it is reasonable, otherwise let them reject". In this case also the difference in the attitude of the authors towards the problem explains the difference in their expression. Aśvaghoṣa was criticising the *varṇa* system with its twin features of superiority of Brāhmaṇas and its division

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45. *Ibid.* 41.44—

प्रमाणदृष्टान्तनयप्रवादैः परीक्ष्यमाणो विघटत्त्वमेति ।

46. *Ibid.*, 41. 49-50—

ये चान्ये पण्डिताः प्राहुर्देहब्राह्मणतां नराः ।
तेषां दुर्दृष्टितिमिरमपनीयानुकम्प्य च ॥
न्यायाञ्जनौषधैर्दिव्यैः परिणामसुखावहैः ।
उपनीतैः प्रयत्नेन सुदृष्टिं संविदद्महे ॥

47. यद्येका स्फुटमेव जातिरपरा कृत्यात्परं भेदिनी ।
यद्वा व्याहृतिरेकतामधिगता यच्चान्यधर्मं ययौ ॥
एकैकारिवलभावभेदनिघनोत्पत्तिस्थितिव्यापिनी ।
किं नासौ प्रतिपत्तिगोचरपथं यायादिभत्तचा नृणाम् ॥

48. Verse 53—

अस्माभिरुक्तं यदिदं द्विजानां मोहं निहन्तुं हतबुद्धिकानाम् ।
गृह्णन्तु सन्तो यदि युक्तमेतन्मुञ्चन्त्वथायुक्तमिदं यदि स्यात् ॥

being based on birth.   Hence the confident tone of his remarks, bordering on defiant arrogance, in which he describes the Brāhmaṇas as *hatabuddhikas* and speaks of his mission to destroy their delusion (*moham nihantum*).   The title of the text as *Vajrasūcī* also reveals the desire to pierce through the texture of the despicable system, or else it is the needle which is being thrust into the eyes of the opponents to make them aware of the realities.   But, quite opposed to it, the author of the *Bhaviṣya-purāṇa* chapters refers to the happy results of his arguments.

There is a very significant similarity in the manner of presenting the arguments in the two texts.   The *Bhaviṣya-purāṇa* often refers to the assertion of the *paṇḍitas* about the nature or identification of brāhmaṇahood[49].   In chapter 43 it poses the question to the people who know the Vedic *mantras* as to in whose purification lies the speciality; if it is of body[50].   The author of the *Vajrasūcī* addresses his writing to the Brāhmaṇas in the second person, saying that it is their argument or point of view.   This can be noticed in the very first sentence after the introductory verse and recurs in later portions of the text[50a]

We find in the *Bhaviṣya-purāṇa* itself an indication that the chapters under discussion were inspired by another source, if not completely derived from it.   The formulation of these chapters reveals that they are different from the original structure of the text.

The main framework of the text is the interlocution between Śatānīka and Sumantu in which sometimes is introduced another interlocution between two other persons.   In the present case

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49.   Brāhma, 41.49—

ये चान्ये पण्डिताः प्राहुः

50.   *Ibid.*, 42.1-2—

किं चान्यदपरं यूयं वेदमन्त्रविदो जनाः ।

प्रष्टव्याः कस्य संस्कारे विशेषमुपगच्छत ॥

किं देहस्योत............................ ॥ २ ॥

50a.   Page 133—इव भवता यदिष्टं..... । Page 134—अथ मन्यसे..... । Page 137—अन्यच्च भवतोक्तम्..... । Page 139—किं चाप्यन्यद् भवदीयमतं..... । Page 141—अपि भो ब्राह्मण..... । इदं चावगम्यतां ।.....हन्ति तर्हि भवतां ।

Sumantu refers to the interlocution between the *ṛṣis* and Brahmā[51]. Brahmā, in his reply, begins by referring to the reasoned statements made by the Yogin (*śṛṇudhvaṁ yogino vākyaṁ satarkam*). Verses 13 to 25 are given as uttered by Yogeśvara (*Yogeśvara uvāca*). The subsequent portions upto verse 45 of chapter 4 appear as the utterances of Brahmā, after which the main framework of the interlocution between Śatānīka and Sumantu is restored. Though the portions from verse 26 of chapter 40 onwards do not contain any reference to Yogeśvara, we find that in verse 4 of chapter 45 Brahmā in his concluding remark says, "Thus earlier Yogīśvara of great effulgence said briefly but not eleborately, to educate his students".[52] It is a tacit admission that the preceding portions, virtually all the four chapters, even though they are presented as the utterances of Brahmā, were really the views expressed by Yogeśvara or Yogīśvara. In this situation the introductory formula of *Brahmovāca* before chapter 40, verse 26 and the beginning of chapters 41 to 44 was possibly due to the copyist who, blindly following the pattern in other portions, inserted it. The introductory verse of chapter 42 refers to the noble utterances of other high-souled sages who were endowed with good conduct and yoga[53].

But, we are not in a position to identify this Yogeśvara or Yogīśvara[54]. Though we do find liberal interpretation of *varṇa* in some other texts as well, no text records, in the name either of Yogeśvara or some other celebrity, arguments parallel to what we get in the *Bhaviṣya-purāṇa*. In the *Bhaviṣya-purāṇa* the presention of his views by Yogin is said to be well-reasoned (*satarkam*). This, at once, reminds us of the *Vajrasūcī* where the point of view has been presented through a rigorously systematic logic. We may suggest

51.　Brāhma 40.5—

52.　इत्येवमुक्तवान्पूर्वं शिष्याणां बोधने पुरा ।
　　　योगीश्वरो महातेजाः समासान्न तु विस्तरात् ॥

53.　*Bhaviṣya*, Brāhma 42.1—
　　　अपरैश्च　सदाचारयोगयुक्तैर्मनीषिभिः ।
　　　यदकारि महासत्त्वैः सुभाषितमिदं शृणु ॥

54.　Yogeśvara is applied to Kṛṣṇa also. The *Gītā*, no doubt, interprets *varṇa* liberally on the basis of division of *guṇa* and *karma*, but there is nothing to match the arguments advanced in the *Bhaviṣya-purāṇa*.

that the author of the *Bhaviṣya-purāṇa*, not prepared to acknowledge
the influence of a scholar belonging to the opposite camp of Bud-
dhism, imagined an ancient authority under the name of Yogeś-
vara[55]. It is to be noted that similar attempts to accommodate
and finally assimilate Buddhism in the folds of the Brahmanical
tradition are seen in the Puranic passages accepting the Buddha
as one of the ten incarnations of Viṣṇu. It is significant that
Śaṅkarācārya is said to have presented Buddhist philosophy in a
new garb. Thus, the *Bhaviṣya-purāṇa* chapters will belong to a phase
of revival and reformulation of the Brahmanical faith beginning in
the Gupta period, under which much of Buddhist thought and
religion was accepted by the Brahmanical tradition and which
finds a prominent mention in the Puranic literature and reached
glorious height in the ideas and activities of Śaṅkarācārya[56].

Our suggestion receives from the fact that the *Bhaviṣya-purāṇa*
is known to have taken material from other texts and, without
referring to the original source, to have woven it into its own
structure. Thus, we find that portions from the *Manusmṛti* and
Bṛhatsaṁhitā have been liberally used in the *Bhaviṣya-purāṇa*.[57]
We have shown elsewhere that the contents of the *Pulastyasmṛti*
also were incorporated into the *Bhaviṣya-purāṇa*.[58]

Here we may refer to the *Vajrasūcyopaniṣad*, another text
which has striking parallels with the *Bhaviṣya-purāṇa* chapters.
This text is very close to the *Vajrasūcī* in the subject matter
and views. This has led many scholars to mix up the two texts
as being one and the same. That the two are two different
texts, howsoever similar, is obvious and does not require any
arguing. Of the two texts, the *Vajrasūcī* and the *Vajrasūcyopaniṣad*,
it is the first that is closer to the *Bhaviṣya-purāṇa* chapters.

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55. In the colophon of the *Vajrasūcī* Aśvaghoṣa is mentioned
    as Siddhācārya, which possibly suggested the reference
    in the *Bhaviṣya-purāṇa* (Brāhma 45.4) to the Yogiśvara
    educating his *śiṣyas*.

56. It is not without significance that the *Vajrasūcyopaniṣad*,
    which is a redaction of the *Vajrasūcī*, has been attributed
    by some to Śaṅkarācārya.

57. R. C. Hazra *op. cit.*, pp. 171-72.

58. K. K. Gopal and Lallanji Gopal, "The Pulastyarmsti—
    A Critical Evaluation" to be published in *East and West*.

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In the light of the above discussion we can say that the upper limit of A.D. 500 which R.C. Hazra suggests for the *Bhaviṣya-purāṇa* does not militate against the known facts. The chapters under discussion could have formed a part of the text from the very beginning when the structure of the available text was planned. A date around A. D. 900 will be acceptable as the lower limit. The difficulty will be that quotations from these chapters are absent in the medieval *Nibandhas* and Bhāṣyas. We can explain it on the assumption that even after the attempt on the part of the author of the *Bhaviṣya-purāṇa* chapters the *dharmaśāstra* tradition found the arguments too radical. Moreover, the traditional *varṇāśrama* system, as developed in the *dharmaśāstra* texts and which the *Nibandhas* and *Bhāṣyas* tried to support and strengthen, would collapse completely, if the new views were recognised.

AN ENIGMATIC DESCRIPTION OF KATHĀ IN THE SKANDAPURĀṆA

By

RAM SHANKAR BHATTACHARYA

I

The Skandapurāṇa contains a few verses on the nature of *kathā* which read as under :

कथां वदिष्ये द्विविधां द्विशरीरां तथैव च ।
दिव्यभाषासमोपेतां वेदार्थाधिष्ठानसंयुताम् ॥ १६ ॥
पञ्चसन्धिसमायुक्तां षडलङ्कारभूषिताम् ।
सप्तसाधनसंयुक्तां रसाष्टगुणरञ्जिताम् ॥ १७ ॥
गुणैर्नवभिराकीर्णां दशदोषविवर्जिताम् ।
विभाषाभूषितां तद्वदेकायत्तां मनोहराम् ॥ १८ ॥
पञ्चकारणसंयुक्तां चतुष्करणसंमताम् ।
पुनश्च द्विविधां तद्वज् ज्ञानसन्दोहदायिनीम् ॥ १९ ॥

[Skand-p. Prabhāsakhaṇḍa, Prabhāsakṣetramāhātmya 1.16-
20 Vaṅgavāsī ed; the Ven. ed. reads तु (in the place of च) in
verse 16].

In the aforesaid verses *kathā* has been described by using
some epithets (mostly with words denoting numbers) whose signi-
ficance is going to be discussed here.

Though *kathā* has been described here as व्यासेन कथिता (in verse
20) yet it would be wrong to take *kathā* as referring to Puranic
tales. It can be easily found that the characteristics expressed by
the adjectival expressions in this passage can hardly be found in
Puranic tales. Moreover had Puranic tales been referred to by the
word *kathā* some of these epithets would have been used along with
the word *kathā* in other places of the Purāṇas where the word *kathā*
had been used. In fact adjectival words, namely विचित्रा, चित्रा, शुभा,
बह्वर्था, पुण्या, श्रुतिविस्तरा and the like are found to qualify the word
kathā elsewhere in the Purāṇas.

It can be easily observed that in the aforesaid verses *kathā* can be taken neither in its usual sense of 'a tale' or 'a fable' or 'a talk or speech', nor in the sense of 'one of the varieties of prose composition' which has been defined by Rhetoricians and others.[1] This *kathā* cannot be the same as the *kathā* of the Logicians (तिस्र: कथा भवन्ति वादो जल्पो वितण्डा च, Nyāyabhāṣya 1. 2. 1). It is evident that these characteristics of *kathā* cannot be properly applied to the prose compositions other than *kathā*, namely *ākhyāna, ākhyāyika* etc.

After a grave consideration of the Puranic verses and the statements of the Rhetoricians about the nature of *kathā*, we have come to the conclusion that *kathā* in the aforesaid Puranic verses must be taken in the sense of *nāṭya*. The expression *pañcasandhi-samāyuktām* is peculiar to the field of the *rūpakas* (*nāṭaka* etc.). The expression *vibhāṣā-bhūṣitām* strengthens this view since the *vibhāṣās* (dialects) have no place in the *śravya kāvyas*. They are used in the *rūpakas* only. Moreover a discussion on *karaṇas* is to be found in the works on dramaturgy only.

There is no impossibility or absurdity in taking the aforesaid Puranic passage as referring to *nāṭya*, for the authors of the Purāṇas are found to possess a considerable amount of knowledge about *nāṭya* as may be proved by the chapters on dramaturgy in the Agni-purāṇa (Ch. 338-342) and the Viṣṇudharmottara-purāṇa (3.17-31) and by many important statements about various aspects of *nāṭya* as found here and there in the Purāṇas.[2]

We want to say here something about the meaning of the word *nāṭya*. According to grammar it means the *dharma* (habit or character) or *āmnāya* (traditional scripture) of the *naṭas* (Kāśikā 4. 3. 129). The assertion नटकर्मैव नाट्यम् (Bhāvaprakāśana, p. 46) also points

1. See the commentaries on प्रबन्धकल्पना कथा in Amarakośa 1.6.6; Sāhityadarpaṇa 6.332b-333; Kāvyādarśa 1.24; Kāvyālaṅkāra of Bhāmaha 1.29; Agni p. 337.15b-17a.

2. एकोऽहं पञ्चधा जातो नाट्ये सूत्रधरो यथा (Skanda-p. 2. 4. 3. 16); लक्ष्मीस्वयंवरं नाम भरतेन प्रवर्तितम् (Matsya-p. 24.28); mention of Bharatamuni (Skanda-p. 2. 2. 17. 51a) and Tumburu (Sk. 3.1.28.76); सुनाट्येन नटस्तदा तोषयामास (Harimvaśa 2.91.26); गुणरूपविहीनायाः सिद्धिर्नाट्यस्य नास्ति वै (Mārkaṇḍeya-p. 1. 36).

to this meaning. In fact *nāṭya* means 'all dramatic performances, i. e. drama, singing and dance'. The actors, the plot, the language used in the Rūpakas etc. fall under nāṭya, It may be observed that the characteristics expressed in the expressions of the aforesaid Puranic passage are connected with all these aspects of *nāṭya*. One may observe that the word *nāṭya* has been used in these senses in the Nāṭyaśāstra of Bharata.[3]

A question may be asked regarding the relevance of using the word *kathā* for *nāṭya*. Since *itivṛtta* (plot) is regarded as the body of drama, the word *kathā* can rightly refer to nāṭya. Again, since *nāṭya* is often defined as *vākyabhinaya* and since *kathā* is nothing but a well-arranged collection of *vākyas* there is no fault in using the word *kathā* for *nāṭya*. The use of such words as कथाङ्ग, कथोद्घात, कथक (in the sense of ग्रन्थिक; *vide* Mahābhāṣya 3. 1. 26), कथाबन्ध (in Nāṭa-kalakṣaṇaratnakośa, p. 38) and the like in the field of *nāṭya* and *nāṭaka* also shows that the word *kathā* can well refer to *nāṭya*.

The reason for conceiving the Puranic matters as a *kathā* i. e. a nāṭya seems to be the idea that the dramatic form is the best of all the forms of poetry (Vāmana's Kāvyālaṅkāra 1. 3. 30).

II

Now we are going to explain the adjectival expressions (*dvi-vidhām* etc.) in the order in which they have been used in the afore-said Puranic passage. It seems that the Puranic author, not being a first-rate poet, has failed to follow strictly the order of numbers. (The words in the Purāṇic passage read with the second case-ending are given here with the fifth case-ending).

द्विविधा—The import of this word is extremely difficult to be determined, for unlike those expressions that contain some words denoting entities connected with *kathā*, namely शरीर, भाषा, वेद, सन्धि, अलङ्कार, साधन, रस, गुण, दोष, कारण and करण this expession uses the

3. As for example *nāṭyaveda* is said to have *aṅgas* (कत्यङ्गः, NS. 1.5a). These *aṅgas* are six in number as can be known from the expression नाट्यवेदकुशल in NS. 27.48. In fact these *aṅgas* belong to *pāṭhya* (NS. 17.99); see 17,119 for the six names. Cp. the maxim समुदाये वृत्ताः शब्दाः अवयवेष्वपि वर्तन्ते ।

general word *vidhā* meaning *prakāra* (kind, variety, species). Since this expression has been used at the beginning the characteristic (having two varieties) referred to by this expression must be of a very wide nature.

Most probably it refers to the two-fold *dharmī* (a feminine word)—practice of representation—namely *lokadharmī* (popular) and *nāṭyadharmī* (theatrical) (NS. 6.25).[4] For *dharmī's* connection with *nāṭya*, see NS. 13.78. These two types have been described in NS. 65-77; see also 21.193.

Two more explanations may also be surmised :

(i) The two kinds of *prayoga* (production of plays). *Prayoga* is said to be नाट्यमाश्रित: (26.20), नाट्याश्रय (13.53) or नाट्ययुक्तिसमाश्रय (13.50). These two kinds are called *sukumāra* (delicate) and *āviddha* (violent); see NS. 13.53; 26.20.

(ii) The two kinds of *nāṭya* (in the sense of acting) called *ābhyantara* (regular) and *bāhya* (irregular); NS. 22.70-72.

द्विशरीरा—Instead of using the general word *vidhā* the author has used a particular word, namely *śarīra* in this expression. It is significant. Since *itivṛtta* (plot) has been regarded as the *śarīra* (body) of *nāṭya* (इतिवृत्तं तु नाट्यस्य शरीरम् NS. 19.1) we may take this expression as referring to the two subdivisions of *itivṛtta*, namely *ādhikārika* (principal) and *prāsaṅgika* (subsidiary); see NS. 19. 1-3 and Daśarūpaka 1.11.

The Agnipurāṇa however divides *itivṛtta* (which, according to this Purāṇa, is conceived as the body of *nāṭaka* etc.) into *siddha* (i.e. *āgamadṛṣṭa*, described in the authoritative works like Rāmāyaṇa etc.) and *utprekṣita* (i.e. *sṛṣṭa*, imagined by poets) 338. 17b-18).

This expression may well refer to *vāc*, speech (recitation) also as *vāc* is regarded as the body of *nāṭya* (वाचि यत्नस्तु कर्तव्यो नाट्यस्यैषा तनू: स्मृता, NS. 14.2), which has two subdivisions, namely *Saṃskṛta* and *Prākṛta* (14.5).

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4.   NS = The Nāṭyaśāstra of Bharata. It is the Kavyamala ed. which has been used here. Other editions have been mentioned by name whenever necessary.

दिव्यभाषासमोपेता—It is quite proper to think that though this expression does not contain any word denoting number, yet it refers to some characteristic which has three aspects or subdivisions since it is read after the expression containing the word त्रि and since the next expression वेदाधिष्ठानसंयुताम् has a reference to the number four. The word *divya* cannot be explained to signify any number indirectly or figuratively.

Thus we are compelled to think that here that characteristic is mentioned whose aspects or subdivisions are named by the word *divya*. This is found in वृत्त (syllabic metre). The NS. says that all the *vṛttas* have three *gaṇas* namely *divya,divyetara* and *divyamānuṣa* (18.76b-77a; in 14.91a-92b *divyatara* is read which should be corrected to *divyetara* as the verses defining these varieties show).

The view that दिव्य stands for दिव्येतर and दिव्यमानुष also is not fanciful. The expression त्रिधा हुतम् in Harivaṁśa 3.39.7 means हुत, हूयमान and प्रहुत (see the comm. by Nilakaṇtha).

The appropriateness of the use of *bhāṣā* for *vṛtta* is not difficult to find. Since NS. 14.40 says छन्दोहीनो न शब्दोऽस्ति न छन्दः शब्दवर्जितः [?म्] the word *bhāṣā* can reasonably be used for *vṛtta*. Since *vṛtta* and *śabda* are said to illuminate dramatic performance (नाट्यस्य उद्द्योतके, NS. 14.40), a *kathā* can rightly be regarded as दिव्यभाषासमोपेता.[5]

Though *bhāṣā* (language) plays an important part in the *rūpakas*(तेन दशरूपकस्य यद् भाषाकृतं वैचित्र्यं कोहलादिभिः रुक्तम्,Abhinavabhāratī III, p. 72) yet *bhāṣā* cannot be taken here in this sense, for *pāṭhya* in dramas is of two kinds, namely *Saṁskṛta* or *Prākṛta* (NS. 14.5).

It is true that the word *divya* is used in the names of the varieties of *nāyaka*, namely दिव्य, दिव्यादिव्य and अदिव्य (Nāṭakacandrikā 3). But since *bhāṣā* cannot be explained to mean *nāyaka* the expression cannot be taken as referring to this characteristic.

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5. This explanation does not seem to be very satisfactory. Can we correct the Puranic expression to दिव्याश्रयसमोपेत so that it can refer to the highest form of the *rūpakas* namely *nāṭaka* which is said to be दिव्याश्रयोपेत in NS. 18.10. The problem of the non-mention of number in this expression is faced in this reading also.

वेदाधिष्ठानसंयुता—As this expression is read before the word expressing a characteristic having five varieties (i. e. पञ्चसन्धिसमायुक्ता), it should refer to that aspect of *nāṭya* which has four subdivisions. The word Veda serves this purpose well as the Vedas are four in number. The proper expression to be used was चतुरधिष्ठानसंयुताम्. But as this would disturb the metre the author used the word Veda, which conventionally means the number four.

That the four Vedas are the *adhiṣṭhānas* of *nāṭya* can be known from NS. 1.16b-17.[6]

पञ्चसन्धिसमायुक्ता—The theory of the five-fold *sandhi* in *nāṭya* is well known. Since the five *sandhis* are intimately connected with *itivṛtta*, which is regarded as the *śarīra* of *nāṭya*[7] *kathā* can rightly be regarded as *pañcasandhisamāyuktā*. Though all of these five *sandhis* are not found in all the varieties of *rūpakas*, yet since they are found in the *nāṭakas* (and also in the *prakaraṇas*) *nāṭya* may rightly be said to be *pañcasandhisamāyuktā*.

षडलङ्कारभूषिता—The expression presents some difficulty as NS. 16.43 speaks of four *alaṅkāras* of *kāvya*, namely Upamā, Dīpaka Rūpaka and Yamaka.[8]

It appears that the expression refers to *pāṭhya* which is said to be 'adorned with six *alaṅkāras*' (षडलङ्कारसंयुत) in NS. 17.98. For the intimate connection between *alaṅkāra* and *kāvya-pāṭha*, see NS. 17.135.[9] The six *alaṅkāras* are: Ucca, Dīpta, Mandra, Nīca, Druta and Vilambita (17.106).

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6. नाट्यवेदं ततश्चक्रे चतुर्वेदाङ्गसंमतम् ॥ जग्राह पाठ्यमृग्वेदात् सामभ्यो गीतमेव च । यजुर्वेदादभिनयान् रसानाथर्वणादपि ॥ (NS. 1.16b-17). The use of the fifth case-ending with the names of the four Vedas and the word सम्भव in verse 16 b show that the Vedas can rightly be taken to be the अधिष्ठान of *nāṭya*.

7. इतिवृत्तं तु नाट्यस्यशरीरम्˙˙˙ ˙˙˙˙पञ्चभिः सन्धिभिस्तस्य विभागः (NS. 19.1).

8. Here *kāvya* does refer to dramas. The line काव्यस्यैते ह्यलङ्काराश्चत्वारः परिकीर्तिताः is read in the Kashi ed. as अलङ्कारास्तु विज्ञेयाश्चत्वारो नाटकाश्रयाः (17.43).

9. स्वरालङ्कारसंयुक्तं पठेत्काव्यं यथाविधि । अलङ्कारविशेषा ये पाठ्यसंस्कृतसंश्रयाः ॥ (17.135)

सससाधनसंयुक्ता—The word *sādhana* (accomplishing; effecting) may rightly refer to the notes (*svaras*), namely Ṣaḍja etc. (NS. 6.28). For the names of the seven notes see NS. 17.99.

रसाष्टगुणरञ्जिता—The import of this expression is highly doubtful. Firstly the first word (i. e. *rasa*) does not denote a number and it cannot be interpreted to mean the number eight as it is followed by the word *aṣṭa*. Again names of two characteristics, namely *rasa* and *guṇa* have been stated in one and the same expression, which is not in conformity with the other expressions used in the aforequoted Puranic passage.

All these tend to show that the reading is corrupt and it needs to be corrected. We cannot read it as अथाष्टगुणरञ्जिताम्, for the next expression speaks of *guṇas* which are said to be nine. It is better to delete the word *guṇa*. May we emend the reading as रसाष्टकानुरञ्जिताम् ? The reading is valid, for according to the Nātyaśāstra the *rasas* (sentiments) are eight in number.[10] Though the expression may be analysed as रसरूपैः अष्टगुणैः रञ्जिता yet this analysis does not serve our purpose. May we take the reading as रसाष्टप्राण-रञ्जिताम् according to the view रसाश्च नाट्यस्य प्राणाः (Abhinavabhāratī 13.56) ?

नवभिर्गुणैराकीर्णी—Though NS. 16.97 speaks of *kāvyaguṇas* or *kāvyārthaguṇas* namely śleṣa, prasāda etc. yet since they are ten in number, they cannot be referred to by this expression. The reading *nava* (nine) cannot be taken as corrupt, for the expression is read after an expression containing the word *aṣṭa* (eight) and before an expression containing the word *daśa* (ten.).

It appears that the expression refers to the nine *guṇas* (qualifications) of a spectator (*prekṣaka*) as has been stated in NS. 27.53a (नवैवैते गुणाः सर्व एकस्मिन् प्रेक्षके स्थिताः). The *guṇas* are mentioned in the

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10. अष्टौ नाट्ये रसाः स्मृताः (NS. 6.16). Though some teachers hold the view of nine rasas in drama (Viṣṇudharmottara-p. 3.176.1; 3.30.1), yet this view must be accepted as *ekadeśin*.

preceding verses (51-52).[11] Since the spectators are given a promi-
nent place in drama by the author of the NS. it would not be
highly objectionable if *nāṭya* is said to be नवगुणाकीर्ण.

It is to be noted in this connection that this line is found to
be read in the Chow. ed. as नचैते गुणाः सर्व एकस्मिन् प्रेक्षके स्थिताः
(27.56). The negative character of this sentence does not seem to
be proper. What is the purpose in saying that all these qualifica-
tions do not exist in one spectator ? Is it not a universally known
fact that all desired qualifications are not found in every aspirant?
According to us it is quite useful to assert that all of these nine
qualifications exist in every spectator,

The NS. contains a Chapter (33) on the *guṇas* of *gātṛs* and
gāyikās (singers) and *vādakas* (players on musical instruments).
Since here there is no enumeration of *guṇas*, the abovementioned
expression cannot be taken as referring to these *guṇas*.

दशदोषविवर्जिता—The NS. speaks of ten *kāvyadoṣas* in 16.89 and
further remarks that these faults belong to *nāṭakas* (एते दोषास्तु विज्ञेयाः
सूरिभिर्नाटकाश्रयाः; 16.96).[12]

विभाषाभूषिता—From NS. 17.49 it appears that the dialects of
the Śabaras etc. (called *vibhāṣas*) have a prominent place in the
rūpakas, The dialects are not used in the *śravya kāvyas*.

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11. The printed readings of these verses afford some diffi-
culty in determining the nine *guṇas*. If अव्यग्रे रिन्द्रियैः
is taken as referring to one *guṇa* (by adding युक्तः or any
suitable word with it) then we get nine qualifications
from the nine descriptive expressions which are as
follows : (i) अव्यग्रे रिन्द्रियैर्युक्तः, (ii) शुद्धः, (iii) ऊहविशारदः,
(iv) अपोहविशारदः, (v) व्यक्तदोषः, (vi) अनुरागी, (vii) यस्तुष्टे
तुष्टिमायाति, (viii) यः शोके शोकमुपैति and (ix) यो दैन्ये दीनत्व-
मभ्युपैति ।

12. It is interesting to note that the Kāvyādarśa speaks of
ten *doṣas* of *kāvya* (3.125-126). Only a few *doṣas* are
common in both the lists.

It is to be further noted that the root वि+भाष् has been used in connection with *deśabhāṣā* in the Purāṇas (देशभाषाविभाषिण्य:, Skanda-p, Prabhāsakhaṇḍa 317.66).[18]

One thing is to be noted here. This epithet is read after the expression bearing the number ten and as such it may be surmised that the number of *vibhāṣas* is eleven. But no such enumeration of *vibhāṣas* is found in the works on dramaturgy.

एकायत्ता (resting or depending on one or at the disposition of one)—This seems to refer to the doctrine of the supremacy of one *rasa* in the *rūpakas*. This 'one' may be any of the eight (or nine) sentiments or the Vīra or Śṛṅgāra sentiment[14] (according to the later teachers)—a fact which is actually found almost in all the varieties of *rūpakas*.

If the word *eka* is taken in the sense of *pradhāna* (chief), then it can well refer to *rasa* since *rasa* is the chief controlling factor in drama (रसप्रधानमेवैतत् सर्वनाटयं भविध्यति, V. Dh. U. 3.17.62). *Nāṭya* is said to be रसाश्रय in NS. 28. 79.[15]

There may be an alternative explanation. Some of the *rūpakas* have only one *nāyaka*; *nāṭaka* is said to be एकनायकसंयुक्त in V. Dh. U. 3.17.8. Since *nāyaka* is the principal actor the expression *ekāyattā* may refer to this characteristic also.

मनोहरा—The pleasing, charming or fascinating nature of *nāṭya* may be known from such epithets as ललितात्मक (1.18 v. 1.), विनोदकरण (1.120), विश्रान्तिजनन (1.114) and सौष्ठवे संप्रतिष्ठित (10.92).[16]

पञ्चकारणसंयुक्ता—It is difficult to decide the precise nature of *kārana* here. If *aṅga* is taken in the sense of *kāraṇa* (*aṅgas* meaning the component parts give rise to *aṅgin*, meaning the whole) it

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13. The root वि + भाष् is sometimes used in the Purāṇas in the sense of 'speaking alternatively' : तस्माद् विवस्वान् मार्तंड: पुराणैर्विभाष्यते (Vāyu-p. 84.29).

14. Daśarūpaka 3.33; Sāhityadarpaṇa 6.10.

15. एक एव तावत् परमार्थितो रस: सूत्रस्थानीयर्खेन रूपके प्रतिभाति (Abhinava-bhāratī I, p. 271).

16. Cp. नाटयति विचित्ररचनाप्रवेशेन सभ्यानां हृदयं नर्तयति इति नाटकम् (Nātyadarpaṇa 1.5).

may be said that the theory that the *nāṭya* is *pañcāṅga* is suggested by this expression.[17] Or if *gāna* is taken as the *karaṇa*, the expression becomes significant as *gāna* is said to be of five kinds (NS. 6.31 गानं पञ्चविधं ज्ञेयं ध्रुवायोगसमन्वितम्). They are described in 32.317-322.[18]

चतुष्करणसंमता—The import of the *karaṇa* is doubtful. If *karaṇa* is taken as a technical word of the Nāṭyaśāstra, the expression may refer to the fourfold *karaṇa* (करणं हस्तसंश्रयम्, 9.203; moving of hands) of NS. 9.204. NS. 9.209 further asserts that the *karaṇas* are applied in drama and dance. The four *karaṇas* namely *āveṣṭita* etc. have been described in NS. 9.205-208.

Since *karaṇa* in this sense occupies a small place in the field of dramaturgy, we may take *karaṇa* in the grammatical sense of 'an instrument'. Even in this sense more than one explanation is possible. *Pāṭhya* (that which is to be recited), *gītā* (songs), *abhinaya* (histrionic representation) and *rasa* (sentiment) may be taken as the four instruments of *nāṭya* (Cp. NS. 1.17). There may be an objection to this as *rasa* cannot be properly regarded as of the nature of instrument.

We may take the four *vṛttis* (namely Bhārati etc.) as *karaṇas* as they are regarded as the *mātṛkās*, *mātṛs* or *saṁśrayas* of *nāṭya* (NS. 20.61; see the variants; 18.4). The close connection between *nāṭya* and *vṛttis* is to be known from NS. 20.21. For the *vṛttis*, see NS. 6.25b-26a. The four *pravṛttis* may fall under the *vṛttis* (vide NS. 13.32 prose passage).

The four kinds of *abhinaya* namely *āṅgika* etc. may also be taken as the four *karaṇas* (instruments); see NS. 8.8-9.

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17. अभिनयत्रयं गीतातोद्ये चेति पञ्चाङ्गं नाट्यम् (Abhinavabhārati 6.10).

18. If the कारणता of nāṭya is ascribed to the Sūtradhāra his five functions (as is known from the statement एकोऽहं पञ्चधा जातो नाट्ये सूत्रधरो यथा in Skanda-p. 2.4.3.16) may be referred to by this expression. These functions have been mentioned in Agni-p. 338. 10-11 a : (i) to announce the names of the teachers of the dramatist; (ii) to praise the dynasty of the dramatist; (iii) the poetical power of the dramatist; (iv) the relevance of the drama (to be staged); and (v) the utility or purpose of the drama.

द्विविधा—The import of this expression is to be determined carefully as the Puranic author has already used the two expressions द्विविधा and द्विशरीरा in a previous verse. According to us since द्विविधा is stated at the end of the passage it is reasonable to surmise that the expression refers to that characteristic which comes as a result or effect. Thus we can take that the two *siddhis* (success) namely *daivikī* or *daivikā* and *mānuṣī* (NS. 27.2) have been referred to by this expression.

ज्ञानसन्दोहदायिनीम्—Ancient teachers were aware of the fact that *nāṭya* was a powerful means of importing secular wisdom. That is why *nāṭya* is said to be लोकोपदेशजनन (NS. 1.115). See also 1. 108-112 for the educative aspect of dramatic performances. The intimate connection of *loka* with *nāṭya* is shown in NS. 25. 125-129. The declaration that *nāṭya* contains valuable information about various branches of learning[19] proves the validity of the aforesaid epithet. The glorious position of *nāṭya* in the field of acquiring knowledge can be known from the Puranic statement त्रिवर्गसाधनं नाट्यम् (Agni-p. 338.7) also.[20]

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19. न तज्ज्ञानं न तच्छिल्पं न सा विद्या न सा कला ।
    न तत् कर्म न योगोऽसौ नाटके यन्न दृश्यते ॥
    (NS. 19.122);
    न तच् छ्रुतं न तच् छिल्पं न साविद्या न साकला ।
    न स योगो न तत्कर्म यन्नाट्येऽस्मिन् न दृश्यते ॥
    (NS. 1.116). See also NS. 25.126-127; 5.59.

20. For a similar description of नाट्य (containing adjectival expressions bearing numbers), see Kuṭṭanīmata 940 (of Dāmodaragupta) :
    समाश्रयः पदात्मा सशरीरस्त्रिप्रमाणपरिमाणः ।
    सत्त्वाधिक्याज् ज्येष्ठो व्यस्तसमस्तैस्त्रिभिर्विनिष्पाद्यः ॥
    Here the masculine words namely समाश्रयः etc. qualify the word प्रयोगः (i.e. नाट्यप्रयोगः) in verse 941.

A CRITICAL ANALYSIS OF 1ST ABSCHNITT, TEXT-GROUP I OF THE PURĀṆA PAÑCALAKṢAṆA

By

S. JENA

Kirfel's contribution to Purāṇic studies is quite significant and remarkable. After Pargiter it is he who followed a thorough systematic method in analysing the Purāṇa-texts. In order to find out the 'urkern' of the Purāṇas first of all he depended upon the five chief characteristics. These five characteristics known as *sarga, pratisarga, vaṁśa, manvantara* and *vaṁśānucarita* are said to constitute the base of the Purāṇa-texts. The different Purāṇas available at present expand and elaborate the subjects referred to in the Pañcalakṣaṇa-text. Topics like festivals, rituals, glorification of gods and goddesses or holy places were added to this text-kernel later. Thus *"Das Purāṇa Pañcalakṣaṇa"*—the compilation of Purāṇa-texts bearing on the five characteristic topics is the outcome of most strenuous effort of W. Kirfel where the original texts of the Purāṇas have been chronologically put together. The Purāṇa Pañcalakṣaṇa consists of four chapters e. g., *sarga-pratisarga* (Abschnitt–I), *vaṁśa* (Abschnitt–2), *manvantara* (Abschnitt–3) and *vaṁśānucarita* (Abschnitt–4). In this text 1st Abschnitt, Text-Group 1, (TG1)[1] is presented as the earliest account of creation where we come across some hazy and obscure ideas. And the present paper aims at explaining those confusing and obscure ideas in the light of earlier scriptures like the Vedas, Brāhmaṇas and Upaniṣads.

Now coming to a discussion of the 1st Abschnitt, TG1 of the *sarga pratisarga* we can say that the portion dealing with the concept of cosmic Egg (*brahmāṇḍa*) is the earliest.

ततः स्वयंभूर्भगवान् सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ, तासु वीर्यमवासृजत् ॥१०॥
आपो नरा इति प्रोक्ता , आपो वै नरसूनवः ।
अयनं तस्य ताः पूर्वं, तेन नारायणः स्मृतः ॥११॥

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1. TG1 is constituted of Agni Purāṇa 17.6-17; Brahma Purāṇa 1.31-56, Harivaṁśa 27-53 (Calcutta Edition, 1834-39) and Śiva Purāṇa (Dharma Saṁhitā) 51.3-28.

हिरण्यवर्णंमभवत्   तदण्डमुदकेशयम् ।
तत्र जज्ञे स्वयं ब्रह्मा स्वयंभूरिति नः श्रुतम् ॥12॥

हिरण्यगर्भो भगवान् उषित्वा परिवत्सरम् ।
तदण्डमकरोद् द्वैधं, दिवं भुवमथापि च ॥13॥

तयोः शकलयोरमंध्य आकाशमसृजत् प्रभुः ।
अप्सु परिप्लवां पृथ्वीं दिशश्च दशधा दधे ॥14॥

तत्र कालं मनो वाचं कामं क्रोधमथो रतिम् ।
ससर्ज सृष्टि तद्रूपां
स्रष्टुमिच्छन् प्रजापतिः ॥15॥

10. Then the self-born Lord desirous of producing beings of many kinds first of all, created the waters, and placed his seed in them.

11. The waters are the offspring of *Nara*, hence they are rightly called *narāḥ*. As they were his first residence (*ayana*), therefore he is named *Nārāyaṇa*.

12. That seed floating in the waters became a golden egg; from that egg Brahmā had his birth, that Brahmā who is otherwise famous as Svayaṁbhū.

13. For a whole year the divine one resided in that egg, then he divided that egg into two parts—heaven and earth.

14. And in between these two halves the Lord created the ether. He stablised the earth floating in the water, the ten quarters were differentiated in clear and distinct manner.

15. Prajāpati, desirous of creating, created the mind, the speech, love and anger and the sexual delight.

In the *Ṛgveda*, the most ancient text of Indo-Aryan literature very often we come across the accounts of creation. The Nāsadīya Sūkta RV. X. 129 depicts the primal state before creation. There was darkness pervaded by darkness; in the beginning all this was an undistinguishable mass of water. "*Apraketaṁ salilam*" referred to here and as interpreted by Geldner does not mean water as the first creation, but it speaks of the chaotic situation prevailing at the time before the creation started. Out of that undistinguishable mass of water that one (*tad ekam*) already present there, emerged in the shape of a seed. In the Prajāpati hymn RV. X. 121.7 the

Ṛgvedic seer speaks of the mighty waters which contained the universal germ (आपो॑ ह॒ यद् बृ॒हती॒र्विश्व॒माय॒न् गर्भ॑ दधा॒ना जनय॑न्ती॒र॒ग्निम्)

The primal being which remained unmanifested in the primal waters comes out of them as Hiraṇyagarbha, the golden embryo. The same idea recurs in *Taittirīya Saṁhitā* 5.6.4.2: 5.7.5 3; 7.1.5.1; *Taittirīya Brāhmaṇa* 1.1.3.5; 2.2.9.3 and *Śatapatha Brāhmaṇa* XI. 1.6.1. "आपो वा इदमग्रे सलिलमासीत्". In RV. X. 82.1 "चक्षु॒॑षः पि॒ता मन॑सा॒ हि धीरो॑ घृ॒तमे॑ने अजन॒न्नम्न॑माने" Geldner says that in place of water here "*ghṛta*" appears as the primal matter. In the beginning the world was just fluid (*ghṛta*) before it took up solid form and size.

Thus we see in the philosophical hymns of the *Ṛgveda* that in the beginning there were just the primeval waters, and the sole entity (*tad ekam*) which is designated as the germ lay covered by the husk. And this germ was born by the power of *tapas*. But here the Purāṇa-texts give a turn to the idea. The self-born Lord creates the waters, but without proceeding for the creation of the world of names and forms the Lord effuses his semen in the waters. The waters have fertilising power and the semen takes the form of a golden egg from which the self-born Lord is born.

In RV.X. 129 the sole primal being lies hidden in the husk as a living germ and again comes forth from that as the first-born through the power of *tapas*. In RV.X. 121 the same primal being who remains unmanifested in the primal waters, comes out of it as Hiraṇyagarbha. Here we find the concept of the cosmic egg. The sole entity (*tad ekam*) lies hidden in the empty shell as the vital energy and it is hatched, it comes forth by the power of *tapas*. The origin of the manifested universe out of the primal unitary being is just like a bird coming forth from an egg. As the egg is hatched by incubational heat, here also the cosmic egg is made to bring forth by means of heat. But the only difference here is that in case of the cosmic egg (*brahmāṇḍa*) there are not two entities, but one; the brooder and the hatched forth young are one and the same. Thus here we notice the two aspects of the primal being as the sole creator and as the first created. In similar manner in the Pañca-lakṣaṇa text the self-born Lord through his semen takes the form of an egg and from that egg the same self-born Lord is born to start the creation of the world. In this connection we may refer to

Puruṣa-sūkta X.90.5 तस्माद् विराड् अजायत विराजो अधि पूरुष:" from the primal being puruṣa Virāj is born and from Virāj is born Puruṣa.

After the birth of self-born Lord Brahmā from the egg he continued to reside in that egg for a year, then he divided the egg into two parts—heaven and earth.

This concept of the sole entity (*tad ekam*) residing in the egg and dividing the egg into two parts goes back to the age of the Upaniṣads. In *Chāndogya Upaniṣad* (3.19) the non-existent (*asat*) becomes Existent (*sat*), the latter changes into an egg; after a year by splitting into two it becomes heaven and earth.

Verse 11 of the *Purāṇa Pañcalakṣaṇa* text which explains the name Nārāyaṇa is no doubt an interpolation here.[2] It interrupts the continuity of the narration. It recurs in Epic and Purāṇic literature at various places. Originally it might have had an independent existence, but here it has been inserted by a devotee of Nārāyaṇa who wants to identify the creator with his god, just as later redactors of Purāṇa texts identify him with Viṣṇu or Śiva.

विद्युतोऽशनिमेघांश्च   रोहितेन्द्रधनूंषि च ।
वयांसि च ससर्जादौ पर्जन्यं च ससर्ज ह ॥ २१ ॥
ऋचो यजूंषि सामानि निर्ममे यज्ञसिद्धये ।
साध्यास्तैरयजन् देवान्, इत्येवमनुशुश्रुम ॥ २२ ॥
उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे ।
आपवस्य प्रजासर्गं सृजतो हि प्रजापतेः ॥ २३ ॥

21. From the lightning the creator created the cloud, the thunderbolt and the rain-bow; in the beginning He created the birds and the god Parjanya.

22. For successful performance of the sacrifice the creator created Ṛcas, Yajus and the Sāma-hymns. With the help of these Ṛcas etc. the Sādhyas offered sacrifice in honour of the gods.

23. From the body of the creator who manifested himself in the waters (*āpavasya prajāpateḥ*) were born beings both high and low.

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2.   Hacker, Paul, "Two accounts of Cosmogony", *Jñānamuktāvali* (Commemoration Volume in honour of Johannes Nobel), p. 78.

After creating the haven and earth referred to above the Lord
creates the cloud, the thunderbolt, rain-bow, birds and etc. He
also creates the Ṛcas, Yajus and Sāma-hymns. The RV.X.90
(Puruṣasūkta) speaks of the sacrifice of the thousand-headed Puruṣa
and from the different parts of this Puruṣa are born Ṛcas, Yajus
and Sāma-hymns, horses, cattle, goats and sheep. Of course in the
1st Abschnitt, TGI verses 21-23 of *sarga pratisarga* we do not get an
exact parallel to the account of creation as given in the Puruṣa-
sūkta. The Pañcalakṣaṇa text has substituted different objects like
the cloud, the rainbow, the birds etc., but in verses 22-23 ab
we can clearly notice the influence of the Ṛgvedic hymn X.90.

Creation of the mind-born sons :—

मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
वसिष्ठं च महातेजाः सोऽसृजत् सप्त मानसान् ॥ १६ ॥

सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः ।
नारायणात्मकानां वै
सप्तानां   ब्रह्मजन्मनाम् ॥ १७ ॥

ततोऽसृजत् पुनर्ब्रह्मा रुद्रं रोषात्मसंभवम् ।
सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजम् ॥ १८ ॥

सप्तैते जनयन्ति स्म प्रजा, रुद्रश्च भो द्विजाः ।
अतः सनत्कुमारश्च तेजः संक्षिप्य तिष्ठतः ॥ १९ ॥

तेषां सप्त महावंशा दिव्या देवगणान्विताः ।
क्रियावन्तः प्रजावन्तो
महर्षिभिरलंकृताः ॥ २० ॥

16.   The self-born Lord created the seven mind-born sons—
Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and the illustrious
Vasiṣṭha.

17.   They have been termed as the seven Brahmās in the
Purāṇas. These seven mind-born sons of Brahmā are devoted to
Lord Nārāyaṇa.

18.   Brahmā again created Rudra arising from his anger, he
also created the sage Sanatkumāra, the first born of all.

19.   These seven mind-born sons and Rudra produced crea-
tures, but Sanatkumāra with his senses under control remains deta-
ched from creation.

20. From them (the seven sages) originated seven great divine races with gods included in them. The great sages added to the glory and honour of these divine races which became active through the birth of offspring.

The concept of 'seven seers' goes back to the *Ṛgveda*. The *Ṛgvedic* seer Trasadasyu Paurukutsya speaks of 'seven seers' as our father—(अस्माकमत्र पितरस्त आसन्त सप्त ऋषयो RV. IV. 42.8) In RV.X. 130.7 the *Ṛgvedic* seer Yajña Prājāpatya speaks of the "seven seers" as divine (ऋषयः सप्त दैन्याः). The seven ancient seers are also associated with the gods in RV.X.109.4. The text *Śatapatha Brāhmaṇa* refers to the seven sages on three different occasions (8.4.3.6, 9.3.1. 21 & 13.5.4.5) without referring to their individual names. Likewise the *Sāṅkhāyana Brāhmaṇa* (27.6) and *Gopatha Brāhmaṇa* (1.3.12) speak of the seven sages. The *Bṛhadāraṇyaka Upaniṣad* though referring to the seven sages brings a change in their names. As per this text (2,2.6) they are Gautama, Bharadvāja, Viśvāmitra, Jamadgni, Vasiṣṭha, Kaśyapa and Atri.

सृज्यमानाः प्रजा नैव विवर्धन्ते यदा, तदा ।
द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत्, ॥ २४ ॥

अर्धेन नारी, तस्यां स ससृजे विविधाः प्रजाः ।
दिवं च पृथिवीं चैव महिम्ना व्याप्य तिष्ठति ॥ २५ ॥

The seven mind-born sons produced offsprings but when they did not multiply, the Lord divided his body into two halves—one half male and the other half female. Through the union of this male and female parts the Lord, the creator created the different beings. This idea of the creator dividing his body into male and female goes back to the age of the Upaniṣads.

In *Bṛhadāraṇyaka Upaniṣad* (1.4) we are told that the Ātman alone existed in the beginning. He had no delight, because he was alone. He desired a second. He was as large as a woman and a man closely embraced (यथा स्त्रीपुमांसौ संपरिष्वक्तौ). He thereupon split himself into two parts—male and female. He copulated with her. Therefore human beings were produced. When the female noticed that the male was her generator and yet her lover, she transformed herself into a cow to hide from him, whereupon her divine partner became a bull; the woman then became a mare, while the male became a horse; she became a she-goat, the other a he-goat,

finally a ewe, when the other became a ram. It was thus, that all the goats and sheep and all things that exist in pairs down to the ants were born.

This Upaniṣadic idea of primal self dividing his body into two parts, male and female and creating all the biped and quadru- ped beings takes a different turn in the Pañcalakṣaṇa text. With the development of the concept of Hindu theology the authors of the Purāṇa-texts did not like to present the idea of the self co-habi- ting with his own half.   Their abhorence of this concept is clearly marked when the Self (Ātman) is replaced by the Lord. It is not the primal self but the Lord, the creator who divides his body into male and female and by the union of these male and female parts all the animate beings are born.   Here we notice that the Purāṇic account though maintaining the Vedic tradition brings in signifi- cant changes in the accounts of creation.

विराजमसृजद् विष्णुः, सोऽसृजत् पुरुषं विराट् ।
पुरुषं तं मनुं विद्यात्, तस्य मन्वन्तरं स्मृतम् ॥26॥

In this verse the *puruṣa* Manu is created by Virāj and Virāj emanates from Viṣṇu. We clearly notice here the influences of RV. X. 90.5. "तस्माद् विराड् अजायत विराजो अधि पूरुषः:'' but the illo- gical feature of both Puruṣa and Virāj mutually producing each other has been eliminated in the Purāṇa Pañcalakṣaṇa when the text speaks of Virāj producing Manu.   There is mention of this Manu only once in the TG1. And his birth is referred to after the creation of all other creatures.   This verse is also lacking in the Agni Purāṇa and it calls the Creator Viṣṇu, a name not occurring in the rest of narration. So from all these points there is the least doubt that verse 26 is a later addition.[3]

Thus in this earliest Text-group we come across four accounts of creation in a nutshell.   And all these accounts of creation–i. e., the Cosmic Egg theory, the origin of all beings from the great Puruṣa (as stated in Puruṣa sūkta), the creation of seven mind-born sons and the division of Puruṣa's body into male and female—go back to the Veda and Upaniṣad period. Prior to the age of Purāṇas these were the different theories prevailing in the Veda and Upaniṣad period explaining the origin of things and

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3.   Vide Hacker, Paul, Op. cit., p. 85.

beings on earth.   In the Purāṇic age the Sāṅkhya theory of cre-
ation gained ascendancy over other theories.   According to this
theory *Puruṣa* and *Prakṛti* are the two foremost principles from
whom *Mahat* comes into being. From *Mahat* there arises *Ahaṁkāra*
and from *Ahaṁkāra* this world of names and forms has its origin.
The verses 3 and 5 of this TG1 are quite suggestive of the fact that
they have been inserted by a redactor who wanted to modernise
the text with the help of a few Sāṅkhya ideas.   The first nine
verses of Abschnitt I, TG1 contain a statement of the subject, a
śravaṇaphala and a *namaskāra*, but these topics are curiously interrup-
ted by the verses 3 and 5 which express cosmogonic ideas that
have no bearing on the main narration starting with v. 10. Hence
it is obvious that these verses are interpolations made by a redac-
tor with Sāṁkhya leaning and it is done keeping in view the
preponderance of this theory in Purāṇic age. As Hacker rightly
observes, "All this leads to the conclusion that the original text of
TG1 did not contain any Sāṅkhya ideas.   The redactor apparently
did not find a suitable place for his additions in the main account
for it would be difficult to harmonize the emanation from the
Ahaṁkāra with the myth of the Cosmic Egg, so he inserted the two
verses into the introduction."[4]

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4.   Hacker, Paul, Op. cit., p. 78.

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PAÑCALĀṄGALA VRATA

BY

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Purāṇic religion is full of vows (*vratas*). Some of the *vratas* like *Āmalakyekādaśī*, *Gaṇeśacaturthī* are observed even today but as Kane P. V. has pointed out, "Many of the *vratas* and *utsavas* once observed have already gone out of vogue owing to various causes.[1]

One of such vratas is *Pañcalāṅgala vrata*. It is described at length in the Matsya-purāṇa.[2] The same *vrata* is described in the Bhaviṣya-purāṇa (Bh. P.) as *Halapaṅkti-dānam*.[3]

According to the *vrata* as mentioned in the Mat. P. on a holy *tithi* or eclipse or Yugādi *tithi* land along with five ploughs made of hard wood and five golden ploughs and ten bulls, all these are to be donated.

It is narrated in the Bh. P. that the row of the ploughs to be given should be that of ten ploughs. Four cows should be yoked to each plough. The plough should be made of wood. The ploughs should have strips of gold. They should be decorated with diamond, The bulls yoked to the ploughs should be young and strong. They should not be handicapped. They should be decorated with garments, gold, flowers and sandal-wood pigment.

The bulls should be joined to the yoke. A long whip should be made. A village or a town or land as much as two thousand rods should be given for ploughing. Land equal to one thousand rods may also be given.[4]

The gift should be made on the eighth or the fourteenth day of each half of the month and the days of full moon and new moon. It may be made on the full-moon day in the month of

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1. Kane P. V., *History of Dharmaśāstra* Vol. I, Ch. XIII p. 254.
2. Mat. P., Chap. 283.
3. Bh. P., *Uttara Parvan*, 166.
4. Ib. 3-6 ab.

Kārttika or *Vaiśākha*. It may be given at the sun's movement towards the north. It should also be given on *janmarkṣa* or on the day of eclipse. Brahmins well-versed in the *Vedas* should be invited. Their number should be equal to the number of ploughs. A pavilion as much as ten *hastas* should be made· In the east two holes or one hole should be made in the ground. A sacrifice reciting *vyāhṛtis* should be performed there. The sacrifice to Parjanya, Āditya and Rudra should be made. Dish of cooked rice, milk and sugar should be used for sacrifice. Holy tree-twigs for the sacred fire should be that of the *Palāśa* tree. Ghee and black sesame should be used. The row of the ploughs with corn in it should be consecrated. Then the host should take a bath. He should wear white garments. He should yoke the row of the ploughs amidst the sounds of trumpets and the conch-shells. Vedas should be recited. With flowers in his hands the host should utter the sacred prayer, viz. "As all the gods stay in the ploughs always and as they are near the shoulder of a bull, I should always remain a devotee of Śiva. As other gifts are not so important as the gift of land and as I have made it, I should always be faithful to *dharma*".[5] Then the brahmins should drive the row of the ploughs and behind the plough the host should stay and give seeds, jewels, gold and silver in the hands of the brahmins,[6] till they have crossed twenty rods of land. Then he should make a circumambulation and bestow the gift upon the brahmin along with *dakṣiṇā*. The brahmins should be saluted and then the host should bid goodbye to them.

It is stated in the Bh. P. that one who makes the said gift lives in heaven. He does not suffer from poverty, bad luck or diseases for seven successive births. Then he becomes a king. Even the spectator of the gift becomes free from his sins.[7] The gift of the row of the ploughs was made by many kings such as Dilīpa, Yayāti, Śibi and Bharata. As a result of the gift they still stay in the heaven happily.[8] Kṛṣṇa has stated that even women can make the gift. If a row of ploughs is not available

5. Ib. 16-17.
6. Ib. 18-19.
7. Ib. 21-22.
8. Ib. 24.

then five or four ploughs may be given. Even one plough may be given according to the ritual. It is finally stated that the givers of the ploughs live in *Śankarapura* and those who give the row of ploughs along with land become kings. Kṛṣṇa has pointed out that the gift of a row of ploughs destroys all sins. It gives happiness. This gift gives the fruit of making all other gifts. The giver of a row of ploughs is equal to one who has made all the gifts.

One may wonder whether such *vratas* using enormous quantity of gold were actually in practice. But such types of *vratas* go under *mahādānas*[9] and Inden Ronald has pointed out that "These gifts were of immense significance because they were used by the regional Hindu kings to establish (or renew) their universal imperial sovereignty.[10] Agrawala V. S. has pointed out that these extraordinary gifts (*mahādānāni*) involving huge quantities of gold and jewels could be conceived in an age of exceptional prosperity such as the Golden Age of Indian history.[11]

However, it may be pointed that these *mahādānas* were conceived not only in the Gupta period but in later period too.

The Śilāhāra kings (949 A. D.—1205 A. D.) had three families which were ruling at Purī in north Koṅkaṇa, near Khāre-pāṭaṇa in the south Koṅkaṇa and at Karavīra (i. e. Kolhāpura) in which the family at Karavīra was prosperous. These Śilāhāras observed vaidika and paurāṇic religion and they had given shelter to the Jains. It is stated in the plate of Śilāhāra king Gaṇḍarāditya

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9. Ib. 181. 9-12 ab.

10. Inden Ronald, "Ritual Authority and Cyclic Times in Hindu Kingship", *Kingship and Authority in South Asia*, ed. by J. F. Richards, South Asian Studies, University of Wisconsin, Madison Publication series No. 3, 1978, p. 38.

11. Agrawala V.S., Sapta-Sāgara Māhādāna, *Purāṇa* 1960. Vārāṇasī, Vol. I. No. 2.

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(dated śaka 1032; 1110 A. D.) that he had made *pañcalāṅgala vrata* on moon eclipse in *Vaiśākha*.[12]

So it is obvious that :

(a) the *mahādānas* were actually practised in the period after Gupta dynasty too.

(b) the kings in India had the major part in practising the *mahādānas*.

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12. Pandit Bhagavanalala, Indraji "Copper-plate of the Śilāhāra Dynasty" Journal of the Bombay Branch of the Royal Asiatic Society, Vol. 13 p. 33.

श्रीमन्महामडण्लेश्वरो गंडरादित्य देवः··············श्रीप्रयागे लक्षब्राह्मणान्भोजयित्वा तद्रोजनाधिष्ठायकायवृत्तिमेकामयच्छत् तत्संवत्सरो- परितनविक्रृतसंवत्सरवैशाखपौर्णमास्यां सोमग्रहणपर्वणि पञ्चलाङ्गलव्रतं कृत्वा तदङ्गदक्षि(णा)तया वृत्तिद्वयं ददाति स्म ।

KNOWLEDGE REPRESENTATION IN SANSKRIT AND ARTIFICIAL INTELLIGENCE*

By

RICK BRIGGS

The article, here reproduced, is for general interest of Sanskrit Scholars, who are requested to take it into consideration and suggest their opinion so that a complete and comprehensive method for the utilization of Sanskrit language analisis in developing Artificial Intelligence in the computer may be evolved.

[*The Editor*]

Abstract

In the past twenty years, much time, effort, and money has been expended on designing an unambigous representation of natural languages to make them accessible to computer processing. These efforts have entered around creating schemata designed to parallel logical relations with relations expressed by the syntax and semantics of natural languages, which are clearly cumbersome and ambiguous in their function as vehicles for the transmission of logical data. Understandably, there is a widespread belief that natural languages are unsuitable for the transmission of many ideas that artificial languages can render with great precision and mathematical rigor.

But this dichotomy, which has served as a premise underlying much work in the areas of linguistics and artificial intelligence, is a false one. There is at least one language, Sanskrit, which for the duration of almost 1000 years was a living spoken language with a considerable literature of its own. Besides works of literary value, there was a long philosophical and grammatical tradition that has continued to exist with undiminished vigor until the present century. Among the accomplishments of the grammarians can be reckoned a method for paraphrasing Sanskrit in a manner

that is identical not only in essence but in form with current work in Artificial Intelligence. This article demonstrates that a natural language can serve as an artificial language also, and that much work in AI has been reinventing a wheel millenia old.

First, a typical Knowledge Representation Scheme (using Semantic Nets) will be laid out, followed by an outline of the method used by the ancient Indian Grammarians to analyze sentences unambiguously. Finally, the clear parallelism between the two will be demonstrated, and the theoretical implications of this equivalence will be given.

Semantic Nets

For the sake of comparison, a brief overview of semantic nets will be given, and examples will be included that will be compared to the Indian approach. After early attempts at machine translation (which were based to a large extent on simple dictionary look-up) failed in their effort to teach a computer to understand natural language, work in AI turned to *Knowledge Representation.*

Since translation is not simply a map from lexical item to lexical item, and since ambiguity is inherent in a large number of utterances, some means is required to encode what the actual meaning of a sentence is. Clearly, there must be a representation of meaning independent of words used. Another problem is the interference of syntax. In some sentences (for example active/passive) syntax is, for all intents and purposes, independent of meaning. Here one would like to eliminate considerations of syntax. In other sentences the syntax contributes to the meaning and here one wishes to extract it.

I will consider a "prototypical" semantic net system similar to that of Lindsay, Norman, and Rumelhart in the hopes that it is fairly representative of basic semantic net theory. Taking a simple example first, one would represent "John gave the ball to Mary" as in Figure 1. Here five nodes connected by four labeled arcs capture the entire meaning of the sentence. This information can be stored as a series of "triples" :

give, agent, John
give, object, ball
give, recipient, Mary
give, time, past.

Figure 1.
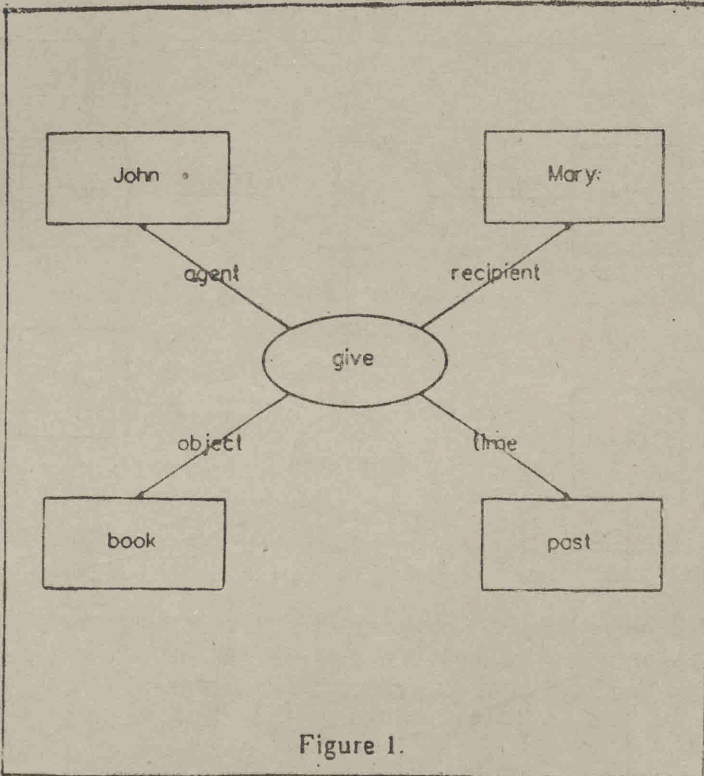
Note that grammatical information has been transformed into an arc and a node (past tense). A more complicated example will illustrate embedded sentences and changes of state :

"John told Mary that the train moved out of the station at 3 o'clock."

As shown in Figure 2. there was a change in state in which the train moved to some unspecified location from the station. It went to the former at 3:00 and from the latter at 3:00. Now one can routinely convert the net to triples as before.

The verb is given central significance in this scheme and is considered the focus and distinguishing aspect of the sentence. However, there are other sentence types which differ fundamentally from the above examples. Figure 3 illustrates a sentence that is one of "state" rather than of "event." Other nets could represent statements of time, location or more complicated structures.

FIGURE 2
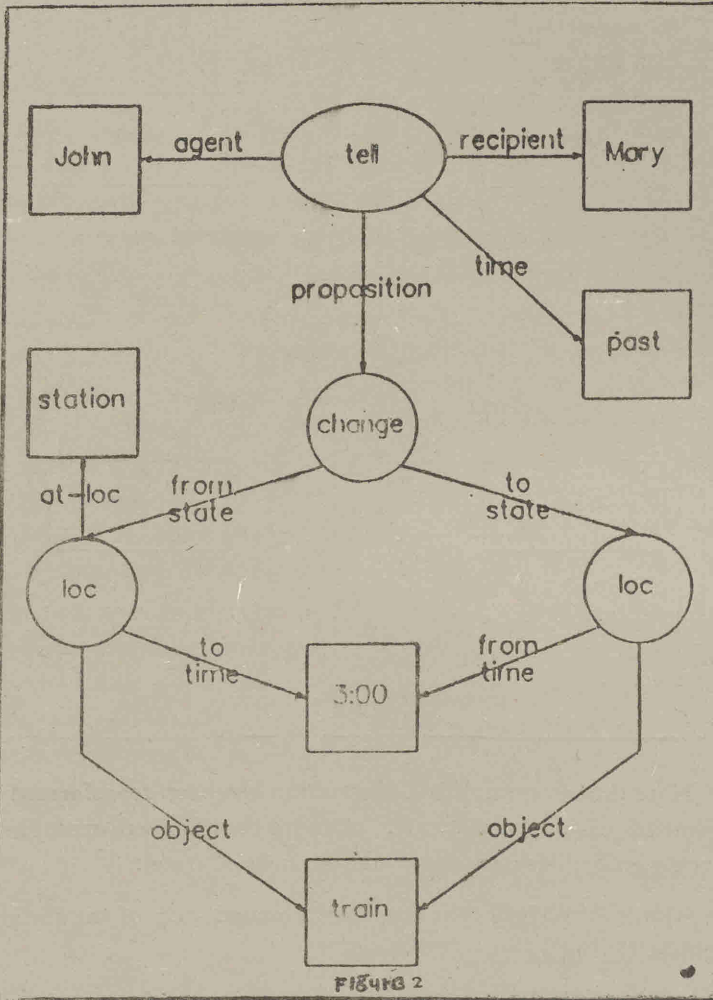
A verb, say, "give", has been taken as primitive, but what is the meaning of "give" itself? Is it only definable in terms of the structure it generates? Clearly two verbs can generate the same structure. One can take a set-theoretic approach and a particular give as an element of "giving events" itself a subset of ALL-EVENTS. An example of this approach is given in Figure 4 ("John, a programmer living at Maple St., gives a book to Mary, who is a lawyer").
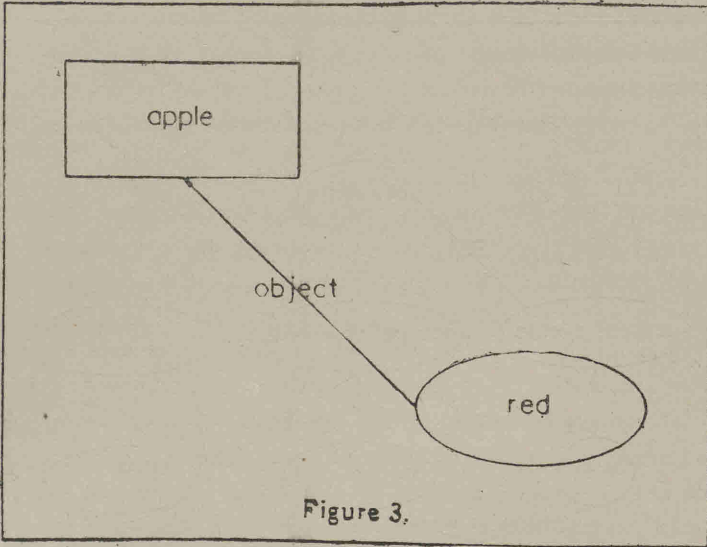
Figure 3.

If one were to "read" this semantic net, one would have a very long text of awkward English: "There is a "John" who is an element of the "Persons" set and who is the person who lives at ADR1, where ADR1 is a subset of ADDRESS-EVENTS, itself a subset of "ALL EVENTS', and has location '37 Maple St.', an element of Addresses; and who is a "worker" of 'occupation 1' .... etc."

The degree to which a semantic net (or any unambiguous, nonsyntactic representation) is cumbersome and odd-sounding in a natural languate is the degree to which that language is "natural" and deviates from the precise or "Artificial." As we shall see, there was a language spoken among an ancient scientific community that has a deviation of zero.

The hierarchical structure of the above net and the explicit descriptions of set-relations are essential to really capture the meaning of the sentence and to facilitate inference. It is believed by most in the AI and general linguistic community that natural languages do not make such seemingly trivial hierarchies explicit. Below is a description of a natural language, *Shastric Sanskrit,* where for the past millenia successful attempts have been made to encode such information.

Figure 4
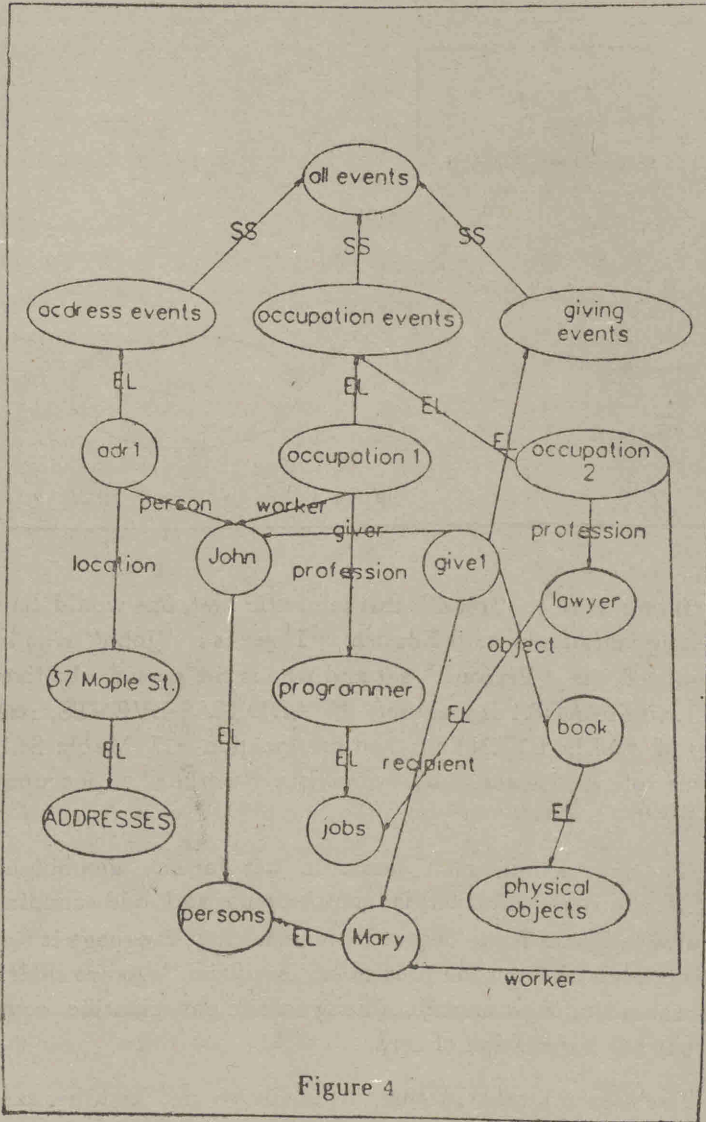
Shastric Sanskrit

The sentence :

(1) "Caitra goes to the village." (graamam gacchati caitra)
receives in the analysis given by an eighteenth-century Sanskrit
Grammarian from Maharashtra, India, the following paraphrase :

(2) "There is an activity which leads to a connection-activity which has as Agent no one other than Caitra, specified by singularity, [which] is taking place in the present and which has as Object something not different from 'village'."

The author, Nagesha, is one of a group of three or four prominent theoreticians who stand at the end of a long tradition of investigation. Its beginnings date to the middle of the first millenium B. C. when the morphology and phonological structure of the language, as well as the framework for its syntactic description were codified by Panini. His successors elucidated the brief, algebraic formulations that he had used as grammatical rules and where possible tried to improve upon them. A great deal of fervent grammatical research took place between the fourth century B. C. and the fourth century A. D. and culminated in the seminal work, the *Vakyapadiya* by Bhartṛhari. Little was done subsequently to advance the study of syntax, until the so-called "New Grammarian" school appeared in the early part of the sixteenth century with the publication of Bhattoji Dikshita's *Vaiyakarana-bhusanasara* and its commentary by his relative Kaundabhatta, who worked from Benares. Nagesha (1730-1810) was responsible for a major work, the *Vaiyakaranasiddhantamanjusa*, or *Treasury of definitive statements of grammarians*, which was condensed later into the earlier described work. These books have not yet been translated.

The reasoning of these authors is couched in a style of language that had been developed especially to formulate logical relations with scientific precision. It is a terse, very condensed form a Sanskrit, which paradoxically at times becomes so abstruse that a commentary is necessary to clarify it.

One of the main differences between the Indian approach to language analysis and that of most of the current linguistic theories is that the analysis of the sentence was not based on a noun-phrase model with its attending binary parsing technique but instead on a conception that viewed the sentence as springing from the semantic message that the speaker wished to convey. In its origins, sentence description was phrased in terms of a generative model. From a number of primitive syntactic categories (verbal action, agents, object, etc.) the structure of the sentence was derived so that every word of a sentence could be referred back to the

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syntactic input categories. Secondarily and at a later period in history, the model was reversed to establish a method for analytical descriptions.

In the analysis of the Indian grammarians, every sentence expresses an action that is conveyed both by the verb and by a set of "auxiliaries." The verbal action (*kriya*-"action" or *sadhya*-"that which is to be accomplished,") is represented by the verbal root of the verb form; the "auxiliary activities" by the nominals (nouns, adjectives, indeclinables) and their case endings (one of six).

The meaning of the verb is said to be both *vyapara* (action, activity, cause), and *phala* (fruit, result, effect). Syntactically, its meaning is invariably linked with the meaning of the verb "to do". Therefore, in order to discover the meaning of any verb it is sufficient to answer the question : "What does he do ?" The answer would yield a phrase in which the meaning of the direct object corresponds to the verbal meaning. For example, "he goes" would yield the paraphrase : "he performs an act of going"; "he drinks" : "performs an act of drinking," ect. This procedure allows us to rephrase the sentence in terms of the verb "to do" or one of its synonyms, and an object formed from the verbal root which expresses the verbal action as an action noun. It still leaves us with a verb form ("he does", "he performs"), which contains unanalyzed semantic information. This information in Sanskrit is indicated by the fact that there is an agent who is engaged in an act of going, or drinking, and that the action is taking place in the present time.

Rather that allow the agent to relate to the syntax in this complex, unsystematic fashion, the agent is viewed as a one-time representative, or instantiation of a larger category of "Agency", which is operative in Sanskrit sentences. In turn, "Agency" is a member of a larger class of "auxiliary activities," which will be discussed presently. Thus Caitra is some Caitra or instance of Caitras, and agency is hierarchically related to the auxiliary activities. The fact that in this specific instance the agent is a third person singular is solved as follows : The number category (singular, dual, or plural) is regarded as a quality of the Agent

and the person category (first, second, or third) as a grammatical
category to be retrieved from a search list, where its place is
determined by the singularity of the agent.

The next step in the process of isolating the verbal meaning
is to rephrase the description in such a way that the agent and
number categories appear as qualities of the verbal action. This
procedure leaves us with an accurate, but quite abstract formula-
tion of the sentence :

(3) "Caitra is going" (gacchati caitra)—"An act of going is
taking place in the present of which the agent is no one other than
Caitra qualified by singularity."

atraikatvaavacchinnacaitraabinnakartrko vartamaanakaaiko
gamanaanukuulo vyaapaarah :) (Double vowels indicate length.)

[अत्रैकत्वावच्छिन्नचैत्राविन्नकर्तृको वर्त्तमानकैको गमनानुकूलो व्यापारः]

If the sentence contains, besides an agent, a direct object, an
indirect object and/or other nominals that are dependent on the
principal action of the verb, then in the Indian system these
nominals are in turn viewed as representations of actions that
contribute to the complete meaning of the sentence. However,
it is not sufficient to state, for instance, that a word with a dative
case represents the "recipient" of the verbal action, for the
relation between the recipient and the verbal action itself requires
more exact specification if we are to center the sentence description
around the notion of verbal action. To that end, the action
described by the sentence is not regarded as an indivisible unit,
but one that allows further subdivisions. Hence a sentence
such as :

(4) "John gave the ball to Mary" involves the verb "to give,"
which is viewed as a verbal action composed of a number of
auxiliary activities. Among these would be John's holding the
ball in his hand, the movement of the hand holding the ball from
John as a starting point toward Mary's hand as the goal, the
seizing of the ball by Mary's hand, etc. It is a fundamental
notion that actions themselves cannot be perceived, but the result
of the action is observable, *viz*. the movement of the hand. In
this instance we can infer that at least two actions have taken
place.

(a) An act of movement starting from the direction of John and taking place in the direction of Mary's hand. Its Agent is "the ball" and its result is a union with Mary's hand.

(b) An act of receiving, which consists of an act of grasping whose agent is Mary's hand.

It is obvious that the act of receiving can be interpreted as an action involving a union with Mary's hand, an enveloping of the ball by Mary's hand, etc., so that in theory it might be difficult to decide where to stop this process of splitting meanings, or what the semantic primitives are. That the Indians were aware of the problem is evident from the following passage : "The name 'action' cannot be applied to the solitary point reached by extreme subdivison."

The set of actions described in (a) and (b) can be viewed as actions that contribute to the meaning of the total sentence, *viz.* the fact that the ball is transferred from John to Mary. In this sense they are "auxiliary actions" (Sanskrit *karaka*—literally "that which brings about") that may be isolated as complete actions in their own right for possible further subdivision, but in this particular context are subordinate to the total action of "giving." These "auxiliary activities" when they become thus subordinated to the main sentence meaning, are represented by case endings affixed to nominals corresponding to the agents of the original auxiliary activity. The Sanskrit language has seven case endings (excluding the vocative), and six of these are definable representations of specific "auxiliary activities." The seventh, the genitive, represents a set of auxiliary activities that are not defined by the other six. The auxiliary actions are listed as a group of six. Agent, Object, Instrument, Recipient, Point of Departure, Locality. They are the semantic correspondents of the syntactic case endings: nominative, accusative, instrumental, dative, ablative and locative, but these are not in exact equivalence since the same syntactic structure can represent different semantic messages, as will be discussed below. There is a good deal of overlap between the karakas and the case endings, and a few of them, such as Point of Departure, also are used for syntactic information, in this case "because of". In many instances the relation is best characterized as that of the allo-eme variety.

To illustrate the operation of this model of description, a sentence involving an act of cooking rice is of ten quoted :

(5) "Out of friendship, Maitra cooks rice for Devadatta in a pot, over a fire."

Here the total process of cooking is rendered by the verb form "cooks" as well as a number of auxiliary actions :

1. An Agent represented by the person Maitra

2. An Object by the "rice"

3. An Instrument by the "fire"

4. A Recipient by the person Devadatta

5. A Point of Departure (which includes the causal relationship) by the "friendship" (which is between Maitra and Devadatta)

6. The Locality by the "pot"

So the total meaning of the sentence is not complete without the intercession of six auxiliary actions. The action itself can be inferred from a change of the condition of the grains of rice, which started out being hard and ended up being soft.

Again, it would be possible to atomize the meaning expressed by the phrase : "to cook rice" : It is an operation that is not a unitary "process", but a combination of processes, such as "to place a pot on the fire, to add fuel to the fire, to fan", etc. These processes, moreover, are not taking place in the abstract, but they are tied to, or "resting on" agencies that are associated with the processes. The word used for "tied to" is a form of the verbal root *a-sri*, which means "to lie on, have recourse to, be situated on". Hence it is possible and usually necessary to paraphrase a sentence such as "he gives" as: "an act of giving residing in him." Hence the paraphrase of sentence (5) will be :

(6) "There is an activity conducive to a softening which is a a change residing in something not different from rice, and which takes place in the present, and resides in an agent not different from Maitra, who is specified by singularity and has a Recipient not different from Devadatta, an Instrument not different from ....," etc.

It should be pointed out that these Sanskrit Grammatical Scientists actually wrote and talked this way. The domain for this type of language was the equivalent of today's technical journals. In their ancient journals and in verbal communication with each other they used this specific, unambiguous form of Sanskrit in a remarkably concise way.

Besides the verbal root, all verbs have certain suffixes that express the tense and/or mode, the persons or items so engaged. For example, the use of passive voice would necessitate using an Agent with an instrumental suffix, whereas the nonpassive voice implies that the agent of the sentence, if represented by a noun or pronoun, will be marked by a nominative singular suffix.

Word order in Sanskrit has usually no more than stylistic significance, and the Sanskrit theoreticians paid no more than scant attention to it. The language is then very suited to an approach that eliminates syntax and produces basically a list of semantic messages associated with the *karakas*.

An example of the operation of this model on an intransitive sentence is the following:

(7) "Because of the wind, a leaf falls from a tree to the ground".

Here the wind is instrumental in bringing about an operation that results in a leaf being disunited from a tree and being united with the ground. By virtue of functioning as instrument of the operation, the term "wind" qualifies as a representative of the auxiliary activity "Instrument"; by virtue of functioning as the place from which the operation commences, the "tree" qualifies to be called "The Point of Departure"; by virtue of the fact that it is the place where the leaf ends up, the "ground" receives the designation "Locality". In the example, the word "leaf" serves only to further specify the agent that is already specified by the nonpassive verb in the form of a personal suffix. In the language it is rendered as a nominative case suffix. In passive sentences other statements have to be made. One may argue that the above phrase does not differ in meaning from "The wind blows a leaf from the tree," in which the "wind" appears in the Agent slot, the "leaf" in the Object slot. The truth is that this phrase is transitive, whereas the earlier one is intransitive. "Transitivity" can be

viewed as an additional feature added to the verb. In Sanskrit this process is often accomplished by a suffix, the causative suffix, which when added to the verbal root would change the meaning as follows: "The wind causes the leaf to fall from the tree," and since English has the word "blows" as the equivalent of "causes to fall" in the case of an Instrument "wind," the relation is not quite transparent. Therefore, the analysis of the sentence presented earlier, in spite of its manifest awkwardness, enabled the Indian theoreticians to introduce a clarity into their speculations on language that was theretofore unavailable. Structures that appeared radically different at first sight become transparent transforms of a basic set of elementary semantic categories.

It is by no means the case that these analyses have been exhausted, or that their potential has been exploited to the full. On the contrary, it would seem that detailed analyses of sentences and discourse units had just received a great impetus from Nagesha, when history intervened : The British conquered India and brought with them new and apparently effectives means for studing and analyzing languages. The subsequent introduction of Western methods of language analysis, including such areas of research as historical and structural linguistics, and lately generative linguistics, has for a long time acted as an impediment to further research along the traditional ways. Lately, however, serious and responsible research into Indian semantics has been resumed, especially at the University of Poona, India. The surprising equivalence of the Indian analysis to the techniques used in applications of Artificial Intelligence will be discussed in the next section.

Equivalence

A comparison of the theories discussed in the first section with the Indian theories of sentence analysis in the second section shows at once a few striking similarities. Both theories take extreme care to define minute details with which a language describes the relations between events in the natural world. In both instances, the analysis itself is a map of the relations between events in the universe described. In the case of the computer-oriented analysis, this mapping is a necessary prerequisite for making the speaker's natural language digestible for the artificial processor; in the case of Sanskrit, the motivation is more elusive

and probably has to do with an age-old Indo-Aryan preoccupation to discover the nature of the reality behind the impressions we human beings receive through the operation of our sense organs. Be it as it may, it is a matter of surprise to discover that the outcome of both trends of thinking—so removed in time, space, and culture—have arrived at a representation of linguistic events that is not only theoretically equivalent but close in form as well. The one superficial difference is that the Indian tradition was on the whole, unfamiliar with the facility of diagrammatic representation, and attempted instead to formulate all abstract notions in grammatical sentences. In the following paragraphs a number of the parallellisms of the two analyses will be pointed out to illustrate the equivalence of the two systems.

Consider the sentence : "John is going." The Sanskrit paraphrase would be

"An Act of going is taking place in which the Agent is 'John' specified by singularity and masculinity."

If we now turn to the analysis in semantic nets. the event portrayed by a set of triples is the following :

1.   "going events, instance, go (this specific going event)"
2.   "go, agent, John"
3.   "go, time, present."

The first equivalence to be observed is that the basic framework for inference is the same. John must be a semantic primitive, or it must have a dictionary entry, or it must be further represented (i.e. "John, number, 1" etc.) if further processing requires more detail (e.g. "How many people are going ?"). Similarly, in the Indian analysis, the detail required in one case is not necessarily required in another case. although it can be produced on demand (if-needed). The point to be made is that in both systems, an extensive degree of specification is crucial in understanding the real meaning of the sentence to the extent that it will allow inferences to be made about the facts not explicitly stated in the sentence.

The basic crux of the equivalence can be illustrated by a careful look at sentence (5) noted in Part II.

"Out of friendship, Maitra cooks rice for Devadatta in a pot over a fire."

The semantic net is supplied in Figure 5. The triples corresponding to the net are :

cause, event, friendship
friendship, object1, Devadatta
friendship, object 2, Maitra
cause, result, cook
cook, agent, Maitra
cook, recipient, Devadatta

Figure 5.

cook, instrument, fire

cook, object, rice

cook, on-loc, pot.

The sentence in the Indian analysis is rendered as follows :
The Agent is represented by Maitra, the Object
by "rice", the Instrument hy "fire," the Recipient
by "Devadatta," the Point of Departure (or cause)
by "friendship" (between Maitra and Devadatta), the Loca-
lity by "pot."

Since all of these syntactice structures represent actions
auxiliary to the action "cook," let us write "cook" next to each
karaka and its sentence representation :

cook, agent, Maitra

cook, object, rice

cook, instrument, fire

cook, recipient, Devadatta

cook, because-of, friendship

friendship, Maitra, Devadatta

cook, locality, pot.

The comparison of the analyses shows that the Sankrit
sentence when rendered into triples matches the analysis arrived
at through the application of computer processing. That is
surprising, because the form of the Sanskrit sentence is radically
different from that of the English. For comparison, the Sanskrit
sentence is given here :

Maitrah : sauhardyat Devadattaya odanam ghate agnina
pacati.

[मैत्रः सौहर्द्यात् देवदत्ताय ओदनं घटे अग्निना पचति]

Here the stem forms of the nouns are : *Maitra-sauhardya-*
"friendship." *Devadatta—*, *odana* "gruel", *ghata-*"pot", *agni-* "fire"
and the verb stem is *paca-* "cook". The deviations of the stem
forms occuring at the end of each word represent the change dic-
tated by the word's semantic and syntactic position. It should also
be noted that the Indian analysis calls for the specification of even
a greater amount of grammatical and semantic detail : Maitra,
Devadatta, the pot, and fire would all be said to be qualified by

"singularity" and "masculinity" and the act of cooking can option-
ally be expanded into a number of successive perceivable activities.
Also note that the phrase "over a fire" on the face of it sounds like
a locative of the same form as "in a pot".   However, the context
indicates that the prepositional phrase describes the instrument
through which the heating of the rice takes place and, therefore,
is best regarded as an instrument semantically.

Of course, many versions of semantic nets have been propo-
sed, some of which match the Indian system better than others do
in terms of specific concepts and structure.   The important point
is that the same ideas are present in the case of many proposed
semantic net systems it is the Indian analysis which is more
specific.

A third important similarity between the two treatments of
the sentence is its focal point which in both cases is the verb.   The
Sanskrit here is more specific by rendering the activity as a "going-
event", rather than "going."   This procedure introduces a new
necessary level of abstraction, for in order to keep the analysis
properly structured, the focal point ought to be phrased : "there is
an event taking place which is one of cooking," rather than "there
is cooking taking place", in order for the computer to distinguish
between the levels of unspecified "doing" (vyapara) and the result
of the doing (phala).

A further similarity between the two systems is the striving
for unambiguity.   Buth Indian and AI schools encode in a very
clear, often apparently redundant way, in order to make the ana-
lysis accessible to inference.   Thus, by using the distinction of
phala and vyapara, individual processes are separated into compo-
nents which in term are decomposable.   For example, "to cook
rice" was broken down as "placing a pot on the fire, adding fuel,
fanning, etc." Cooking rice also implies a change of state, realiz-
ed by the phala, which is the heated softened rice.   Such speci-
fications are necessary to make logical pathways, which otherwise
would remain unclear.   For example, take the following sentence.

"Maitra cooked rice for Devadatta who burned his mouth
while eating it."

The semantic nets used earlier do not give any information about the logical connection between the two clauses. In order to fully understand the sentence, one has to be able to make the inference that the cooking process involves the process of "heating" and the process of "making palatable." The Sanskrit grammarians bridged the logical gap by the employment of the *phala/vyapara* distinction. Semantic nets could accomplish the same in a variety of ways :

1. by mapping "cooking" as a change of state, which would involve an excessive amount of detail with too much compulsory inference :

2. by representing the whole statement as a cause (event-result), or

3. by including dictionary information about cooking.

A further comparison between the Indian system and the theory of semantic nets points to another similarity : The passive and the active transforms of the same sentence are given the same analysis in both systems. In the Indian system the notion of the "intention of the speaker" (*tatparya, vivaksa*) is adduced as a cause for distinguishing the two transforms semantically. The passive construction is said to emphasize the object, the nonpassive emphasizes the agent. But the explicit triples are not different. This observation indicates that both systems extract the meaning from the syntax.

Finally, a point worth noting is the Indian analysis of the intransitive phrase (7) describing the leaf falling from the tree. The semantic net analysis resembles the Sanskrit analysis remarkably, but the latter has an interesting flavor. Instead of a change from one location to another, as the semantic net analysis prescribes, the Indian system views the process as a uniting and disuniting of an agent. This process is equivalent to the concept of addition to and deletion from sets. A leaft falling to the ground can be viewed as a leaf disuniting from the set of leaves still attached to the tree followed by a uniting with (addition to) the set of leaves already on the ground. This theory is very useful and necessary to formulate changes or statements of state, such as "The hill is in the valley."

In the Indian system, inference is very complete indeed. There is, at each instant, a disunion with a preceding point (the source, the initial state), and a union with the following point, toward the destination, the final state. This calculus-like concept facillitates inference. If it is stated that a process occurred, then a language processor could answer queries about the state of the world at any point during the execution of the process.

As has been shown, the main point in which the two lines of thought have converged is that the decomposition of each prose sentence into *karaka*-representations of action and focal verbal-action, yields the same set of triples as those which result from the decomposition of a semantic net into nodes, arcs, and labels. It is interesting to speculate as to why the Indians found it worth-while to pursue studies into unambiguous coding of natural language into semantic elements. It is tempting to think of them as computer scientists without the hardware, but a possible explanation is that a search for clear, unambiguous understanding is inherent in the human being. Let us not forget that among the great accomplishments of the Indian thinkers were the invention of zero, and of the binary number system a thousand years before the West re-invented them. Their analysis of language casts doubt on the humanistic distinction beween natural and artificial intelligence, and may throw light on how research in AI may finally solve the natural language understanding and machine translation problems.

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BOOK-REVIEWS

Clifford Hospital, *The Righteous Demon—A Study of Bali*, Vancouver (University of British Columbia Press) 1984, pp. ix., 294.

The book is really a piece of art and one is delighted in following the development of the figure of Bali from being a mere demon (*asura*) to the status of a great king. The author gives the English translation of all the evidence he produces (a fashion which is spreading especially among the writers in English). The reader has in this way the impression that he can judge the validity of the author's arguments as he himself can check the text the author uses for his deductions. The question, however, is whether such an impression is correct or not. Much depends on whether we have a Bali *kathā* in the proposed texts (i. e. the *kathā* is more important than the text in which it is contained), or a text containing a Bali *kathā*. Is it a sound method to isolate a single *kathā* from its puranic context ? While we may not be in a position to give at present a final answer to this question, a little more space had to be given to analyse the context.

Clifford Hospital attempts a 'modified structuralist approach' to Bali (p. 5) and surely his book proves the soundness of his method, the results being really superb. Here also, however, I still doubt whether the references to western approach to similar problems of demons and devil are illuminating in this case or whether they are focussing the attention on aspects external to the tradition he is considering. In fact this 'western' touch, with its stressing on dating, schemes and unification disturbs, even if only occasionally, the natural flowing of the different aspects of the story (see pp. 43-44, 56-57, 79-80).

The deeds of Bali are grouped by Clifford Hospital into Myth A, B and C (B and C being represented by two and one texts respectively) and myth A is in its turn analysed into five phases which belong partly to the same milieu and partly to a different milieu. This division helps to group texts according to a logical and partially historical scheme of development.

Every text has been therefore examined and divided into 'significant basic units' (p.18) which on their turn are grouped to form a 'family relationship' (p. 19). This procedure of examination, natural to the structural analysis of the texts—it has been applied to Purāṇa-s also—can be used, with more philological sensitivity, for texts like Pretakalpa of the Garuḍa Purāṇa that, although hardly containing any *kathā*, have grown much in the same way as the *kathā*-s.

Hospital's structural analysis of puranic *kathā*-s is still one of the best approaches in this direction. We need to explore all the possibilities of such a method with due modifications. The positive results obtained until now are an encouragement to proceed further in these attempts.

—**G. Bonazzoli**

Noel Sheth, S. J, : *The Divinity of Krishna*, N. Delhi (Munshiram Manoharlal Publishers) 1984, pp. XV, 179.

Although no subtitle is given, the book deals, in fact, only with the portrait of Krishna in the Viṣṇuparvan section of the Harivaṁśa, the Fifth Book of the Viṣṇu Purāṇa and the Tenth Book of the Bhāgavata. Daniel H. H. Ingalls in his Foreword seems to give the reason for such a choice when he states that 'each (of these works) comes from a different century; and each shows a distinct attitude towards its subject, attitudes that might be reduced to the themes hero worship, orthodox piety and mystical love' (p. XI). Noel Sheth indeed has analysed even the smallest details of these three pieces of Hindu Scriptures with a deep competence which is not confined to the Sanskrit text, but takes into consideration also the Sanskrit commentaries and the secondary literature on the subject. His psychological insights are in several cases superb. This love for analysis is the richness of the book and constitutes at the same time its limit. The single analysed episodes, indeed, repeat constantly the scheme that the author has prefixed at the beginning and so, while learning everything about the stories in the three works, we do not get any new idea out of those

expressed in the Preface and in the Foreword. Krishna is depicted as a hero in the Harivaṁśa and becomes the object of mystical love in the Bhāgavata Purāṇa, through a phase of intense piety described in the Viṣṇu Purāṇa. Prof. Ingalls writes that 'as their understanding of what it means to be divine became more enlightened and refined, the believers endeavoured to remove the blemishes from their earlier portraits of Krishna thus making his divinity shine forth more brilliantly.' (p. XIV). In the description of this process the Viṣṇu Purāṇa remains somewhat in the shadow as the stage it represents is not necessary to the development from Harivaṁśa to Bhāgavata Purāṇa.

Words like 'develop', 'mature' have been used in the book with reference to the different approach of the texts to the person of Krishna, but 'this evolution in their understanding of Krishna identity and divinity does not imply a process of divinization' (p. XIV). It seems then that the process of rising to a deeper religious significance of Krishna is very different from the process that took place in the case of Rāma as it has been studied and analysed by Frank Whaling in his *Rise of the Religious significance of Rāma*, (Motilal Banarsidas, Delhi, 1980). Both the books, the one by Sheth and the other by Whaling, have been prefaced by prof. Ingalls, yet a doubt comes about the different results of the two researches, whether they should be ascribed to a really different evolution of tradition about the two gods or they are merely an outcome of the different attitude of the researchers.

The book of Dr Sheth offers a rich material whose analysis, deep and competent, will constitute the basis for further researches in this field for several years.

—G. **Bonazzoli**

Publications of the De Nobili Research Library

   —Edited by Gerhard Oberhammer, Indological Institute of Vienna.

   These publications are of very high standard, each one of them constituting a positive contribution to the scientific research. The field of interest of this series is India and the cultural-religious relation between East and West.

1. *Vāsudevāśrama, Yatidharmaprakāśa—A Treatise on World Renuncia-tion*; Critically Edited with Introduction, Annotated Translation and Appendices by Patrick Olivelle
    Part One—Text, Vienna 1976, pp. 139
    Part Two—Translation, Vienna 1977, pp. 231

   The work edited in these two volumes was composed between 1675 and 1800 A. D. It is one of the few books on renunciation written by an orthodox Hindu that have been studied and translated into English. The reader will be amazed in discovering the abundance of information one gets from the work. The critical text (Part I), the accurate translation with the numerous references to other similar treatises quoted in Nibandha-s (Part II) constitute a mine of cultural and religious material the reader will be happy to go through.

   The translation of *aṣṭaśatam* of 71.49 as 'eight hundred' (Part Two, p. 201) must be a slip of pen. It means $8+100=108$ only.

2. *Transzendenzerfahrung, Vollzugshorizont des Heils—Das Problem in indischen und christlicher Tradition*, Arbeitsdokumentation eines Symposium, herausgegeben von Gerhard Oberhammer, Wien 1978, pp. 253.

   The book contains eleven papers read by the authors at the second Symposium held in Vienna by the De Nobili Research Foundation and the Institute of Indology, University of Vienna from 9th to 14th of February 1977. The papers are all in German except one in French and they are grouped into two parts, one containing those paper that are properly referring to indological

aspects and the other containing those concerned with more
Christian theological problems. Following the theme proposed by
the Symposium the authors, especially in the second part, present
their topic in the light of a cultural–religious dialogue between
India and West, It is a pity that, since the work is in German, a
language usually not known in India, most of those who may be
interested in the results of such a symposium will not be in a
position to take full advantage of it.

3. *Śabdaprāmāṇyam in Śabara and Kumārila—Towards a Study of the*
    Mīmāṁsā Experience of Language by Francis X. D'Sa, S. J.,
    Vienna 1980, pp. 218

After an Introduction to the Mīmāṁsā, D'Sa divides his study
into two parts: Śabdaprāmāṇyam in Śabara and the Early
Mīmāṁsā; Śabdaprāmāṇyam in Kumārila. Under these very
general and almost unassuming titles there is a richness of content
and a newness of approach rarely to be found even in the best
books. The author faces some themes of both the authors, especia-
lly *śabda, artha* and *sambandha* on the one hand and *Vedāpauru-*
ṣeyatva on the other for Śabara, while for Kumārila themes like
Śabdanityatā, Ākṛtivāda, Vedaprāmāṇya are put to the fore. Resear-
ches of this kind show how deep and advanced the ancient authors
were in the field of philosophical understanding of language
process and how their analysis sounds modern to our ears.

I wonder why the author has decided to quote all the Sans-
krit words with their nominative case-endings and not with their
thematic forms as it is the recognized and accepted international
practice.

4. *Philosophical Implications of Dhvani–Experience of Symbol Language*
    in Indian Aesthetics by Anand Amaladass S. J., Vienna 1984,
    pp. 240

Although much has been written on Dhvanyāloka, as Amala-
dass himself remarks at the beginning of his Preface, his book is not
an insignificant addition to the pre-existent literature. Amaladass's
perspective is somewhat different from the other authors' of this

subject and his contribution on the philosophical understanding of *dhvani* is very important. The book proves, following Ānanda-vardhana's Dhvanyāloka, how *dhvani* language, as symbol language, becomes a hermeneutics that can be applied to texts like the Mahābhārata and others. This philosophical approach of Amala-dass gives the message of Ānandavardhana a useful perspective even for the modern and transcultural research on language.

5. *Grundlagen indischer Dichtung and indischen Denkens* von (Late) Paul Hacker aus dem Nachlass herausgegeben von Klaus Ruping, Wien 1985, pp. 148.

We have to thank Klaus Ruping for giving the scholars the deep insights of late prof Hacker on such important topics as Indian poetry and Indian thinking, 'philosophy' and schemes of thought. This is one of those books that should be translated at least in English to make its contents available also to the majority of Indian scholars to whom Hacker's interpretation may give new insights and from whom mainly the reactions may come for con-firming or refuting Hacker's synthesis.

—G. Bonazzoli

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January-June 1986)

Garuḍa Purāṇa Work

Collation of the two Bengali manuscripts of the Ācārakhaṇḍa is still continuing and that of a third manuscript is awaiting its completion. Until now we have not been able to procure two Śāradā manuscripts from the Banaras Hindu University Library, one of which is of the Ācārakhaṇḍa and the other of the Pretakalpa. One Devanāgarī manuscript of the Pretakalpa from Government Oriental Manuscript Library of Madras is also collated during this period. Further search for the manuscripts is being made.

The concordance of the subjects of the Garuḍa Purāṇa with the other Purāṇas and the epics is in progress.

Mānasakhaṇḍa of the Skanda Purāṇa

The critical edition of the further ten chapters (40-50) was prepared in this period and chapters 31-45 are published in this issue.

Śivadharmottara Purāṇa

Until now 17 manuscripts of the Śivadharmottara Purāṇa have been procured. The basic text (ādhārapāṭha) for collation has been chosen and written in the collation sheets. Two manuscripts in Devanāgarī and one in Newari have been collated on the collation sheets at Ramnagar. As Dr. Giorgio Bonazzoli the editor of the Śivadharmottara Purāṇa was abroad for some months collation sheets have been prepared in Italy also where collation of the other two manuscripts in Newari has been completed.

Veda-pārāyaṇa

In the whole bright fortnight (śuklapakṣa) of the month of Māgha the complete Taitirīya Śākhā comprising Saṁhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad was recited from memory in the Vyāseśvara temple of Fort Ramnagar. The reciter of the śākhā was Pt. V. Rajagopal Ghanapathi of Madras. The śrotā of the recitation was

Pt. Narayan Ghanapathi. On the successful completion of the recitation the usual *dakṣiṇā* and certificate were given to the reciter and the *śrotā* and they were fed.

Visitors to the Purāṇa Department

During this period the following persons visited the Purāṇa Department and they were acquainted with the works of the Department.

1. Sri Viren Brahmabhatta of Ahmedabad

2. Dr. Judith Backer, School of Music, University of Michigan, U.S.A.—2. 2. 86

3. Daniel Coder, Division of Research Programmes, National Endowment for the Humanities, Washington, D. C.—2. 2. 86

4. Wu M. Summer, Ohio State University, Columbus—2. 2. 86

5. His Holiness Jagadguru Śaṅkarācārya Śri Jayendra Sarasvati of Kāñcikāmakoṭipiṭham—21. 4. 86

His Holiness minutely observed the critical editions of the Purāṇas and the Purāṇa Bulletin. He blessed the work.

Śaṅkarācārya Encamps in Fort Ramnagar

While concluding his Varanasi visit His Holiness Jagadguru Śaṅkarācārya Sri Jayendra Sarasvati, encamped in the Fort on the evening of 20th April '86 and left the Fort on the evening of 21st. On the morning of 21st His Holiness sanctified every part of the Fort by his presence. His Holiness performed his *Pūjā* in the noon with all the rituals which were very impressive. On this occasion members of the family of His Highness and all the workers and officers of the Fort along with many devotees of Varanasi attended the *Pūjā*. Prasāda was distributed to all the persons who were present on the occasion. A group of Sanskrit Pandits headed by prof. Reva Prasad Dwivedi paid respect to His Holiness at the time of his departure. His Highness the Maharaja and the Maharaja Kumar gave a reverential send off to His Holiness.

Sahasra Ghaṭābhiṣeka of Lord Viśvanātha

Three years back the thieves stole gold from the *sanctum sanctorum* of the Lord Viśvanātha. For expiation of this and maintaining the sanctity of the idol one thousand and eight vessel baths of the *liṅga* and *śāntihoma* were performed by His Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh, Chairman of the Visvanath Temple Trust. This was performed according to the prescriptions made in the Agni Purāṇa and Īśvarasaṁhitā. The rites were performed on April 14th, 15th & 16th 1986 (*Caitra Śukla* 5 to 7 V. E, 2043). Pt. Laxmi Sankar Gaurishanker S. Shukla who performed this rite is famous among scholars; he is a trustee of the Trust. On thursday, at the time of *abhiṣeka* Sri Srinath Sahaya, the Law Secretary, from Lucknow, was present. All the rites were performed in the presence and guidance of His Holiness Jagadguru Sankaracharya Sri Jayendra Sarasvati of Kanchikamakotipitham and Sri Chella Lakshman Sastri, the representative of Sringeri Sankaracharya, was also present. His Highness Maharaja Dr. Vibhuti Narain Singh performed all the rites from outside the *sanctum sanctorum* according to the advice of the Kashi Vidvat Parisad and other learned bodies.

MAHARAJA UDIT NARAIN SINGH MANASA PRACHAR NIDHI

Mānasa Navāha Pāṭha

From Vaiśākha Pratipad to Navamī tithi (9th May to 19th May 1986) the recitation (*pārāyaṇa*) of the Rāmacaritamānasa and discourses (*pravacana*) over it by eminent Vyāsas was performed in the Kali temple of the Chakia town. A huge congregation listened to the *pravacana* daily. His Highness Kashinaresh Maharaja Dr Vibhuti Narain Singh was mostly out on account of a pilgrimage in South India. On his return from the pilgrimage Maharaja Kumar Anant Narain Singh attended the discourses for two days (16th & 17th May). On the concluding two days His Highness Maharaja Kashinaresh attended the discourses. Among the eminent Vyasas Dr Srinath Vyasa made his discourses for the last three days (17th to 19th of May). On the conclusion a great Bhaṇḍārā (free meal) was arranged.

CHAIRMAN'S VISIT TO SOUTH INDIA

His Highness the Chairman accompanied by Maharaj Kumar Anant Narain Singh and the three Maharaj Kumaris visited South India from 3 to 11 May 1986. Incidentally, this was his first visit to South India. His Highness was received at the Meenambakkam Airport, Madras, by representatives of the Sankara Bhaktajana Sabha and eminent Sanskrit scholars and garlanded. After an overnight stay at Madras His Highness proceeded to Kanchipuram to meet and pay his respects to His Holiness Jagadguru Sankaracharya of Kanchi Kamakoti Peetham, Sri Chandrasekharendra Sarasvati. He drove along the famed Marina Beach and had 'darsana' of the Bay of Bengal.

Kanchipuram

His Highness drove straight to the Kanchi Matham and was led to the august presence of His Holiness Jagadguru Sankaracharya and after a preliminary meeting adjourned to the apartment reserved for him at the Matham itself. His Highness continued to stay at the Matham except for the night during the two days he stayed in Kanchipuram. His Highness took time to visit the oldest temple dedicated to Goddess Durga in the morning and the famous temple dedicated to Goddess Kamakshi in the evening. He had 'darsana' of the golden processional chariot of the deity. Special worship was conducted at the temple for His Highness on the occasion.

On the morning of 5 May, after his morning worship and recitals of the scriptures at the Matham, His Highness visited the temple dedicated to Siva as "Ekamresvar." His Highness also visited the Varadaraja Temple dedicated to Lord Visnu, the largest temple complex in Kanchipuram

On 5 may a function was organized by the Sankara Bhaktajana Sabha to felicitate His Highness which was attended by His Holiness Sri Jagadguru Sankaracharya the Senior Svamiji and Sankarendra Sarasvati the Junior Svamiji. (His Holiness Sri Jayendra Sarasvati, the first Junior Svamiji was away at Haridwar at the time).

Eminent Sanskrit scholars and citizens including the Chairman of the Kanchipuram Municipality, the Home Secretary to the Government of Tamil Nadu attended the felicitation function and spoke on the occasion. His Highness released a Souvenir entitled "Triveni' 'brought out by the Sankara Bhakta Jana Sabha with the blessings of His Holiness. His Highness spoke of the relations his family had with the Matham from the time of his forefathers and recounted in some detail the visit of his grand-father His Highness Sir Prabhu Narain Singh Bahadur to Kanchi-puram and also the visit of His Holiness to Kashi several years ago. He reiterated the significant role the Pitham has played in the spiritual uplift of millions of Indians in the South and the North and spoke of its existence as a source of inspiration to scholars, saints and spiritual seekers.

His Highness proceeded by car to Madras on 6 May on his pilgrimage to Ramesvaram, availing of the special arrangements made for him for the journey at the command of His Holiness. The officials of the Chinglepet District, the citizens of Kanchi-puram and the authorities of the Kanchi Kamakoti Matham spared no efforts in making His Highness's stay and worship at the temples smooth and comfortable.

Ramesvaram

From Madras His Highness travelled in a special bogie to Ramesvaram, reaching there on the morning of 7 May. His Highness bathed in the Laksmana Kund and performed his morning worship and 'parayana'. He proceeded to the sea front and had his bath in the sea. His Highness performed rituals ordained to be performed at a 'Tirtha' at the Sankara Matham of the Kamakoti Pitham and performed 'Sraddha' according to the 'Sastra-s'. His Highness distributed the customary daksina to the Purohits and 'dan' to the poor. He took the train to Madras in the afternoon of the same day.

Bangalore

As His Holiness Jagadguru Sankaracharya of the Sringeri (Śṛṅgagiri) Pitham was camping at the Sankara Matham at Bangalore in connection with the Sankara Jayanti celebrations there, His Highness travelled from Madras to Bangalore to meet

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His Holiness and receive his blessings. The train from Madras reached Bangalore on the morning of 9 May. His Highness was received at the Station by representatives of His Holiness and driven to the Sankara Matham Guest House where arrangements for his stay were made. His Highness was received by His Holiness shortly after his reaching the Guest House. In the afternoon His Highness attended a meeting in connection with the Sankara Jayanti celebrations at which he was the Chief Guest. His Highness was felicitated at the meeting and prominent devotees of His Holiness spoke on the occasion. His Highness spoke at the function and expressed his profound gratitude to His Holiness for guiding the upbringing of Maharaj Kumar Anant Narain Singh in the true Indian tradition and for encouraging His Highness to initiate him to the study of Nyaya Darsana. His Highness also had darsana at the temple dedicated to Goddess Sarada attached to the Matham.

On 10 May His Highness drove to Sringeri to meet the Junior Svamiji of Sringeri who was camping at the Peetham itself.

Sringeri

On reaching Sringeri, His Highness was led into the presence of the Junior Svamiji at the Narasimha Matham. Sankara Jayanti celebrations were on at Sringeri also and His Highness attended a function in this connection in the evening. His Highness spoke at the function in Hindi and thanked the Svamiji for the great interest shown by His Holiness in the education of his children, especially Maharaj Kumar and Third Maharaj Kumari in Nyaya Darsana. After taking leave of His Holiness he drove back to Bangalore the same evening and reached Bangalore on the morning of 11 May.

On 11 May His Highness had 'darsana' of His Holiness the Senior Svamiji of Sringeri in the morning and sought His Holiness's blessings for his onward journey to Haridwar to perform the the worship of the Ganges on the Aksaya Tritiya. His Highness and family left Bangalore for Delhi enroute to Haridwar by plane in the afternoon.

Haridwar

Reaching Haridwar on 11 May, His Highness performed the Kumbha 'Snan' in the Ganga and performed the Ganga 'Pujan'. His Highness called on His Holiness Jayendra Sarasvati of Kanchi Kamakoti Pitham where he was camping for the Kumbh 'Snan'. His Highness and family also took part in the evening 'Arati' to Ganga.

Attention of scholars is drawn to the following letter of the President, The Institute for Advanced Studies of World Religions, New York, U. S. A., sent to the Chairman of the All-India Kashiraj Trust, Fort Ramnagar, Varanasi for circulation.

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पुराणम्

(भाग:-२८; अङ्कः-२)

PURĀṆA

(Vol. XXVIII. 2)

संस्कृत-खण्डः

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

आङ्गलभाषानिबद्धानां लेखानां संक्षेपाः

शिवपुराणोक्तविषयविशेषाणां संकलनम्—२
GLEANINGS FROM THE ŚIVA-PURĀṆA—2

R. N. Dandekar

लिङ्गम्—लिङ्गविरहिता शिवपूजा व्यर्थेति शिवपुराणं महता कण्ठेन प्रतिपादयति । महत्त्व खलु स्थानं लिङ्गस्य शैवधर्मे । निराकारस्य शिवस्य लिङ्गमपि तथैव । शिवः सकलः साकारश्च, अतो मूर्तिरूपेणापि शिव उपास्यते । सकलानि देवान्तराणि, अतस्तानि लिङ्गरूपेण नोपास्यन्ते । शिवपूजायां लिङ्गपूजायाः प्रामु-ख्यमस्ति । लिङ्गपूजायां प्रणव उच्चार्यते, मूर्तिपूजायां पुनः पञ्चाक्षरो मन्त्रः । मूर्तिरुत्सवेषु पूज्यते । लिङ्गपूजयाऽभ्युदयस्य निःश्रेयसस्य चाधिगमो भवति ।

लिङ्गोत्पत्तिविषये शिवपुराणे नैकविधाः कथा उक्ताः । योनि-शिश्नसमाहार-रूपं लिङ्गमित्यपि सूचितम् । लीनमव्यक्तमथेति शिवं गमयतीति लिङ्गमित्युक्तम् । सन्ति लिङ्गस्य बहवो भेदाः । प्रणवलिङ्गं द्विविधं स्थूलसूक्ष्मभेदात् । पार्थिवं लिङ्गं स्वयंभ्वादि-पञ्चभेदयुतम् ।

देवर्षितपसा प्रसन्नः सन् शिवो नादरूपी भूत्वा व्यक्तरूपेणात्मानं प्रकटयति । स्वयं जातत्वात् शिवः स्वयंभूरित्युच्यते । प्रतिष्ठितलिङ्गं द्विविधं पौरुष-प्राकृत-भेदात् । अस्ति चाध्यात्मिकं चरलिङ्गं यस्य दर्शनं विभिन्नेषु शरीराङ्गेषु भवति । बाह्यवस्तुनिर्मितानि चरलिङ्गानि, येषु रसलिङ्गं प्रमुखम् ।

बाण-स्वर्ण-शिलालिङ्गानि क्षत्रियवैश्यशूद्रान् च प्रति यथाक्रमं मङ्गलाव-हानि भवन्ति । पार्थिवलिङ्गानां च पूजा फलप्राप्तये सधवाभिर्विधवाभिश्च यथायथं करणीयेत्युक्तम् । गुरुलिङ्गनामकं पार्थिवलिङ्गं गुरुस्वरूपादभिन्नम् । शिष्येणास्य पूजा करणीया । पार्थिवलिङ्गस्य पञ्च भेदा ओंकारस्य पञ्चावयवाः । पञ्चविधात् पार्थिवलिङ्गात् (भू-विकारलिङ्गात्) भिन्नं ध्वनिलिङ्गं प्रणवलिङ्गं चास्ति । स्थावरजङ्गम-भेदेनापि लिङ्गस्य द्वैविध्यम् । प्रथमस्य पूजायां शुश्रूषा विहिता, द्वितीयस्य च तर्पणम् ।

लिङ्गेषु पार्थिवलिङ्गस्य सर्वशीर्षताऽभ्युपगता । कृतादियुगभेदानुसारेण लिङ्गोपादानस्योल्लेखः कृतः । अष्टासु शिवमूर्तिषु पार्थिवमूर्तिः श्रेष्ठा । स्थावर-लिङ्गस्यावयवौ द्वौ—महामायारूपा वेदिका, शिवरूपं लिङ्गं च । ब्राह्मणादिभेदेन

मृदो भेदा अपि उक्ताः । वेदसंमतायाः पार्थिवलिङ्गपूजायाः सामासिको विधिरुप-
दर्शितः, वैदिकमन्त्राश्चोद्धृताः । पूजक-कामना-भेदेन पार्थिवलिङ्गसंख्याऽपि भिद्यते ।
परिमाणभेदेन पार्थिवलिङ्गं त्रिधा भिन्नमुत्तमादिनामभिः । पद्मरागस्वर्णादिभिर्लिङ्गानि
निर्मीयन्ते, पूज्यन्ते च तानि इन्द्रादिभिः । बाह्याभ्यन्तरभेदेनापि अस्ति लिङ्गभेदः ।
ब्रह्मादिर्शिभिर्भि पूजाऽनुष्ठेया । शिवलिङ्गप्रतिष्ठाविधिश्च विस्तरेणोक्तः । मन्त्रपीठादि-
विषयिणी चर्चापि कृता । स्वकीयलिङ्गाभावे परकीयलिङ्गं पूज्यमित्युपदिष्टम् ।

शिवभक्ताः प्रवृत्ताः (कर्मकाण्डपराः), निवृत्ताः (ध्यानपराः) वा भवन्ति ।
प्रवृत्तैरनुष्ठेयं पूजाकर्म विस्तरेणोक्तमत्र । योनिलिङ्गसमाहाररूपेण शिवो वर्णितः
केषुचित् स्थलेषु । दर्शितश्चास्य संबन्धो बिन्दुनादाभ्यां प्रणवावयवाभ्याम् । व्याप्तं
खलु कृत्स्नं जगत् नादबिन्दुरूपाभ्यां शिवशक्तिभ्याम् । पुनर्जन्मनिवृत्तये त्रिविध-
दुःखनाशाय च शिवलिङ्गपूजा कर्तव्येत्युपदिष्टम् ।

प्रणवः—अस्ति च नेदिष्ठः सम्बन्धः प्रणवस्य शिवलिङ्गेन सह । शिवेन
विष्णु-ब्रह्माभ्यां ओंकारमन्त्रो दत्तः, तदर्थश्चोपदिष्टः । अ-उ-म-बिन्दु-नादरूप-
पञ्चावयव ओंकारः पञ्चभ्यः शिववक्त्रेभ्य उद्भूतः । ओंकारेण जगत् व्याप्तम्; अस्माच्च
'नमः शिवाये' ति मन्त्र उद्भूतः । पञ्च मातृकाः पञ्चभ्योऽक्षरेभ्यः (नमः शिवायेति
मन्त्रगतेभ्यः) प्रसूता । ओंकारमन्त्रो लिङ्गसम्बद्धः, पञ्चाक्षरमन्त्रश्च मूर्तिसम्बद्धः ।

शिवलिङ्गाद्यन्तौ अविज्ञाय विष्णुब्रह्माणौ शिवं तुष्टुवतुः; ताभ्यां शिवः
स्वस्वरूपं दर्शितवान् । अत्र अ-उ-म-ध्वनिरूप ओंकारः प्रकटितः । शब्दब्रह्म-
रूपस्य प्रणवस्य व्याख्या कृताऽस्मिन् प्रसंगे, ओंकारं पञ्चाक्षरमन्त्रं चाधिकृत्य बहूक्त
मत्र; बहूनां शिवपरकाणां मन्त्राणां चोल्लेखः कृतः । प्रणवो द्विधा सूक्ष्मः स्थूलश्च
जीवन्मुक्तव्यवहार्यः । सूक्ष्मो ह्रस्वदीर्घभेदेन द्विविधः । अयं प्रवृत्त-निवृत्तजनान्
उपकरोति । व्याहृतीनां मन्त्राणां चादौ प्रणव उच्चार्यः । प्रणवजपविधिः प्रणवज-
पफलं चोक्तम् ।

शिवयोगिनां त्रयाणां भेदानां स्वरूपं विवृतम् । प्रणवशब्दस्य काल्पनिकानि
निर्वचनानि बहूनि प्रदत्तानि ।

शैली—शिवच्छायाः सर्वबलिष्ठत्वं सर्वस्य शिवाधीनत्वं शिवमायाया
महत्त्वं चात्र प्रतिपादितम् । शिवस्य शिवपुराणस्य च वैदिकत्वं बहुत्र प्रदर्शितम् ।
उक्तं च—शिवेन विष्णवे वेदा दत्ताः, शिव एव यज्ञः, स एव तत्त्वमसीति-वाक्यगतः
तत्पदार्थः । शिवः सगुणो निर्गुण इति वैदिकं मतम् । उमापि वेदोक्ता । वेद-
वेदान्तवेद्यः शिवः । त्रिपुण्ड्रधारणस्य, लिङ्गपूजायाः वेदसंमतत्वं, शिवमन्त्रस्य
वैदिकत्वम् इत्याद्यः केचन विषयाः सुविशदं प्रतिपादिताः; वेदनीतिमधिकृत्य
उदाहरणानि च प्रदत्तानि ।

पौराणिकी कथा कल्पभेदेन भिद्यते इत्युदाहरणेन सह दर्शितम् ।   मौखिकी पुराणपरम्परैवास्य भेदस्य हेतुरिति विज्ञायते ।

बहुसंवादयुतं शिवपुराणम् । एकस्मिन् संवादे तत्संबद्धः प्राचीनतरः संवादो- ऽपि धृतः । एषु संवादेषु वक्तृ-श्रोतृविषयेऽसंगतिरपि अवलोक्यते ।   उत्कृष्टं काव्यं खलु शिवपुराणे नोपलभ्यते । कालिदासस्य गीतायाश्चानुकृतिः क्वचिद् दृश्यते । बहुनां शब्दानामपणादीनां काल्पनिकी निरुक्तिरपि दृश्यते । सर्गादिपञ्चलक्षण- विलक्षणा अपि केचन विषया इह प्रतिपादिताः; धर्मशास्त्रतः शास्त्रान्तरतश्च केचन विषया इह समाहृताः । शिवपूजायाः प्रागनुष्ठेयानि कर्माणि चाप्युक्तानि । शिवोपा- सकस्य नाभेरधः स्थः शरीरभागो ब्रह्मसंबन्धी, नाभितः कण्ठपर्यन्तो भागो विष्णु- सम्बन्धी, मुखं पुनः शिवलिङ्गसंबन्धि भवति—इति चमत्कारजनकं मतमुक्तम् ।

मार्कण्डेयपुराणवर्णितः सर्गः

COSMOGONY IN THE MĀRKAṆḌEYA-PURĀṆA

VALERIE PERRETT & ROY W. PARRETT

[१] हिन्दूचिन्तनपरम्परायां सृष्टिपरकाः कथा अत्यन्तं प्राचीनाः, इमाः संहितासु ब्राह्मणेषूपनिषत्सु चोपलभ्यन्ते । पुराणे खलु सर्गः प्रतिपाद्यविषयरूपेण स्वीकृतः । सृष्टिप्रलयौ सर्गप्रतिसर्गलक्षणान्तर्गतौ । मन्वन्तराण्यपि सर्गप्रतिसर्गाश्रि- तानि । इमे त्रयो विषया मार्कण्डेयपुराणे यथा प्रतिपादितास्तथात्र चिन्त्यन्ते ।

[२] जैमिनेः सर्गविषयकस्य प्रश्नस्योत्तरे इदमुक्तं यद् ब्रह्मा जगतः कारण- मधिपतिश्च; स जगतो जन्मस्थितिनाशहेतुः; स हिरण्यगर्भोऽनादिनिधनः स्वयंभूः, त्रिगुणमयः, क्षेत्रज्ञः; तस्मात् प्रधानं जायते ।

यद्यपि विवरणमिदं संहिता-ब्राह्मणमतमनुसरति, तथापि सांख्यमतानुरञ्जित- मिदमिति व्यक्तं प्रतीयते । सांख्यमद्वैतमतविरोधि, पुरुष-प्रकृत्योर्नित्यत्वाभ्युपगमात् । पुराणेऽद्वैतदृष्टिसांख्यदृष्ट्योर्मिश्रणं जातमिति विज्ञेयम् । अतएवात्र ब्रह्मा प्रकृतेर्जातः, पुरुषादभिन्नश्चोक्तः । पुराणे उक्तम्—ब्रह्माकारणकात् प्रधानात् महान्, ततश्चाहंकारः, ततश्च तन्मात्राणि । तन्मात्रविषये द्वे मते प्रचलिते । शब्दस्पर्शरूपरसगन्धतन्मात्रेषु उत्तरोत्तरं गुणाधिक्यं जायते—इति मतं पुराणेऽस्मिन् उक्तम् । एतदनन्तरं भूत- विकासमुक्त्वा अण्डतो लोकस्य सृष्टिरुक्ता । अण्डविषयिणी कथातिप्राचीना, शतपथे छान्दोग्ये च दर्शनात् ।

ब्रह्माण्डसृष्टिप्रसंगे ब्रह्मा प्रकृतिपुरुषमयः । सांख्ये पुनः प्रकृतिपुरुषौ परस्परा-
त्यन्तभिन्नौ । पुराणे ब्रह्मादिकर्ता, प्रथमशरीरी । प्रकृतितः सर्गप्रवृत्तिरित्यप्युक्तम् ।

[३] पुराणेऽस्मिन् द्विरूपो ब्रह्मा—एकः अजः, प्रकृतिजात श्वान्यः, यो
भूतसृष्टेरनन्तरं प्रादुर्भूतः । ब्रह्मविषये यदेव मतं सूत्रे श्रुतं तदेव पुराणे उपनिबद्ध-
मिति प्रतीयते । पुराणाध्ययनकाले विशेषत इदमवलोकनीयं यत् किं मतं बहुशः
प्रतिपादितमिति; भिन्नासु परिस्थितिष्वपि किं मतं समन्वयेन योजितम्, एतदर्थं
येन केनापि रूपेण विपरिणामितं च ।

कापि पौराणिकी कथा असंबद्धापि न हेया । कथानां सूक्ष्मं तात्पर्यमस्त्येवेति
विज्ञेयम् । परम्परासिद्धं किमपि रहस्यं व्यञ्जयन्ति कथा इमाः । सृष्टि-प्रकरणे
ब्रह्मपरके ये द्वे मते ते उभे सेश्वरे इति दृश्यते । अत्रेदं विवेचनीयं यत् प्राचीनतरं
सांख्यं निरीश्वरम् (रव्रीष्टीये चतुर्दशे शतके ईश्वरवादस्य प्रतिष्ठा सांख्ये जाता),
अत इदं सिध्यति यद् मार्कण्डेयपुराणीयसृष्टि-विवरणे ईश्वरस्य (ब्रह्मणः) य उल्लेखः
स परिवर्तितदार्शनिकमतहेतुकः ।

इदमपि विज्ञेयं यज् जगतः सृष्टिर्नासितो भवितुमर्हति । ब्रह्मा स्वतो जगद्
विरचयति इत्येकं मतम् । मतान्तरे प्रकृतिपुरुषाभ्यां नित्याभ्यां सर्ववस्तुन उत्पत्तिः ।
असतो जगन्न उत्पद्यते—इति मतं हिन्दूचिन्तनधाराया वैशिष्ट्यम् । रव्रीष्टीयादि-
मतेभ्यो हिन्दुमतं विशिष्यते ।

[४] अस्ति सर्ग-प्रतिसर्गयोरावृत्तिरित्युक्तं पुराणे । सर्गप्रतिसर्गयोः प्रवाहनि-
त्यताऽथर्व-वेदेऽप्युक्ता । हिन्दूचिन्तने सर्गप्रतिसर्गविषये मतान्तराण्यपि सन्ति; एवं
सत्यपि अनयोः प्रवाहनित्यता सर्वैश्वररी क्रियते । मार्कण्डेयपुराणेऽपि कानिचन मतानि
उक्तानि ।

सर्वं प्रलयकाले प्रकृतिपुरुषयोर्लीनं भवति—इत्युक्तमस्मिन् पुराणे । इयं
ब्रह्मणो रात्रिः । ब्रह्मण एकस्मिन् दिने कल्पो भवति । दिन-रात्री समपरिमाणयुते ।
उषःकाले ब्रह्मा जागरितो भूत्वा प्रकृति-पुरुषरूपेणाविर्भवति, स्वविभूत्या तौ
क्षोभयति च । स सृष्टिकर्मणि ब्रह्मा, स्थितिकर्मणि विष्णुः, नाशकर्मणि च रुद्र
इति । मतमिदं विरोधयुतमपि पुराणकारदृशि नासंगतम् ।

'ब्रह्मा अनादिः सर्वकारणम्' इति 'ब्रह्मा प्रकृतिपुरुषकार्यभूतः' इति च
मतद्वयं परस्परविरोधि, तथापि तद् आस्थेयमेव । उद्देश्यविशेषसिद्धये पुराण-
गतानि परस्परविलक्षणानि मतान्युक्तानि, तेषामविरोधो न कर्तुं युक्तः ।

[५] प्रकरणस्यादौ ब्रह्मसंबद्धानि दिन-रात्रि-युग-वर्ष-परिमाणान्युक्तानि
लेखकेन । तत्रश्चोक्तं यद् युगचतुष्टयकालनिरूपणप्रसंगे प्रत्येकं युगानां स्वभावो

नोक्तः । अनेन गम्यते यत् कालपरिमाणप्रतिपादको मार्कण्डेयपुराणांशो महाभारतात्
प्राचीनः, यतः कालपरिमाणविवरणपरे महाभारतीयप्रकरणे युगधर्मेऽहासस्योल्लेखो
वर्तते ।

        एकस्मिन् मन्वन्तरे व्यतीते ब्रह्माण्डं लीनं भवति, ब्रह्मा च स्वपिति एकां
रात्रिं यावत् । वर्षशतपर्यन्तमायुर्ब्रह्मणः । अहिन्दूमतेष्वपि सृष्टिकर्तुं-प्रजापत्यायुः-
परिमाणचर्चा आस्ते । अनेन ब्रह्मणो नित्यता प्रतिषिद्धा ।   ब्रह्मायुःसमाप्त्यनन्तरं
किं जगद् अत्यन्तं नष्टं भवति—न पुनराविर्भवति ? विषयेऽस्मिन् पुराणमिदं
मौनमवलम्बते । पुराणान्तरसंवादत इदं विज्ञायते यद् ब्रह्मायुषः समाप्त्यनन्तरं
पुनर्ब्रह्माण्डमाविर्भवति ।

        युगविषयिणी   चर्चा   बहुषु   पुराणेषु   कृता उद्देश्यविशेषसिद्धये—इति
पाश्चात्त्यैर्विद्वद्भिः रुक्तम् (तदिदं विस्तरेण दर्शितमत्र) ।

        [६] प्रलयानन्तरभावि-पुनःसर्गं (= प्रतिसर्गं)-विषये मार्कण्डेयपुराणे उक्तं
यज् जागरणानन्तरं   ब्रह्मा जलमग्नां पृथिवीं ददर्श, पृथिव्युद्धरणाय बहूनि
शरीराणि (मत्स्यादीनि) जग्राह च । जलात् पृथिवी मुद्धृत्य स पृथिवीं समी
चकार, पर्वतानसृजच्च । तदनन्तरं ध्यायतो ब्रह्मण उद्भिदः, पशवः, देवाः,
मनुष्याश्च जज्ञिरे । एतदनन्तरं योऽनुग्रहसर्गं उक्तः, स सांख्यमताश्रित इति गम्यते ।
सांख्याश्रिते विवरणे ईश्वरप्रभावोऽवलोक्यते । प्रजापतिकृतनवसर्गविवरणं सांख्य-
मत मनुसरतीति विज्ञेयम् ।

        [७] प्रतिसर्गस्य त्रीणि विवरणानि मार्कण्डेयपुराणे दृश्यन्ते । एषु यत् तृतीयं
विवरणं तत् प्राचीनतरम् । ४८ तमाध्यायोक्तं कर्मविषयकं महत्तमं मतं प्रति-
पादितम्; देवासुरसृष्टिपरकम् अन्यदपि विवरणमस्ति । इदं नवसर्गगत-देवादिसृष्टि-
विवरणाद् भिन्नम् । अत्र राक्षसादीनामपि सृष्टिरुक्ता ।

        [८] ४९ तमाध्याये त्रेतायुगारम्भकालिको मनुष्यसर्गो विवृतः । ब्रह्मसुखतः
सहस्रं नरा नार्यश्च उद्भूताः सत्त्वबहुलाः; तथैव तद्वक्षसो रजोबहुलाः
समसंख्याकाः । एवमन्येऽपि जनाः । विवरणमिदं चतुर्वर्णसंबन्धीति स्पष्टं प्रतीयते ।
लक्षणीयमिदं यत् सर्वेषु प्रतिसर्गविवरणेषु ईश्वरकर्तृत्वम् अभ्युपगत मेव ।
ईश्वरोऽयं ब्रह्मा; सांख्याश्रिते विवरणेऽपि ब्रह्मनामास्ति । प्रतिसर्गस्य यद् सांख्या-
श्रितं विवरणं, यन्न तद्विलक्षणं विवरणम्, तयोः समन्वयसाधने पुराणकारस्य न
प्रयासो दृश्यते । पुराणगत-परस्पर विरुद्धमतव्याख्याने ओ ल्फेहार्टिमहोदयभाषिताः
सिद्धान्ता उपयोगार्हाः ।

पुराणपाठो महाभारतयुद्धकालश्च—
ऐतिहासिकी पुरातात्त्विकी च दृष्टिः ॥

THE PURĀṆIC TEXT AND THE DATE OF THE
MAHĀBHĀRATA WAR : A HISTORICAL AND
ARCHAEOLOGICAL APPROACH

S. SANKARANARAYANAN

महाभारतवर्णितकुरुक्षेत्रयुद्धकालस्य निर्णयो दुःशकः । बहुर्भिर्विचारितोऽपि पुनर्विचारार्हः ।केनापि अक्षुण्णेन मार्गेण युद्धकालनिर्णयाय प्रयत्यतेऽत्र ।

[१] एतद्विषयविचारकाणां द्वे शाखे । प्रथमशाखीयाः कथयन्ति— भारतयुद्धं काल्पनिकम् । सत्यं चेदिदं युद्धं नेदं पारिवारिककलहाद् विशिष्यते । कलहोऽयं कविभिर्महता कण्ठेन वर्णितः । द्वितीयशाखीयानां मते युद्धं सत्यमेव, यद्यपि युद्धस्य वर्णनमतिशयोक्तिपूर्णं कल्पनाबहुलं च ।

द्वितीयशाखीयानां चत्वारो वर्गाः । (१) प्रथमस्य मते ख्री० पू० ३१०२ वर्षे युद्ध मिदं जातम् । कालोऽयं महाभारतीयवचनेभ्यः पुराण-वृद्धगर्गशिलालेख-विशेषतश्च सिद्ध्यति (२) द्वितीयस्य मते युद्धं ख्री० पू० २६००-२५०० वर्षे जातम् । वराहमिहिर-अलबीरुणि-कल्हणादिभिर्मतमिदम् आस्थितम् । (३) तृतीयस्य मते प्रायेण ख्री० पू० १४००-१००० काले युद्धमिदं जातम् । पुराण-श्लोकविशेषेण पुराणगतवंशावलीभिश्च मतमिदं सिद्धं भवति । (४) चतुर्थस्य मते प्रायेण ख्री० पू० १०००-९०० वर्षे युद्धं संजातम् । पुरातत्त्वदृष्टिसंगतोऽयं कालः । अस्त्रोपादानभूतलौहधातुनिर्देशात् पुराणोक्तकौशम्बीराजवंशविवरणतश्च मतमिदं सिद्धं भवति । तृतीय-चतुर्थवर्गयोर्मते नात्यन्तं विरुद्धे । ख्रीष्टपूर्वं दशमं शतकम् उभयस्वीकृतमिति लक्षणीयम् ।

[२] तृतीय-चतुर्थ-वर्गाभ्यां या पद्धतिरभ्युपगता सांशतः समाना, यद्यपि पद्धतिरियं न सर्वथा निश्चयकारिणी । चतुर्थवर्गीयाः स्वमतविरुद्धपुराणवचसां प्रामाण्यं नाभ्युपगच्छन्ति । तृतीयवर्गीयाश्चतुर्थवर्गसंमतां वैज्ञानिकीं पद्धतिं न सर्वथा प्रामाणिकीं मन्यन्ते । शुद्धानि पुराणवचांसि यथाकालं भ्रष्टपाठवन्ति जातानि—इति उभयवर्गीया विद्वांसो नावगच्छन्ति । किं च पुरातत्त्वविद्या असंपूर्णा; न सा वाङ्मयसाहित्यमन्तरेण सफला भवितुमर्हति ।

पुलकेशि—(द्वितीय)—प्रशस्तिरपि न सर्वथा शुद्धपाठयुता । तत्सदृश-पुराणवाक्यानां पाठशुद्धिरपि स्वीकरणीयैव । प्रचलितपुराणकाराणां मुख्या दृष्टि

रासीद् धर्मादिप्रचारणे, नतु वंशविवरणे, ऐतिहासिककालक्रमनिर्धारणे वा । अत
एतद्विषयकाः पुराणवाक्यपाठाः सर्वथा शुद्धा एव भवन्ति—इति न कथयितुं
शक्यते । पूर्वाचार्याणाम् ऐतिहासिकं ज्ञानमतिशुद्धं नासीदित्यभ्युपेयमेव । किं च
पर्जिटरमहोदयकालादारभ्य अद्यापि कालक्रम-प्रदर्शकपुराणवचनानां सम्यगध्ययनं
न कृतम् । एतद्वचनानां पाठाः पुनर्विचारार्हाः ।

[३] प्रघट्टकेऽस्मिन् आलोचनार्हाणि पुराणवचांसि त्रिधा विभज्य उद्धृतानि
(१८ पङ्क्तयः); पाठान्तराणि च संयोजितानि ।

[४] पर्जिटर-प्रभृतिभिः या व्याख्या आसां १८ पङ्क्तीनां कृता ता उदा-
हृता अत्र । आसु पङ्क्तिषु चतस्रो विशिष्टा घटना उक्ताः, घटनासंबन्धि-काल-
विवरणं च प्रदत्तम् । घटनाश्च इमाः—(१) परीक्षितो जन्म सिंहासनारोहणं च;
महापद्मस्य सिंहासनारोहणम्; (३) आन्ध्रवंशसमाप्तिः; (४) प्रतीपस्य राज्यम् ।

[५] लेखकेन चत्वारि उदाहरणानि प्रदायोक्तम्—(१) इदं निर्धारितं
यन्महापद्मत आरभ्य आन्ध्रवंशसमाप्तिं यावत् ६३० वर्षाणि प्रायेण भवन्ति (न तु
८३६ वर्षाणि पुराणवाक्यानुसारेण) । (२) परीक्षिद्-आन्ध्रनाशान्तरकालः प्रायेण
११८६ वर्षाणि भवति । तथैव प्रतीप-परीक्षिदन्तरकालः प्रायेण ८१४ वर्षाणि ।
राजवंशकालक्रमनिर्धारकं पुराणप्रकरणं ३५० ख्रीष्टपूर्ववर्षतः प्राग् उपनिबद्धम् ।
ख्रीष्टपूर्वं १५ तमे शतके लौहधातुनिर्मितायुधसत्ता असंभवी पुरातत्त्वविद्यादृष्ट्या ।

उपर्युक्तैरुदाहरणैरिदं सिद्धं यत् कानिचन पुराणवचांसि स्वविरोधयुक्तानि
इतिहास-पुरातत्त्वविरुद्धानि च । अथवा इदमपि आस्थेयं यन्नास्माभिः मूलभूतानां
पुराणवचसां तात्पर्यं सम्यगवबुद्धम् । अनयो द्वितीयः पक्ष एव ज्यायान्, यतोऽस्मिन्
पक्षे परम्परायास्त्यागो न भवति । अतः पुराणवचसां विवक्षिततात्पर्यज्ञानायेह
प्रयत्यते ।

[६] प्रकरणतात्पर्यानुसारेण पाठसमीक्षा विधेया । मत्स्यपुराणे प्रथमतो
भविष्यराजवंशविवरणमुपनिबद्धम् प्राक्तनवंशविवरणानुसारेण । विवरणमिदं
पुराणान्तरेष्वपि समागतम् । विशिष्टघटनानामन्तरकालोऽपि पुराणेषूक्तः ।

उपर्युक्ताः १८ पङ्क्तीरधिकृत्य विचारः कृतोऽत्र । तथाहि—१-४ पङ्क्तिभिः
परीक्षिन्नन्दान्तरकालविषयकं मतं प्रतिपादितम् । अत्र भारतयुद्धकालः ख्री० पू०
८२३ उक्तः । पुरातत्त्वमतेन सहास्य मतस्य संगतिरस्ति ।

५-७ पङ्क्तिषु आन्ध्रशासक-पुलोम-महापद्मनन्दान्तरकालविषयकं मतम्
प्रतिपादितम् । अत्रत्यानां पुराणवचनानां व्याख्या इत्थं करणीया यथा अन्तरकालः
८३६ वर्ष-परिमितो (न तु ६३८ वर्ष परिमितः) भवेत् । पुराणमतेन सह

जैनमतस्य संगतिरस्तीति वेदितव्यम् । ८ पङ्क्तौ कथितं यद् राजवंशविवरणं
(आन्ध्रवंशसमाप्तिविवरणेन सह) पुराणगतभविष्यप्रकरणे उक्तम् । अर्वागान्ध्रवंश-
विषये असंभव-दोषः कश्चिदस्ति—इत्युक्तं लेखकेन ।

९-१० पङ्क्तिद्वये यन्मतं प्रतिपादितं तत् स्वविरोधि—इत्यत्र प्रदर्शितम् ।
११-१२ पङ्क्तिद्वये न काचित् समस्या वर्तते । १३-१४ पङ्क्तिद्वये अस्ति कश्चिद्
विरोधः; अस्य समाधानाय पाठसंशोधनं तथा कार्यं यथा विरोधोऽपगच्छेत् ।
अस्माकं नेदं मतं यदिमा घटनास्तेष्वेव कालेषु जाता येषां निर्देशा उपर्युक्तेषु वचनेषु
कृताः । एषु वाक्येषु आसन्नकालनिर्देश कृत इत्यस्माकं मतम् ।

१५-१६ पङ्क्तिद्वये मघासु सप्तर्षिस्थितिरुका । अत्र द्वे समस्ये । ख्री॰ पू॰
३१०२ वर्षे कलियुगप्रवृत्तिरिति मतेन सहास्य विरोधः स्फुट एव । एतन्मतं
पुरातत्त्वादिशास्त्रमतैः सह न संवदति । सप्तर्ष्यावृत्तिकालविषयकं मतं सर्वथा
काल्पनिकमपि भवितुमर्हति । देशकालभेदेन सह गणनारीतेरपि भेदो भवति ।
कमपि भेदमाश्रित्य उपर्युका गणना कृतेति संभाव्यते ।

१७-१८ पङ्क्तिद्वये परीक्षिन्नन्दान्तरकालः सहस्रवर्षाधिक इत्युक्तम् ।
अत्र आनन्दात् (आनन्देनेत्यर्थकात्) इतिच्छेदः करणीयः । शुद्धपुराणवचनार्थैः
सह शाखान्तरमतानां मेलनेन इदं निश्चप्रचं सिध्यति यद् भारतयुद्धं ख्री॰ पू॰
१०—९ शतके जातं न तु ततः पूर्वम् ।

[७] चतुर्थं पङ्क्ति-(वर्षसहस्र तु . . .) गतवचनेन सह पुराणवचनानां
तुलना कृता । इदं च सिद्धान्तितं यत् ख्री॰ पू॰ दशमे शतके भारतयुद्धमभूद् इति
मतं तृतीय-चतुर्थवर्गीयविदुषामनुमतं भवतीति ।

[८] प्रथम-द्वितीय-वर्गीयविदुषां मतान्यत्र विचार्यन्ते । कलिवत्सरेण सह
भारतयुद्धस्य सम्बन्धो न दर्शित आर्यभटेन । वराहमिहिरेण यदुक्तं ततः प्रतीयते
यत् ख्री॰ पू॰ २५ शतके पाण्डवानां राज्यमासीत् । अस्मिन् काले सप्तर्षयो मघासु
आसन् । मतमिदं वृद्धगर्गमतमनुसरतीति उत्पलो बभाषे । परन्तु वृद्धगर्गवचने
(कलिद्वापरयोः सन्धौ·····) यत् सन्धीति पदं तस्यार्थः प्रथमं वर्षसहस्रमिति ।
अर्थोऽयमज्ञातप्रायो जातः । गर्गवराहमिहिरमतानुसारिणा कल्हणेनोक्तं यद्
भारतयुद्धं प्रायेण २४४८ ख्री॰ पू॰ काले संजातमिति ।

[९] युद्धकालविषये द्वे मते सिद्धे—ख्री॰ पू॰ २५ शतकम्, ख्री॰ पू॰
१०—९ शतकं च । अनयोरेकतरं मतमेव सत्यमित्येकः पक्षः । भरतवंशीयानां द्वे
युद्धे अभूतां विभिन्ने काले—इत्यपरः पक्षः । द्वितीय पक्ष एव ज्यायानिति प्रतीयते ।
ख्री॰ पू॰ २५ शतककालिके युद्धे लौहास्त्राणि न व्यवहर्तुं शक्यानि । युद्धमिदं
सिन्धुसंस्कृतिसंबद्धम् ऋग्वेदसंबद्धं च भवितुमर्हति । ऋग्वेदकालः ख्री॰ पू॰
२५ शतकं प्रायेणेति प्रमाणभूतानां विदुषां मतम् ।

ख्री० पू० १० शतके यद् भारतयुद्धं जातं तत्र लौहास्त्रप्रयोगः कृतः । अस्मिन्
काले द्वारकापुरी समुद्रगर्भेलीना बभूव—महाभारतोक्तं मतमिदं पुरातत्त्वशास्त्र-
दृष्ट्यापि सिद्धं भवति । भारतवंशीयैः कृतयोद्वयोर्युद्धयोः स्मृतिर् अर्वाक्काले संकीर्णा
जाता—एकेन सह संबद्धं वस्तु अपरेण संबद्धं कृतमिति व्यक्तं प्रतीयते । यद्यनु-
सन्धानेनेदं सिद्धं स्याद् यत् ख्री० पू० ३१०२ वर्षेऽपि भारतानां किमपि युद्धं
जातमिति तर्हि तद् वैदिकसंस्कृतिकालिकं स्यात्, सिन्धुसभ्यताकालिकं वा ।
पुरातत्त्वविदः सिन्धुसभ्यतायाः प्राथमिकविकासस्य कालः ख्री० पू० ३२ शतकं
मन्यन्ते ।

उपर्युक्ते मतेऽभ्युपगते द्वितीयशाखीयवर्गाणां मतानि समन्वितानि भवन्ति ।
भरतनामधेया जना अतिप्राचीनाः, भरतानां तिस्रः शाखा यथाकालं त्रीणि युद्धानि
कृतवत्यः । महाभारतस्य त्रीणि आरम्भस्थलानि एतद्युद्धत्रयसंबन्धीनीति शक्यते
वक्तुम् । महाभारतान्तिमरचनाकाले युद्धत्रयविवरणानि एकयुद्धविवरणपराणि
जातानि । पुलकेशिशिलालेखेऽपि ईदृश्येव स्थितिः ।

[१०] युद्धमिदं कविकल्पनाप्रभवं पारिवारिककलहमात्रं वेति न कथयितुं
शक्यते । कौटिलीयार्थशास्त्रे काश्चन भारतकथा दृष्टान्तरूपेण निर्दिष्टाः, पाणिनि-
नाऽपि महाभारतशब्दो व्युत्पादितः । आश्वलायनगृह्यसूत्रे भारत-महाभारतशब्दौ
प्रयुक्तौ । अत इदं सिद्धं यन्महाभारतकथा ख्री० पू० ७-८ शतककाले विज्ञाता-
सीत् । कुरुक्षेत्रयुद्धं शाङ्खायनश्रौतसूत्रे स्मृतम् । सूत्रग्रन्थधृतगाथासु यमुना-
शाल्वराज-युगन्धरादीनां महाभारतसंबद्धानामुल्लेखो दृश्यते; ब्राह्मणेषु संहितास्वपि
महाभारसंबद्धा केचन जना नामतो निर्दिष्टाः । भारतयुद्धं कविकल्पनाप्रभवं नेत्येभिः
प्रमाणैर्विज्ञायते ।

भविष्यपुराणीय-ब्रह्मपर्वणः ४०-४४ तमा अध्यायाः

BHAVIṢYA-PURĀṆA, BRĀHMAPARVAN
CHAPTERS 40-44

LALLANJI GOPAL

भविष्यपुराणं चतुःपर्वविभक्तम् । ब्राह्मपर्वगत-४०-४४ अध्यायोक्ता विषया
न पुराणान्तरेषूपलभ्यन्ते, जन्मनिमित्तकब्राह्मणज्येष्ठत्वस्य विरोधोऽत्र कृतः, वृत्ता-
चाराधीनत्वं च ब्राह्मणत्वस्येति प्रतिपादितम् । न पुराणान्तरे न वास्य पुराणस्य
भागान्तरे मतमिदं दृश्यते । उपर्युक्ताध्यायगता विषयाः, तेषां पौर्वापर्यं चात्र
विचार्यन्ते ।

आपस्तम्बधर्मसूत्रे भविष्यत्-पुराणगतं किञ्चिद् धर्मशास्त्रीयविषयपरकं वाक्यमुद्धृतम् । वाक्यस्यास्य उपलब्धपुराणेन सह न कश्चित् सम्बन्धोऽवलोक्यते । प्राचीनतरं भविष्यत्पुराणं कियतांशेन उपलब्धपुराणस्य मूल मिति न ज्ञायते ।

भविष्यपुराणगतविषयाणां विवरणं मत्स्य-अग्नि-नारदीयपुराणेषु दृश्यते— विवरणेषु ऐकमत्यं पुन र्नास्ति । प्राचीनतरं भविष्यत्-पुराणं बहुधा परिवर्तितम्, ततश्चेदं नवीनं भविष्यपुराणं जातमिति प्रतीयते । प्रचलितपुराणस्य बहवोंऽशा न पूर्वाचार्यै र्विज्ञाता इति दृश्यते ।

भविष्यपुराणस्य ब्राह्मपर्व पर्वीन्तरापेक्षया प्राचीनम् । एतत्पर्वङ्गताः श्लोका निबन्धग्रन्थेषूद्धृताः । ब्रह्मपर्वङ्गता उपर्युक्ता पञ्च अध्याया न पश्चात् संयोजिताः । भविष्यपुराणस्य मूलभूते रूपे इमेऽध्याया आसन्निति प्रमाणैर्निश्चीयते । पर्वर्तिनि काले इमेऽध्यायाः प्रक्षिप्ता इति सम्भावना नापलनीया, यत एषामध्यायानां कश्चिन्नेदिष्टः सम्बन्धः पूर्ववर्तिभिः पर्वर्तिभिश्च अध्यायैः सह नोपलभ्यते । एत-दध्यायगताः श्लोका अपि न क्वचिद् उद्धृताः । एतदध्यायप्रतिपादितविषये हाजरामहोदयस्य यन्मतं तदत्र समीक्षितं लेखकेन । ४० तमाध्याय-विषयाणां संगतिश्चत्र विचारिता प्राक्-पश्चात्तनाध्यायैः सहास्य सम्बन्धश्च दर्शितः ।

उपर्युक्तेषु अध्यायेषु वर्णव्यवस्थाविषये योदा रदृष्टिः (वेदज्ञानं ब्राह्मणत्व-ज्ञापकं, न कुलम्, न जन्म) सा वज्रसूच्यामपि दृश्यते । वर्णानां चातुर्विध्यं, तेषां यथाक्रममवरत्वं, वर्णकर्तव्यानि च अस्मिन् मतेऽपि स्वीकृतानि भवन्ति ।

वज्रसूचीमतेन सहास्ति किञ्चिद् वैषम्यम् । परन्तु तद् ग्रन्थप्रकृतिहेतुकमिति मन्तव्यम् । किं च पुराणवचनानि न दार्शनिकग्रन्थवचनानीव तीक्ष्णानि भवितु-महन्ति । न वर्णेषु विशेष इति वज्रसूची, परस्परभिन्ना वर्णा इति भविष्यपुराणम् ।

भविष्यपुराण-वज्रसूची-ग्रन्थयोः सन्ति सदृशस्थलानि—अत्यन्तसदृश-स्थलानि च । अतो गम्यते एकेनापरः प्रभावितः । केन कः प्रभावित इति सम्यग् निर्धारयितुं न शक्यते; कालदृष्ट्या वज्रसूची प्राचीनतरेति विज्ञायते । अनया पुराणं प्रभावितमिति मतं युक्तं प्रतिभाति । भविष्यपुराणस्याधमर्णत्वे सन्ति हेतवः । अत्रत्यः कश्चिदपि श्लोको न निबन्धग्रन्थकारैरुद्धृतः । एतेनापि एषामध्यायानाम-र्वाक्कालिकत्वं सिद्धम् ।

अश्वघोषेण भविष्यपुराणमाश्रित्य वज्रसूची प्रणीतेति न शक्यते वक्तुम् । वज्रसूचीप्रतिपादितं मतं पालिसाहित्येऽपि दृश्यते, अतः पालिसाहित्यम् आश्रित्य अश्वघोषः स्वमनीषिकया वज्रसूचीं प्रणिनायेति मतं युक्ततरं भवति । वज्रसूच्यां या प्रतिपादनरीतिराश्रिता, सा भविष्यपुराणकारेण विज्ञातासीदिति पुराणवचन-विशेषेण विज्ञायते ।

भविष्यपुराणस्य उपर्युक्ताः पञ्चाध्यायाः पुराणेतरशास्त्रप्रेरिता इत्यत्र
लिङ्गमस्ति । नेमे पुराणस्य मूलरूपे आसन् । पुराणे यत् 'सतर्कं योगेश्वरकथनम्'
इत्युक्तं तेन वज्रसूच्येव लक्षितेति प्रतीयते । यथा मनुसंहितादयो ग्रन्था भविष्य-
पुराणकारेण समाश्रिताः, तथा वज्रसूच्यपि—इति कथनं नासङ्गतं भवति ।

भविष्यपुराणरचनाकालस्य पूर्वसीमा ख्रीष्टोऽयं पञ्चमं शतकमिति हाजरा-
महोदयस्य मतं सङ्गतमेव । यत एतदध्यायगतानि मतानि प्रचलित-हिन्दूमत-
विरुद्धानि, अत एतदध्यायगतः कश्चिदपि श्लोको न निबन्धग्रन्थकारैरुद्धृत
इति ।

स्कन्दपुराणगतकथायाः प्रहेलिकामयं विवरणम्

AN ENIGMATIC DESCRIPTION OF KATHĀ IN THE SKANDA-PURĀṆA

Ram Shankar Bhattacharya

स्कन्दपुराणीय-प्रभासखण्डे कथास्वरूपम् अधिकृत्य कानिचन विशेषणानि
प्रयुक्तानि, यथा—द्विविधा, द्विशरीरा, दिव्यभाषासमोपेता, वेदाधिष्ठानसंयुक्ता,
पञ्चसन्धिसमायुक्ता, षडलङ्कारभूषिता, सप्तसाधनसंयुक्ता, रसाष्टगुणरञ्जिता,
नवभिर्गुणैरार्कीर्णा, दशदोषविवर्जिता, विभाषाभूषिता, एकायत्ता, मनोहरा,
पञ्चकारणसंयुक्ता, चतुष्करणसंमता, द्विविधा, ज्ञानसन्दोहदायिनीति । कथायाम्
एषां विशेषणानां कथं समन्वयो भवति—इत्यत्र विचारितम् ।

कथाशब्देन नाट्यं लक्ष्यते इत्यत्र युक्त्या निरूपितम् । नाट्यस्य केचन धर्मा
एभिर्विशेषणै विशेषिता इत्यत्र लेखे विशदरूपेण दर्शितम् । तथाहि—

द्विविधेति शब्देन लोकधर्मी-नाट्यधर्मीति-भेद्द्वयं लक्षितम्; प्रयोगद्वैध्यं
वा । द्विशरीरेति-शब्देन द्विविध मित्तिवृत्तं लक्षितम् । दिव्यभाषासमोपेतिशब्देन
दिव्यादिभेदत्रयवद् वृत्तं लक्षितम्, दिव्यादिभेदत्रयवान् नायको वा । वेदाधिष्ठान-
संयुतेतिशब्देन चत्वारो वेदा लक्षिताः । पञ्चसन्धिसमायुक्तेति शब्देन नाट्यस्य
पञ्च सन्धयो लक्षिताः । षडलङ्कारभूषितेतिशब्देन षडलङ्कारसंयुतं पाठ्यं
लक्षितम् । सप्तसाधनसंयुक्तेतिशब्देन षड्जादि-सप्तस्वरा लक्षिताः । रसाष्ट-
गुणरञ्जितेति शब्देन अष्टौ रसा लक्षिताः (पाठस्यास्य समीक्षाऽपि कृता) ।
नवगुणाकीर्णतिशब्देन प्रेक्षकगता नव गुणा लक्षिताः । दशदोषविवर्जितेति शब्देन

दश काव्यदोषा लक्षिताः । एकायत्तेति शब्देन एकरसप्राधान्यं नाट्यस्येति दर्शितम्
एकनायकप्राधान्यं वा । मनोहरेति शब्देन नाट्यस्य विनोदकरणत्वं लक्षितम् ।
पञ्चकारणसंयुक्तेतिशब्देन नाट्यस्य पञ्च अङ्गानि लक्षितानि पञ्चविधं गानं
वा । चतुष्करणसंमतेति शब्देन करणस्य हस्तव्यापारविशेषस्य चातुर्विध्यं लक्षितम्;
अथवा पाठ्य-गीत-अभिनय-रसाः, चतस्रो वृत्तयः, चतुर्विधमभिनयं वा । द्विविधेति
शब्देन द्विविधा सिद्धिर्लक्षिता । ज्ञानसन्दोहदायिनीति-शब्देन नाट्यस्य त्रिवर्ग-
साधनत्वं लक्षितमिति ।

पुराणपञ्चलक्षण-ग्रन्थान्तर्गत-प्रथमपरिच्छेद-प्रथमपाठवर्गस्य समीक्षात्मकं विश्लेषणम्

A CRITICAL ANALYSIS OF 1ST ABSCHNITT, TEXT-GROUP I OF THE PURĀNA PAÑCALAKSANA

S. JENA

पुराणग्रन्थविश्लेषणाय किरफिल-विदुषा कञ्चिन् न्याय्यं मार्गमाश्रित्य
मूल-पुराण-स्वरूप-निर्धारणाय प्रयतितम्; एतदर्थं तेन पञ्च पुराणलक्षणानि सर्ग-
प्रतिसर्ग-वंश-मन्वन्तर-वंशानुचरिताख्यानि विवेचितानि । इमानि लक्षणानि सर्वेषु
पुराणेषु उपबृंहितानीति दृश्यते । मूलभूते पुराणे व्रततीर्थादिपरकाणि विवरणानि
परवर्तिनि काले संयोजितानि—इति निश्चप्रचम् ।

किरफिलप्रणीते Das Purāna Pañcalaksana ग्रन्थे इमानि लक्षणानि
चतुर्षु परिच्छेदेषु विभज्य विवेचितानि । सर्ग-प्रतिसर्गौ एकस्मिन् परिच्छेदे,
इतराणि त्रीणि लक्षणानि त्रिषु परिच्छेदेषु ।

लेखेऽस्मिन् प्रथमपरिच्छेदान्तर्गतं प्रथमं प्रकरणमाश्रित्य दुरूहदुष्पष्टार्थक-
विषयाणां विशदीकरणाय किमपि विचार्यते संहिता-ब्राह्मणोपनिषदां साहायकेन ।
प्रकरणेऽस्मिन् सर्गपरा अग्नि-ब्रह्म-हरिवंश-शिवपुराणोक्ताः श्लोका विवेचिताः ।

ब्रह्माण्डसृष्टिपरकाः षट् पुराणश्लोकाः (१०-१५) प्राचीनतमा इति
निश्चितम् (इमे श्लोका अत्र उद्धृताः) । अत्रत्या दृष्टिर्नासदीये सूक्ते प्राजापत्यसूक्ते
(ऋग्वेदीये) चोपलभ्यते, तैत्तिरीयसंहितायां शतपथ-तैत्तिरीय-ब्राह्मणयोश्च ।
पौराणिकीदृष्टिर्वेदिकदृष्टेरीषद् भिन्ना । अप्सु वीर्याधानं पुराणेष्वेव उक्तम् ।
प्रकरणेऽस्मिन् नारायणशब्दस्य या निरुक्तिर्दर्शिता सा प्रक्षिप्तेति वेदितव्यम् ।

एतदनन्तरं त्रयः पुराणश्लोकाः (२१-२३) उद्धृताः; उक्तं च—पुराण-
श्लोकानाम् आंशिकं सादृश्यं पुरुषसूक्ते लक्षणीयम् । सूक्तस्यास्य प्रभाव एषु
श्लोकेषु अस्तीति स्वीकार्यमेव ।

एतदनन्तरं मानसप्रजासृष्टिपराः पञ्च श्लोकाः (१६-२०) उद्धृताः; उक्तं
च—सप्तर्षीणाम् उल्लेख ऋग्वेदेऽपि दृश्यते, शतपथ-शाङ्खायनादिषु च । बृहदारण्य-
कोक्तानि ऋषिनामानि पुराणोक्तनामभिः सहांशतो भिन्नानि । स्वयंकृतं मैथुनं
बृहदारण्यक उक्तम्, न तु पुराणेषु ।

एतदनन्तरं एकं पुराणश्लोकम् (२६) उद्धृत्य उक्तम्—अत्र विराट्-कृता
मनुसृष्टिरुक्ता, विष्णुतो विराज उत्पत्तिश्च । अत्र ऋङ्मन्त्रविशेषस्य प्रभावोऽव-
लोकनीयः । पुरुष-विराजोरसङ्गत: संबन्धः (अन्योन्योत्पादकरूपः) न पुराणश्लोके
उक्तः । श्लोकोऽयं प्रक्षिप्त इति गम्यते ।

प्रथमप्रकरणगतेषु पुराणश्लोकेषु ये चत्वारो विषया उक्ताः, ते वेदोपनिषत्-
प्रतिपादिता इति दृश्यते । पुराणविरचनात् प्राग् इमानि मतानि चिन्तितानि
आर्यैः । पुराणरचनाकाले सांख्यमतं प्रबलतरं जातम्; मतेऽस्मिन् प्रकृति-पुरुषौ
मुख्यौ पदार्थौ; ततश्च महदादीनामुत्पत्तिः । पुराणश्लोकेषु (प्रकरणेऽस्मिन् उद्धृतेषु)
सांख्यमतप्रभावो देदीप्यत एव । केनचिद् अर्वाक्कालिकेन पुराणप्रणेत्रा मूलपुराण-
श्लोकेषु सांख्यमतानुरञ्जिताः श्लोकाः प्रक्षिप्ताः । मूलभूतेषु पुराणश्लोकेषु सांख्य-
प्रभावो नासीदिति हैकरमहोदयस्य मतम् ।

पञ्चलाङ्गलं व्रतम्

PAÑCHLĀNGAL VRATA

MRS. KALA D. ACHARYA

सन्ति पुराणेषु कानिचन व्रतानि यानीदानीम् अप्रचलितानि जातानि ।
एतादृशेषु व्रतेषु पञ्चलाङ्गलनामधेयं व्रतमन्यतमम् । मत्स्यपुराणे भविष्यपुराणे च
व्रतमिदमुपवर्णितम् । व्रतेऽस्मिन् भूमि-लाङ्गलदानं विहितम् । देयस्य लाङ्गलस्य,
भूमेश्च स्वरूपं परिमाणं च पुराणे प्रोक्तम् । कार्त्तिके वैशाखे वा मासि व्रतमिद-
मनुष्ठेयमित्युक्तम् । एतद्व्रतसंबन्धीनि ब्राह्मणभोजनादीनि कर्माणि अप्यत्रोक्तानि,
मन्त्राश्च दर्शिताः, व्रतफलमपि चोक्तम् ।

पञ्चलाङ्गलव्रतसदृशानि कर्माणि महादानान्तर्भूतानि । गुप्तनृपतिकाले
तत्पर्ववर्तिकाले चैतानि दानान्यनुष्ठितान्यासन्निति विज्ञायते । गण्डरादित्यनामा
शिलाहारनृपतिर्व्रतमिदम् अनुष्ठितवान् ख्रीष्टीयद्वादशशताब्द्यामिति इतिवृत्तविदः ।

सर्वंभारतीय-काशिराजन्यासस्य कार्यविवरणम्

गरुडपुराणसंबन्धि कार्यम्

गरुडपुराणस्य आचारकाण्डस्य द्वयोर्वङ्गलिपिहस्तलेखयो: पाठसंवादकार्यं प्रचलति । एकस्य अपरस्य वङ्गलिपिकोशस्य पाठसंवादकार्यमपि अपूर्णं वर्तते । हिन्दूविश्वविद्यालये सुरक्षितयो: द्वयो: शारदालिपिहस्तलेखयोरपि अद्यावधि प्राप्तिर्निभूत् । इमौ हस्तलेखौ शारदालिप्यां वर्तेते । अनयो: एक: हस्तलेख: आचारकाण्डस्य अपरश्च प्रेतकाण्डस्यास्ति ।

अस्मिन्नवधौ प्रेतकल्पस्य एकस्य देवनागरीहस्तलेखस्यापि पाठसंवादकार्यं सम्पन्नम् । एष हस्तलेख: गवर्नमेण्ट ओरियण्ट ल मैनुस्क्रिप्ट्स लाईब्रेरी मद्रास नगरत: प्राप्त: । अन्येषां हस्तलेखानामन्वेषणं क्रियते ।

गरुडपुराणस्य अन्यै: पुराणै: इतिहासग्रन्थाभ्यां च सह विषयसंवादकार्यं-मपि प्रचरति ।

स्कन्दपुराणस्य मानसखण्डस्य सम्पादनम्

अग्रिमदशाध्यायानां (४१-५०) पाठसम्पादनं पूर्णमस्मिन् अवधौ । अस्मिन् अङ्के विंशत्यध्यायानां (३१-५०) प्रकाशनं क्रियते ।

शिवधर्मोत्तरपुराणसंबन्धि कार्यम्

अद्यावधि शिवधर्मोत्तरस्य सप्तदशहस्तलेखानामवाप्तिर्जाता । अद्यावधि अस्य पुराणस्य आधारपाठः:, द्वयोर्हस्तलेखयो: (एको देवनागरीलिप्याम्न्यश्च नेवारीलिप्यां) पाठसंवादकार्यमपि रामनगरस्थे पुराणविभागे पूर्णतामियात् । अस्य सम्पादक: डा० बोनाजोली अस्मिन् वर्षे कियत्कालं स्वदेशे इटलीनाम्नि आसीत्, तत्रापि तेन आधारपाठो लिखित:, द्वयो: नेवारीलिपिहस्तलेखयो: पाठसंवादकार्यमपि कृतम् ।

वेद-पारायणम्

माघमासस्य सम्पूर्णे शुक्लपक्षे रामनगरदुर्गस्थिते व्यासेश्वरमन्दिरे संहिता-ब्राह्मणारण्यकोपनिषदन्वितायाः सम्पूर्णायाः तैत्तिरीयशाखायाः स्मृत्याधारेण पारायणं श्री वे० राजगोपालघनपाठिमहोदयेन कृतम् । श्री नारायणघनपाठिमहा-भाग: श्रोता आसीत् । पारायणसमाप्तौ पारायणस्य कर्त्रे श्रोत्रे च यथानिर्दिष्टा दक्षिणा प्रमाणपत्रादिकं प्रदत्तम्, भोजनं च ।

पुराणविभागे आगता विद्वांसः

अस्मिन् अवधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगताः, अत्रत्यस्य कार्यजातेन परिचायिताश्च—

१. श्रीवीरेन ब्रह्मभट्ट, अहमदाबाद ।

२. डा० जुडिथ बैकर, मिशिगन (अमेरिका) विश्वविद्यालयस्य संगीत-विद्यालयस्थः—२.२.८६ दिनाङ्के ।

३. डा० डेनिवल कोडर—मानविकी इनडाउमेण्ट वाशिंगटन इत्यस्य अनुसन्धानप्रभागस्थः—२.२.८६ दिनाङ्के ।

४. जगद्गुरवः काञ्चीकामकोटिपीठाधिपतयः शङ्कराचार्याः श्री जयेन्द्र-सरस्वतीमहाभागाः—२१.४.८६ दिनाङ्के ।

जगद्गुरवः पुराणानां पाठसमीक्षितसंस्करणानां पुराणपत्रिकायाश्च सूक्ष्मान्वेषणं कृतवन्तः । पुराणकार्यजातमाशीर्वचोभिरभिनन्दितवन्तश्च ।

काञ्चीकामकोटिपीठाधिपतयः शङ्कराचार्याः
रामनगरदुर्गे निवसिताः

स्ववाराणसीनिवासस्य समाप्तौ जगद्गुरवः काञ्चीकामकोटिपीठाधिपतयः शङ्कराचार्याः जयेन्द्रसरस्वतीमहाभागाः २० अप्रेल १९८६ दिनाङ्कस्य सायंकाले रामनगरदुर्गमागताः । ते २१ अप्रैलदिनाङ्कस्य सायंकाले रामनगरदुर्गात् प्रस्थिताः, अतः हरद्वारं प्रति प्रतस्थिरे । २१ अप्रैल दिनाङ्कस्य प्रातःकाले जगद्गुरुभिः स्वपादक्षेपैः दुर्गस्य प्रत्येकं स्थानानि पवित्रीकृतानि । पुराणविभागोऽपि जगद्गुरूणां भ्रमणेन पवित्रीकृतः ।

महाराज-उदितनारायणसिंह-मानसप्रचारनिधिः
मानसनवाहपाठः

वैशाखमासस्य शुक्लपक्षे प्रतिपत्तिथिमारभ्य नवमीं तिथिं यावत् (९ मई दिनाङ्कमारभ्य १९ मई १९८६ दिनाङ्कं यावत्) चकियानगरस्थिते कालीमन्दिरे रामचरितमानसस्य पारायणं तदुपरि प्रवचनं च प्रथितैः व्यासैः कृतम् । प्रतिदिनं श्रोतृणां महती संख्या प्रवचनश्रवणमकरोत् । तत्रभवन्तः काशिनरेशा महाराजा डा० विभूतिनारायणशर्ममहोदया अधिकांशप्रवचनदिनेषु दक्षिणभारते तीर्थ-यात्रायामासन् । तीर्थयात्रासमाप्तौ द्वयोः दिनयोः (१६, १७ मई दिनाङ्कयोः) महाराजकुमारः श्री अनन्तनारायणसिंहमहोदयः प्रवचने उपस्थितः आसीत् ।

अन्तिमयोर्द्वयोर्दिनयोः (१८-१९ मई दिनाङ्कयोः) महाराजा डा० विभूतिनारायण-
सिंहमहोदया प्रवचने उपस्थिता आसन् । व्यासेषु डा० श्री नाथमिश्रः प्रमुख
आसीत् येन अन्तिमेषु त्रिषु दिनेषु (१७-१९ मई १९८६) तत्र प्रवचनं कृतम् ।
पारायणसमाप्तौ 'भण्डारा' (बृहद्-भोजनोत्सवः) सम्पन्नः ।

काशीविश्वनाथस्य सहस्रघटाभिषेकः

वर्षत्रयपूर्वं श्री काशीविश्वनाथस्य लिङ्गस्थानात् चौरैः स्वर्णचौर्यं
कृतम् । अन्वेषणकर्मणि अनर्हाः जनाश्च मन्दिरे प्रविष्टा लिङ्गस्पर्शादिकं च
चक्रुः; तेषामपराधानां क्षमापनार्थं देवतवरक्षणार्थं च चैत्रमासस्य शुक्लपक्षस्य
पञ्चमीं तिथिमारभ्य सप्तमीं तिथिं यावत् (१४-१६ अप्रैल १९८६ दिनांकेषु)
अग्निपुराणोक्तविधिना ईश्वरसंहितोक्तप्रकारेण च विश्वनाथस्य अष्टोत्तरसहस्रघट-
स्नपनं शान्तिहोमश्च तत्रभवद्भिः काशिनरेशैः महाराजै विश्वनाथमन्दिरन्यासा-
ध्यक्षैः डा० विभूतिनारायणशर्ममहोदयैः सम्पादिते । एषा क्रिया काशिविश्वनाथ-
न्यासस्य सदस्येन आगमविधिज्ञस्य श्री लक्ष्मीशंकर गौरीशंकर शा० शुक्लमहो-
दयस्याचार्यत्वे सम्पादिता । काञ्चीकामकोटिपीठाधिपतयो जगद्गुरवः शंकराचार्याः
श्री जयेन्द्रसरस्वतीमहाभागाः सर्वस्मिन् कार्यजाते उपस्थिता आसन् उचितनिर्देशं
च दत्तवन्तः। लखनऊ नगरात् उत्तरप्रदेशशासनस्य विधिसचिवः श्री श्रीनाथसहाय-
महोदयः अन्तिमे दिने अष्टोत्तरशतघटस्नपनावसरे विशेषरूपेण उपस्थितः आसीत् ।
श्रृङ्गेरी शङ्कराचार्याणामधिकृतः प्रतिनिधिः श्री चेल्ललक्ष्मणशास्त्री महोदयोऽपि
सर्वस्मिन्नवसरे उपस्थितः आसीत् । श्री काशीविद्वत्परिषदादिसंस्थाभिः प्रदत्तव्यव-
स्थानुसारेण काशिनरेशैः महाराजैः डाक्टरविभूतिनारायणशर्ममहोदयैः गर्भगृहात्
बहिः स्थित्वा एवं सम्पूर्णं कार्यजातं सम्पादितम् ।

न्यासाध्यक्षाणां दक्षिणभारतयात्रा

न्यासाध्यक्षास्तत्रभवन्तः काशिनरेशा महाराज डा० विभूतिनारायणसिंह-
शर्ममहोदयाः महाराजकुमारेण श्री अनन्त नारायणसिंहेन तिसृभिर्महाराज-
कुमारीभिश्च सह ३ मई दिनाङ्कमारभ्य ११ मई दिनाङ्कं यावत् दक्षिणभारतस्य
यात्रां चक्रुः । एषा तेषां प्रथमा दक्षिणभारतयात्रा आसीत् । तत्रभवन्तः काशिनरेशा
मद्रासस्थित मीनम्बक्कम् वायुयानावरोहस्थाने (Airport) शङ्करभक्तजनसभायाः
प्रतिनिधिभिरन्यैश्च संस्कृतविद्वद्भिः अभिनन्दिताः पुष्पहारैश्च सत्कृताः । मद्रास-
नगरे रात्रौ उषित्वा तत्रभवन्तः काशिनरेशाः काञ्चीकामकोटिपीठाधीश्वराणां
जगद्गुरुणां शङ्कराचार्याणां श्री चन्द्रशेखरेन्द्रसरस्वतीस्वामिपादानां दर्शनार्थं काञ्ची-
पुरं प्रस्थिताः । तत्रभवन्तः प्रथितं 'फेमिना विजम'्नु गताः, वज्रखातस्य 'दर्शनम्'
अपि कृतम् ।

काञ्चीपुरम्

तत्रभवन्तः काशिनरेशा सद्यः अविलम्बेन काञ्चीपुरम् गताः सपद्येव
जगद्गुरुणां दर्शनं च कृतवन्तः । प्रारम्भिक-कुशलक्षेमानन्तरं मठे एव निर्धारिते
भवने विश्रमार्थमागताः । महाराजा दिनद्वयं मठे एवं यापयामासुः, केवलं रात्र्योः
काञ्चीपुरे अवसन् । महाराजाः प्रातःकाले दुर्गायाः प्राचीनतमे मन्दिरे दर्शनार्थं
गताः, सायंकाले च कामाक्षीदेव्या दर्शनं चक्रुः । ते स्वर्णनिर्मितरथस्यापि दर्शनं
चक्रुः । अस्मिन् अवसरे महाराजानां कृते विशिष्टा पूजापि सम्पादिता ।

५ मई १९८६ दिनाङ्कस्य प्रातःकाले प्रातःसन्ध्यादिकं वेदपाठं च निर्वर्त्य
तत्रभवन्तः काशिनरेशा 'एकाम्रेश्वर' शिवस्य दर्शनं चक्रुः । ते काञ्चीपुरस्थिते
विशालतमे विष्णुमन्दिरे वरदराजमन्दिरे अपि देवदर्शनं चक्रुः ।

५ मई ८६ दिनाङ्के शङ्करभक्तजनसभा-द्वारा तत्रभवतां काशिनरेशानाम-
भिनन्दनं कृतं यस्मिन् जगद्गुरवः श्रीमच्चन्द्रशेखरेन्द्रस्वामिपादाः कनिष्ठशङ्कराः-
चार्या श्रीशङ्करेन्द्रसरस्वतीमहाभागाश्च उपस्थिता आसन् । जगद्गुरवः श्री
जयेन्द्रसरस्वतीमहाभागा एतस्मिन् अवसरे हरद्वारनामके तीर्थे आसन्, अतस्ते
उपस्थिता नासन् । अस्मिन् अभिनन्दनोत्सवे विशिष्टा संस्कृतविद्वांसः काञ्चीपुरनगर-
पालिकाया प्रमुखः तथा तमिलनाडुशासनस्य गृहसचिवः उपस्थिता आसन् । तैर्महा-
राजानामभिनन्दनं कृतम् । शङ्करभक्तजनसभाद्वारा प्रकाशितस्य 'त्रिवेणी' नामकस्य
ग्रन्थस्योद्घाटनं तत्रभवद्भिः काशिनरेशैरस्मिन्नुत्सवे विहितम् । एष ग्रन्थो जगद्-
गुरुणां शङ्कराचार्याणामाशीर्वचनैरलंकृत आसीत् । अस्मिन् अवसरे काशिनरेशः
स्वपूर्वजानां काञ्चीमठेन सह संबन्धस्य स्मरणं कृतम्, स्मारितं च पितामहानां

सर प्रभुनारायणसिंहमहाभागानां काञ्चीयात्रायाः वृत्तान्तम्, जगद्गुरूणां शंकरा-
चार्याणां काशीयात्रायाः वृत्तान्तम् च । काशिनरेशैः भणितं यद् दक्षिणभारतस्य
उत्तरभारतस्य च कोटेर्जनानां आध्यात्मिकाभ्युत्थानस्य कृते अनेन मठेन महान्
प्रयासः कृतः । मठोऽयं विदुषां साधूनां साधकानां च कृते प्रेरणास्रोतो विद्यते ।

काशिनरेशाः ६ मई दिनाङ्के कार्द्वारा 'रामेश्वर' दर्शनार्थं प्रस्थिताः ।
अस्याः यात्रायाः व्यवस्था श्रीमद्भिः शंकराचार्यपादैः कृता । चिङ्गलपेट-
जनपदस्य अधिकारिणः, काञ्चीपुरम्-नगरस्य नागरिकाः मठस्याधिकारिणश्च
तत्रभवतां काशिनरेशानां निवासस्य पूजायाश्च सौविध्यार्थं समीचीनां व्यवस्थां
कृतवन्तः ।

रामेश्वरम्

मद्रासनगरात् तत्रभवन्तः रेलयानस्य विशिष्टे कक्षे (bogie) स्थित्वा रामेश्वर-
स्थानं गताः । तत्र ७ मई १९८६ दिनाङ्कस्य प्रातःकाले तत्रभवन्तः काशिनरेशा
प्रासाः लक्ष्मणकुण्डे स्नानं कृत्वा संध्यादिकं पारायणं चानुष्ठितवन्तः । तदनन्तरं
समुद्रं गत्वा सागरस्नानं चक्रुः, काञ्चीकामकोटिपीठस्य शंकरमठे शास्त्रा-
नुसारतः तीर्थकृत्यं श्राद्धं च सम्पादितवन्तः । तत्रभवद्भिः काशिनरेशैः
तीर्थपुरोहितेभ्यः दक्षिणा, निर्धनेभ्यः दानं च दत्तम् । तस्मिन्नेव दिनेऽपराह्णे
मद्रासनगराय रेलयानेन प्रस्थिताः ।

बैङ्गलोर

शृङ्गेरीमठस्य जगद्गुरवः शङ्कराचार्याः शङ्करजयन्त्युत्सवप्रसङ्गेन बैङ्गलोर-
नगरे शङ्करमठे स्थिता आसन् । अतः तत्रभवन्तः काशिनरेशा मद्रासनगरात् शङ्करा-
चार्याणां दर्शनार्थं बैङ्गलोरनगरं रेलयानेन गताः । रेलयानम् मद्रासनगरात्
बैङ्गलोरनगरं ९ जुलाई दिनाङ्कस्य प्रातःकाले समागतम् । जगद्गुरूणां प्रति-
निधिभिस्तत्रभवन्तः काशिनरेशाः रेलयानविश्राम (स्टेशन) स्थाने अभिनन्दिताः ।
शङ्करमठस्य अतिथिभवने च नीता यत्र तेषां विश्रामस्य व्यवस्थासीत् । आग-
मनानन्तरं अविलम्बेन जगद्गुरुभिः सह काशिनरेशा मिलिताः । अपराह्णे शङ्कर-
जयन्त्युत्सवस्य एका सभा संपन्ना यस्यां काशिनरेशाः प्रमुखातिथय आसन् । अस्यां
सभायां काशिनरेशानामभिनन्दनं कृतम् । जगद्गुरूणां प्रधानभक्ता अस्मिन् अवसरे
महाराजानामभिनन्दनं चक्रुः । अस्मिन् अवसरे काशिनरेशाः स्वभाषणे जगद्गुरुन्
प्रति स्वकृतज्ञतां विज्ञापयामासुः, विशेषतः एतन्निमित्तं यद् जगद्गुरूणामेव
निर्देशानुसारतो महाराजकुमारस्य श्री अनन्तनारायणसिंहस्य यथार्थ-भारतीय-
परम्परानुसारतः पालनं न्यायशास्त्रस्य पाठनं च जातम् । तत्रभवन्तः काशिनरेशा
मठे स्थितायाः शारदादेव्या दर्शनमपि चक्रुः ।

१० मई १९८६ दिनाङ्के तत्रभवन्तः काशिनरेशाः श्रृङ्गेरीमठं प्रति प्रस्थिताः कनिष्ठस्वामिपादाः शङ्कराचार्याः मठे एवं स्थिता आसन् ।

श्रृङ्गेरी

श्रृङ्गेरीगमनानन्तरं तत्रभवन्तः काशिनरेशाः कनिष्ठस्वामिपादानां नृसिंह-मठे दर्शनं चक्रुः । श्रृङ्गेरीमठेऽपि शङ्करजयन्त्युत्सवः समायोजित आसीत् । सायंकाले महाराजा अत्र सभायामुपस्थिता आसन् यस्यां स्वामिपादान् प्रति कृतज्ञतां ज्ञापयामासुः । तस्यामेव संध्यायां स्वामिपादेभ्योऽनुज्ञां प्राप्य बङ्गलोरनगरं प्रति प्रस्थिताः; ११ मई १९८६ दिनाङ्के प्रातःकाले बैङ्गलोरनगरमागताश्च । बैङ्गलोरनगरमागत्य काशिनरेशा हरिद्वारे अक्षयतृतीयातिथौ कुम्भावसरे गङ्गा-पूजनार्थं वरिष्ठस्वामिपादानामनुज्ञामाशीर्वादं च गृहीत्वा तस्मिन् एव दिने अपराह्णे महाराजा स्वपरिवारेण सह वायुयान-द्वारा दिल्लीनगरं प्रस्थिता यस्मात् स्थानात् ते हरिद्वारं गन्तुकामा आसन् ।

हरिद्वारम्

तत्रभवन्तः काशिनरेशाः ११ मई १९८६ दिनाङ्के हरिद्वारं गत्वा कुम्भस्नानं विधाय गङ्गां पूजयामासुः । अत्र कुम्भस्नानार्थम् अवस्थितानां जगद्गुरूणां शङ्करा-चार्याणां श्री जयेन्द्रसरस्वतीमहाभागानामपि दर्शनं चक्रुः । महाराजाः परिवारेण सह गङ्गाया आरात्रिक मपि अवलोकयामासुः ।
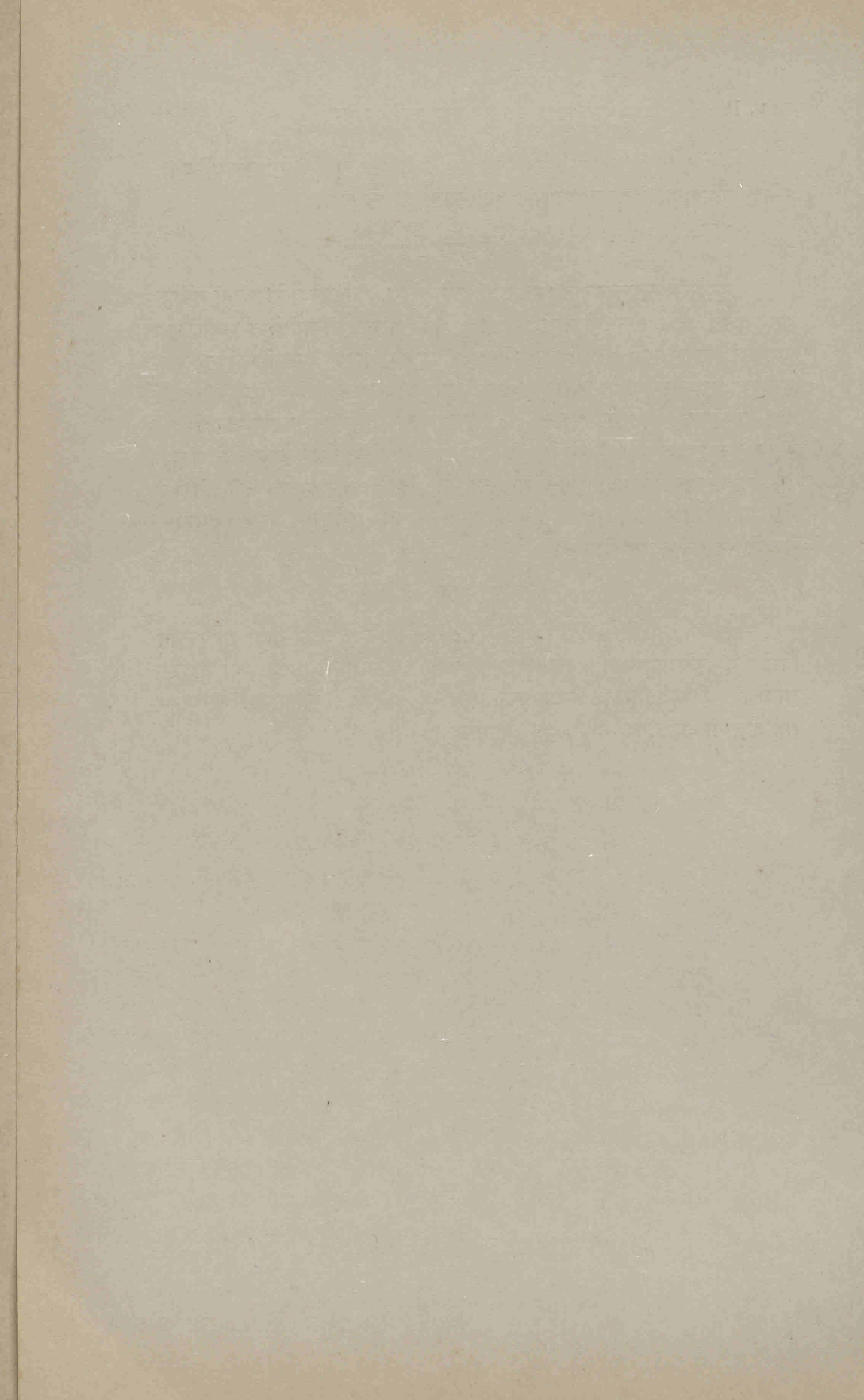
व्यास उवाच ।*

काश्यपीरथवाहिन्योर्मध्ये वै ऋषिसत्तमाः ।
वृद्धकेदारसंज्ञं वै देवं संपूज्य मानवः ।
शिवलोकमवाप्नोति यज्ञकोटिफलं लभेत् ॥ १ ॥

काश्यपी वामभागे वै वृद्धकेदारसंज्ञकम् ।
संपूज्य मानवः सम्यक् कुलैः त्रिदशभिर्युतः ।
शिवलोकमवाप्नोति रुद्रकन्यानिषेवितः ॥ २ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे वृद्धकेदारमाहात्म्ये
एकत्रिंशोऽध्यायः ॥ ३१ ॥

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* ने१. ⊙. २. –d) ने३ युतं (→युतः). –f) ने३ °निषेवितं (→°निषेवितः).
पुष्पिका—ने१.३ °त्रिंशतितमो°, ने२ °त्रिंशतमो° (→°त्रिंशो°).

व्यास उवाच ।

वामे वै रथवाहिन्याः पुण्या द्रोणाद्रिसंभवा ।
द्रोणी नाम सरिच्छ्रेष्ठा संमिलन् मुनिसत्तमाः ॥ १ ॥

तयोः सङ्गममध्ये वै पुण्ये द्रोणह्रदे शुभे ।
निमज्य मानवः सम्यग् वसुभिः स प्रसेव्यते ॥ २ ॥

तत्र ब्रह्मपुरो नाम पर्वतः समुदाहृतः ।
देवर्षिगणगन्धर्वैः सेवितः सुमनोहरः ॥ ३ ॥

तस्य कक्षे महाभागाः प्रौढाख्यो वै महासरः ।
शोभनाद्यैः शिवगणैः सेवितः सुमनोहरः ॥ ४ ॥

यं ब्रह्मा रचयामास प्रौढाख्यं हि महासरम् ।
मन्दाकिन्या जलैः पूर्णं देवर्षिगणसेवितम् ॥ ५ ॥

तत्र स्नात्वा च मनुजो दशपूर्वान् दशोत्तरान् ।
संतार्य ब्रह्मभवने वासं प्राप्नोति वै द्विजाः ॥ ६ ॥

ऋषय ऊचुः ।

प्रौढाख्यं हि सरं ब्रह्मन् विरचत् (?) केन हेतुना ।
केन वै देवगन्धर्वाः सेवयन्ति महासरम् ॥ ७ ॥

व्यास उवाच ।

तस्मिन् ब्रह्मगिरौ पुण्ये गर्गो नाम महातपाः ।
समाश्रित्य तपस्तेपे तोषयन् कमलासनम् ॥ ८ ॥

ततः कालेन वै विप्रास्तस्मै तुष्टः प्रजापतिः ।
हंसमारुह्य वेगेन दर्शयामास दर्शनम् ॥ ९ ॥

१. –a) ने₁ °वाहिन्या(→°वाहिन्याः). –b) ने₁.₃ द्रोणादि°(→द्रोणाद्रि°). –c)ने₂ द्रोणी(→द्रोणी). –d) ने₁°सत्तमा(→°सत्तमाः). २. –b) ने₁ द्रौण°(→द्रोण°). –d) ने₂ प्रमुच्यते (→प्रसेव्यते) ४. –b) ने₁ प्रौढाख्याख्यो(→प्रौढाख्यो वै); ने₁ °तटः, ने₂ °सदः (→°सरः). ५. –b) ने₂ °सरः (→सरम्). ६. –b) ने₂ दशोत्तरः (→दशोत्तरान्). ७. –a) ने₁ प्रौढाख्यं (→प्रौढाख्यं). ८. –d) ने₁ स्तोषयन् (→तोषयन्). ९. –b) ने₁ तुष्ठाः (→तुष्टः). –c) ने₁ वर्गेन (→वेगेन).

स दृष्ट्वा लोकनाथेशं हंसारूढं प्रजापतिम् ।
ननाम परया भक्त्या प्रत्युत्थाय कृताञ्जलिः ॥ १० ॥

तस्मै संतुषितो ब्रह्मा वरं वरय सुव्रत ।
इत्युवाच महाभागः सुपुण्येनान्तरात्मना ॥ ११ ॥

ततोवाच विधातारं गर्गः सुप्रीतमानसः ।
प्रौढासंपूरणार्थं वै जलं वव्रे तपोनिधिः ॥ १२ ॥

तथेत्युक्ता महाभागा ब्रह्मा लोकपितामहः ।
मन्दाकिन्या जलैः पुण्यैः प्रौढाख्यं संप्रपूरयत् ॥ १३ ॥

प्रौढाख्यं पूरयित्वा सा गङ्गा मन्दाकिनी द्विजाः ।
शेषा गर्गाश्रमं प्राप्ता स्वर्गतीर्था सरिद्वरा ॥ १४ ॥

रेमे चाभीप्सितं कामं दत्त्वा लोकपितामहः ।
जगाम ब्रह्मभुवनं पुलस्त्याद्यैर्महर्षिभिः ॥ १५ ॥

गर्गोऽपि तं सरःप्रायं दृष्ट्वा वै मुनिसत्तमाः ।
संतोषं परमं लेभे निःस्वः प्राप्य यथा धनम् ॥ १६ ॥

येन वै रचयामास हेतुना तन्मयोदितम् ।
मज्जनं तर्पणं श्राद्धं ये कुर्वन्ति तपोधनाः ।
ते यान्ति ब्रह्मभुवनं प्रौढाख्ये च सरोवरे ॥ १७ ॥

पुण्ये प्रौढाख्यमध्ये वै ब्रह्मतीर्थेति विश्रुतम् ।
तत्र पिण्डप्रदानेन कुलानां तारयेच्छतम् ॥ १८ ॥

दक्षिणे गर्गतीर्थेति विश्रुतं मुनिसत्तमाः ।
तत्र स्नात्वा च मनुजो विष्णुलोके महीयते ॥ १९ ॥

तत्रैव हृदमध्ये वे देवं केदारसंज्ञकम् ।
संपूज्य मुनिशादूर्लाः शोभनाख्यगणान्वितम् ।
शिवलोकमवाप्नोति कुलत्रयसमन्वितः ॥ २० ॥

१०. -d) ने२ वृतांजने (→कृताञ्जलिः).
११. -d) ने२ सुवर्णा° (→सुपुण्ये°). १२. -b) ने१ गर्व्याः (→गर्गः). -c) ने१ °सत्त°(→°संपू°). १३. -d) ने२ प्रौढाख्य-(→प्रौढाख्यं). १४.-a) ने२ प्रौढरुयं (→प्रौढाख्यं).-c) ने३ पुण्या(→प्राप्ता). -d) ने१ सर्गे(→स्वर्ग-). १५. -a) ने१ तस्मै (→रेमे). १६. -b) ने२ दृष्टो (→दृष्ट्वा). -d) ने१ वनं (→धनम्). १७. -c) ने१ मजनं (→मज्जनं).

१८.-b) ने१ प्रौढाख्याख्ये (→प्रौढाख्ये च). २०.-d) ने२ °गदा° (→°गणा°).

इत्येतत् कथितं विप्रा यथा सृष्टो महासरः ।
ब्रह्मणा लोकनाथेन गर्गस्य हितकारिणा ॥ २१ ॥

प्रौढाख्यस्य च माहात्म्यं यः श्रृणोति समाहितः ।
स याति ब्रह्मभुवनमप्सरोभिश्च सेवितः ॥ २२ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे प्रौढाख्यसरमाहात्म्यं नाम
द्वात्रिंशोऽध्यायः ॥ ३२ ॥

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२२. –a) ने१ प्रौढाख्यस्यस्य (→प्रौढाख्यस्य च). –c) ने३ °भवनम्(→°भुवनम्).
पुष्पिका—ने१-३ द्वात्रिंशत्तमोऽध्यायः (→द्वात्रिंशोऽध्यायः).

ऋषय ऊचुः ।

श्रुतं प्रौढाख्यमाहात्म्यं त्वत्तो हि मुनिसत्तम ।
याः पुण्याः सरितः सन्ति सुपुण्ये ब्रह्मपर्वते ।
ये देवा ये च वै तीर्थास्तान् व्याख्यापय सुव्रत ॥ १ ॥

व्यास उवाच ।

तत्रैव पर्वतोद्देशे गर्गाश्रमसमुद्भवा ।
गार्गी नामा सरिच्छ्रेष्ठा सङ्गता रथवाहिनीम् ॥ २ ॥

मूले तस्या ऋषिश्रेष्ठं गर्गं सम्भाव्य वै द्विजाः ।
प्राप्नोति मानवः सम्यक् मनोऽभिलषितं फलम् ॥ ३ ॥

दक्षिणे वेणुभद्रायाः सङ्गमे मुनिसत्तमाः ।
निमज्य मानवः सम्यक् पातकाद् विप्रमुच्यते ।
भद्रेशं तत्र सम्पूज्य शिवलोके महीयते ॥ ४ ॥

ततः शुकवती नामा सुपुण्ये गर्गिसङ्गमे ।
ययौ सा मुनिशार्दूलाः पुण्यतोयवहा नदी ॥ ५ ॥

तयोर्मध्ये महादेवं शुकेशं पूज्य वै द्विजाः ।
प्राप्नोति मानवः सम्यक् शिवलोकं सुदुर्ल्लभम् ॥ ६ ॥

यमाराध्य शुकाः सर्वे यमेन परिबोधिताः ।
प्रापुः शिवपुरं पुण्यं सिद्धगन्धर्वसेवितम् ॥ ७ ॥

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१. –a) ने२ प्रौढाख्य° (→प्रौढाख्य°). –b) ने२ °सत्तमः (→°सत्तम). –c) ने२ सरिया [:] (→सरितः). –d) ने२ ब्र* (→ब्रह्म–). ३. –a) ने१ ऋषी° (→ऋषि°).

३. श्लोकस्य B, C मध्ये ने२.३ अधिकम्—

प्राप्नोति मानवः सम्यक् शिवलोकं सुदुर्लभम् । (= ६cd)
वाभे गार्गी (ने२ °र्गी) महादेवीं (ने२ °वी) संपूज्य मुनिसत्तमाः ॥

४. –b) ने२.३ सङ्गमं (→सङ्गमे); ने१ °सत्तमा (→°सत्तमाः). –c) ने१ सम्य* (→सम्यक्). ५. –c) ने३ °शार्दूलः (→°शार्दूलाः). ६. –b) ने२ द्विजः (→द्विजाः). –d) ने१ °लोक (→°लोकं). ७. –b) ने२ °बोधितां (→°बोधिताः).

ऋषय ऊचुः ।

कथं ते पक्षिणो विप्र यमेन परिबोधिताः ।
कथमाराध्य तं देवं गताः शिवपुरं प्रति ॥ ८ ॥

व्यास उवाच ।

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
शुकानां चैव संवादं यमस्य च महात्मनः ॥ ९ ॥

पुरा कृतयुगे विप्राः पुण्ये गोमन्तपर्वते ।
बभूव चन्द्रको नाम शुकः परमधार्मिकः ॥ १० ॥

बभूवस्तस्य वै विप्रास्त्रयः परमधार्मिकाः ।
सुता देवसुतप्रायाः शालीनामन्तकारकाः ॥ ११ ॥

कदाचिद् विपिने गत्वा पितरं वनवासिनम् ।

शुका ऊचुः ।

भूत्वा भूत्वा महाभाग घोरे संसारसागरे ।
प्राणिनो देवकल्पं वै देहं सन्त्यज्य कां गतिम् ॥ १३ ॥

यान्ति सम्यक् ब्रूहि तात केनायान्ति तथैव हि ।

शुक उवाच ।

कर्मणः परिपाकेन प्राणिनो योनिसङ्कटे ।
निमज्य भूतले पुत्राः सम्भवन्ति प्रयान्ति च ॥ १४ ॥

पुनः कर्मविपाकेन मृता यमपुरं प्रति ।
यान्ति वै नात्र संदेहो नारकैः परिसेवितम् ॥ १५ ॥

सैवाधिष्ठापितः पुत्रा ब्रह्मणा पद्मयोनिना ।
सैव धर्मविचारान् वै कुरुते पातकस्य च ॥ १६ ॥

व्यास उवाच ।

शुकास्ते मुनिशार्दूलाः शुकेन परिबोधिता ।
स्वर्गापवर्गदातारं यमं वै परिमेनिरे ॥ १७ ॥

ततो वैवस्वतं देवं पित्रा तेन निबोधिता ।
स्वर्गापवर्गदातारं यमं ते समपूजयन् ॥ १८ ॥
ततः कालेन महता तुष्टो वैवस्वतो यमः ।
तेषां संदर्शनार्थाय ययौ दण्डधरः स्वयम् ॥ १९ ॥
तत्र तान् द्विजरूपेण चोपविश्य यमः स्वयम् ।
उवाच वचनं विप्रास्तेषां समनुकम्पया ॥ २० ॥

यम उवाच ।

कोऽयमाराध्यते देवो भवद्भिश्चित्रनन्दनाः ।
कायक्लेशकरं पुण्यं तप्यते केन हेतुना ॥ २१ ॥
ऊचुर्वैवस्वतोऽस्माभिः पूज्यते द्विजसत्तम ।
स्वर्गापवर्गयोर्दाता सैव प्रोक्तो मनीषिभिः ।
स्वर्गाय यमराजानं प्रार्थयाम न संशयः ॥ २२ ॥

व्यास उवाच ।

शुकानां वचनं श्रुत्वा स्मयं कृत्वा महायमः ।
प्रत्युवाच महातेजाः स्फुरद्दशनमण्डलः ॥ २३ ॥

यम उवाच ।

वृथाऽयं तप्यते मूढा कायक्लेशकरं तपः ।
स्वर्गप्रदाता न यमो विद्यते नात्र संशयः ॥ २४ ॥
धर्माधर्मविनिर्णेतुं विधात्रा प्रेषितः किल ।
न तमाराध्य वै मूढाः प्राप्यते देवमण्डलम् ॥ २५ ॥

व्यास उवाच ।

तस्य तद्वचनं श्रुत्वा शुकाः संकुपिताभवन् ।
विमृश्य सुचिरं कालं तमेव परिपृच्छयन् ॥ २६ ॥

शुका ऊचुः ।❈

यदि नास्ति यमो राजा स्वर्गमार्गप्रदर्शकः ।
तर्हि कोऽन्यतमो भूमौ विद्यते द्विजसत्तम ॥ २७ ॥

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१८. –b) ने₁ तेनाव॰, ने₂ तेन वि॰ (→तेन नि॰). –d) ने₁ सत्वात् संप्रपूजयन्.
१९. –b) ने₂ तुष्टो वैवस्वतोपमः. २१. –b) ने₂ नंदन (→॰नन्दनाः).
२३. –b) ने₁ महान्यम (→महायमः). २४. –d) ने₁ विषते (→विद्यते).
२५. –d) ने₂ ॰मण्डले (→॰मण्डलं).
❈ ने₂ शुक उवाच॰
२७. –d) ने₁ विषते (→विद्यते); ने₂ ॰सत्तमः (→॰सत्तम).

व्यास उवाच ।

ततस्तान् स यमो विप्रा निजभक्तिपरायणान् ।
उवाच वचनं पुण्यं बृहस्पतिरिवामरान् ॥ २८ ॥

यम उवाच ।

यं यमेति महाभागाः पूज्य संप्रार्थयन्ति हि ।
सोऽहमस्मिन्निहायातो नास्मि मुक्तिप्रदो ह्यहम् ॥ २९ ॥

धर्माधर्मविनिर्णेतुं कृतोऽस्मि विधिना खगाः ।
ममोपदेशं संप्राप्य क्रियन्तां मे उदाहृतम् ॥ ३० ॥

दिव्यं हिमालयं प्राप्य कुर्वन्तु शिवपूजनम् ।
येनोपायेन मे मार्गं हित्वा स्वर्गं व्रजिष्यथ ॥ ३१ ॥

व्यास उवाच ।

यमोदाहृतमाकर्ण्य जातहर्षाः खगोत्तमाः ।
प्रणिपत्य महाभागं यमं पप्रच्छुर्वैद्विजाः ॥ ३२ ॥

शुका ऊचुः ।

कुत्र संपूजयिष्यामः शिवलोकप्रदं शिवम् ।
कुत्र जागर्ति देवेशः स्थले भूतगणाधिपः ॥ ३३ ॥

यम उवाच ।

हिमालयतटे रम्ये संभूता रथवाहिनी ।
जागर्ति यत्र सा पुण्या वामे तस्या महागिरिः ॥ ३४ ॥

गार्गीशुकवतीमध्ये ब्रह्मणा सुविनिर्मितः ।
पर्वतो ब्रह्म नामा वै सिद्धगन्धर्वसेवितः ॥ ३५ ॥

तस्मिन् प्रौढाख्यनामा वै विद्यते सरनायकः ।
निमज्य तत्र देवेशं पूजयन्तु खगोत्तमाः ॥ ३६ ॥

तत्र गार्गि सरिन् मध्ये निमज्य शुकसत्तमाः ।
संपूज्य देवदेवेशं कालेनाल्पेन वै खगाः ।
प्रसादाद् देवदेवस्य स्वर्गं प्राप्स्यथ माचिरम् ॥ ३७ ॥

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२८. –b) ने१.३ °परायणाम् (ने३ °णा) (→°परायणान्). २९. –d) नास्ति
(→नास्मि). ३०. –a) ने१ °निर्णेता (→°निर्णेतुं). ३१. –d) ने१ प्रजिष्यथ
(→व्रजिष्यथ). ३३. –b) ने२.३ शिवलोकशिवप्रदम्. ३६. –a) ने१ प्रौढाख्य°
(→प्रौढाख्य°). ३७. श्लोकस्य c चरणात् परं ने१ अधिकम्—
'पूजयंतु खगोत्तमा । तत्र गर्गिसरिन्मध्यो' (= ३६d-३७a).

व्यास उवाच ।

यमस्य वचनं श्रुत्वा पक्षिणस्ते द्विजोत्तमाः ।
यमं संपूज्य सुप्रीताः परिक्रम्य प्रणम्य च ॥ ३८ ॥

जग्मुरुत्तरमार्गेण पुण्यं प्रौढाख्यशङ्करम् ।
निमज्याधित्यकाभूमिं ययुस्ते मुनिसत्तमाः ॥ ३९ ॥

तत्र वै शतधा चैव जले संस्नाप्य वै खगाः ।
निमज्य शङ्करं देवं तोषयामासुः सुव्रताः ॥ ४० ॥

स्वनाम्ना चाङ्कितं लिङ्गं स्थापयित्वा खगोत्तमाः ।
शीर्णपर्णानिलाहारा दशवर्षाणि पञ्च च ॥ ४१ ॥

ततो देवगणैः सार्द्धं शङ्करो मुनिसत्तमाः ।
ययौ देवर्षिगन्धर्वैः यत्र ते पक्षिणः स्थिताः ॥ ४२ ॥

मत्वा तं वृषभारूढं त्रिशूलवरधारिणम् ।
शिवं ते तुष्टुवुर्विप्रा वाष्पगद्गदया गिरा ॥ ४३ ॥

शुका ऊचुः ।

नमो भस्माङ्गरागाय त्रिशूलवरधारिणे ।
महेश्वराय देवाय वृषवाहाय ते नमः ॥ ४४ ॥
नमस्ते शितिकण्ठाय जटामण्डलधारिणे ।
विरूपाक्षाय भर्गाय भवाय च नमो नमः ॥ ४५ ॥

व्यास उवाच ।

इति शुकैः सुसंतुष्टो महादेवस्तपोधनाः ।
उवाच करुणार्द्रेण वचसा वदतां वरः ॥ ४६ ॥

शिव उवाच ।

दुःप्राप्यं देवगन्धर्वैः प्रयच्छामि वरं खगाः ।
वृणन्त्वभीप्सितं मत्तः सिद्धिं येन प्रयाप्स्यथ ॥ ४७ ॥

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३९. –a) ने१ जजग्मूत्तर° (→जग्मुरुत्तर°). –b) ने१ प्रौढाष्य° (→प्रौढाख्य°).
–c) ने१ °भूमी (°भूमिं). –d) ने१ °सत्तमा (°सत्तमाः). ४०. –a) ने१ शत-
धाराया (→शतधा चैव). –b) ने१.२ खगा (→खगाः). ४२. –b) ने१ °सत्तमा
(→°सत्तमाः). ४५. –c) ने१ गर्भाय (→भर्गाय).

२५

शुका ऊचुः ।

नान्यमिच्छाम वै शम्भो त्वत्पादयुगलं विना ।
अपि त्रैलोक्यराज्यं वा महेन्द्रपदवीं तथा ॥ ४८ ॥

व्यास उवाच ।

इति तैः प्रार्थितः शम्भुस्तथेत्युक्त्वा च तान् खगान् ।
अधिरोप्य विमानाग्रे ययौ नीत्वा स्वमन्दिरम् ॥ ४९ ॥

इत्येतत् कथितं विप्राः शुकाख्यानं सुविस्तरम् ।
यः शृणोति हरस्याग्रे यमलोकं न पश्यति ॥ ५० ॥

इति श्रीस्कन्दपुराणे मानसखण्डे शुकेशमाहात्म्यं नाम
त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

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४८. श्लोकात्परं ने१ अधिकम्—
            'ते पादयुगलं शंभो त्यक्तुं कालत्रयैरपि ।
            न शक्यामो वयं मूढा वत्सं गौः कातरा यथा ॥'
५०. –a) ने१ विप्रा (→विप्राः).
पुष्पिका—ने१ मा० (→मानसखण्डे); ने३ त्रयस्त्रिंशतितमोध्याय: (।→त्रयस्त्रिंशोऽध्ययः).

ऋषय ऊचु ।

शुकेश्वरस्य माहात्म्यं त्वयैतत् समुदाहृतम् ।
तीर्थानां तत्र माहात्म्यं श्रोतुमिच्छामि वै द्विज ॥ १ ॥

व्यास उवाच ।

तस्य पादतले पुण्या शतधारा सरिद्वरा ।
शुकैः संप्रार्थिता शुद्धा विद्यते मुनिसत्तमाः ॥ २ ॥

तस्यां तीर्थान्यनेकानि सन्ति वै मुनिसत्तमाः ।
ब्राह्यं सौरं तथा चान्द्रं शुकं सारणकं तथा ।
निमज्य तेषु तीर्थेषु नरो ब्रह्मपुरं व्रजेत् ॥ ३ ॥

सङ्गमे शतधारायाः पुण्या गुप्तसरस्वती ।
तत्र स्नात्वा च मनुजः शुकेशं यः प्रपूजयेत् ।
शिवलोकमवाप्नोति रुद्रकन्यानिषेवितः ॥ ४ ॥

शतधारा शुकवतीं ययौ वै मुनिसत्तमाः ।
सङ्गमे शतधारायाः शुकवत्यास्तथैव च ।
यः स्नाति मानवः सम्यक् स याति शिवमन्दिरम् ॥ ५ ॥

तत्र दुःशासनो विप्रा जित्वा पर्वतभूमिपान् ।
चकार मज्जनं पुण्यं बली कौरवनन्दनः ॥ ६ ॥

३४

१. -d) ने१ द्विज:, ने३ द्विजा: (→द्विज). २. -b) ने१ शतवारा (→शतधारा).
-d) ने१ विषते (→विद्यते). ३. -b) ने१ °सत्तमा (→°सत्तमाः). ४. -d) ने३
सुकेशं (→शुकेशं).

५. श्लोकात्परं ने१ अधिकम् (द्विरावृत्तम्)—

"तत्र दुःशासनो विप्रा जित्वा पर्वतभूमिपान् ।
चकार मज्जनं पुण्यं बली कौरवनंदनः ॥
स याति शिवमंदिरं••••••••••••••• ॥"

६. -c) ने२ चकारेणज्जलं पुण्यं. -d) ने२,३ °मर्दनं (→°नन्दन:).

तत्र श्मशाननिलयं देवं दुःशासनेश्वरम् ।
संपूज्य मानवः सम्यक् शिवलोके महीयते ॥ ७ ॥

द्रोणाद्रिपादसंभूतां पुण्यां शुकवतीं हि ये ।
निमज्जन्ति महाभागास्ते न यान्ति यमालयम् ॥ ८ ॥

द्रोणाद्रिपादसम्भूतां सुतो मे प्रार्थयद्धि याम् ।
तस्यां निमज्य मनुजाः पूज्यन्ते शिववद् भुवि ॥ ९ ॥

सन्ति तीर्थान्यनेकानि शुकवत्याः पदे पदे ।
या गार्गी समनुप्राप्य पूज्यते सिद्धनायकैः ॥ १० ॥

गार्गीशुकवतीसङ्गे वटेशं नाम शङ्करम् ।
संपूज्य मानवः सम्यक् शिवलोके महीयते ॥ ११ ॥

**इति श्रीस्कन्दपुराणे मानसखण्डे शुकेश्वरमाहात्म्यं नाम
चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥**

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९. -d) ने₁ पूज्यते (→पूज्यन्ते).

११. -a) ने₁ °सङ्गं (→°सङ्गे).

पुष्पिका—अध्यायनाम—ने१.₃ चतुस्त्रिंशतितमोऽध्यायः (→चतुस्त्रिंशोऽध्यायः.)

ऋषय ऊचुः ।

गार्गीमध्यगतानां तु माहात्म्यं मुनिसत्तम ।
कथयस्व प्रसादेन सर्वं ते विदितं हि यत् ॥ १ ॥

व्यास उवाच ।

द्रोणाद्रिपादौ द्वौ विप्रा वदन्ति हि मनीषिणः ।
लब्धब्रह्मेति विख्यातौ पर्वतौ सिद्धसेवितौ ॥ २ ॥
तयोर्मध्ये महाभागाः पुण्यो गर्गाश्रमः स्मृतः ।
तस्याश्रमसमुद्भूता गार्गी नाम सरिद्वरा ॥ ३ ॥
गङ्गासारजलैः पूर्णा मकरैश्च विराजिता ।
मूले गङ्गेश्वरं नाम देव(वं ?) संपूज्य वै द्विजाः ॥
पूजया मानवः सम्यक् शिवलोके महीयते ॥ ४ ॥
ततो गार्गीसरिन्मध्ये पुण्यं गार्गीह्रदं स्मृतम् ।
तत्र स्नात्वा च मनुजो ब्रह्मलोके महीयते ॥ ५ ॥
ततो बिल्ववती नामा गार्गीसङ्गमसङ्गता ।
तत्र स्नात्वा च विधिवत् तयोर्मध्ये महेश्वरम् ।
सोमेशं तत्र संपूज्य सोमलोके महीयते ॥ ६ ॥
तस्य वामे महादेवी भद्रा संपूज्यते द्विजाः ।
तां संपूज्य नरः सम्यक् ऐहिकं फलमश्नुते ॥ ७ ॥
ततो भद्रवती नामा गार्गीसङ्गमसङ्गता ।
यः स्नाति मानवः सम्यक् स पापैर्मुच्यते द्विजाः ॥ ८ ॥
तयोर्मध्ये महादेवं भद्रांशं नाम नामतः ।
संपूज्य मानवो विप्राः शिवेन सह मोदते ॥ ९ ॥
दक्षिणे कमलाकान्तं गुहायां परमेश्वरम् ।
संपूज्य मानवः सम्यक् विष्णुलोके महीयते ॥ १० ॥
ततः शुकवतीसङ्गं पुण्यमस्ति तपोधनाः ।
निमज्य मानवस्तत्र पितॄन् संतारयेत् स्वकान् ॥ ११ ॥

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१. –b) ने२ °सत्तमः (→°सत्तम). ५. –b) ने१ गर्ग°, ने२ गार्गि° (→गार्गी°).
७. –a) ने१ ततो (→तस्य); ने३ °देवीं (→°देवी). –b) ने३ भद्रां (→भद्रा).
–c) ने१ सुपूज्य (→संपूज्य). ९. –b) ने१ भद्रीशं (→भद्रांशं). १०. –d) ने२
शिव° (→विष्णु°).

वामे शैलवतीं देवीं संपूज्य मुनिसत्तमाः ।
ऐहिकं फलमाप्नोति महामायाप्रसादतः ॥ १२ ॥
ततस्तु सङ्गमं पुण्यं वर्ण्यते मुनिसत्तमाः ।
शैलवत्याः सुपुण्याया गार्गीमध्ये सुपूजितम् ॥ १३ ॥
तयोर्मध्ये महादेवं चिताभस्मविभूषणम् ।
संपूज्य मानवः सम्यक् शिवसायुज्यमश्नुते ॥ १४ ॥
वामे कर्णाटकीं देवीं दक्षिणे विजयां तथा ।
संपूज्य फलमाप्नोति वाञ्छितं मुनिसत्तमाः ॥ १५ ॥
ततो गार्गी महाभागा सुपुण्ये देवसेविते ।
सङ्गमे रथवाहिन्या ययौ सा सरितां वरा ॥ १६ ॥
सुगार्गीरथवाहिन्योः सङ्गमे मुनिसत्तमाः ।
निमज्य पिण्डदानं वै प्रकुर्वन्ति समाहिताः ।
समुद्धरन्ति ते विप्राः कुलमेकोत्तरं शतम् ॥ १७ ॥
तत्र चक्रेश्वरं नाम देवं संपूज्य वै द्विजाः ।
शिवलोकमवाप्नोति शिवेन सह मोदते ॥ १८ ॥
तत्र वामे महामायां चक्रवाकीं द्विजोत्तमाः ।
संपूज्य मानवो याति महेन्द्रभवनं प्रति ॥ १९ ॥
ततो(तः ?) पारावती नामा तथा चक्रवती सरित् ।
संगमे रथवाहिन्या ययतुर्मुनिसत्तमाः ॥ २० ॥
तत्र पारवतीं देवीं पुण्ये पाराह्वपर्वते ।
संपूज्य मानवो लोके पूज्यते देववद् द्विजाः ॥ २१ ॥
अनेकाबुंदसंख्यानि तीर्थानि मुनिसत्तमाः ।
सुपुण्ये रथवाहिन्या जले सन्ति न संशयः ॥
तानि सर्वाणि व्याख्यातुं न शक्यन्ते द्विजोत्तमाः ॥ २२ ॥
माहात्म्यं रथवाहिन्यास्तथा गार्ग्या द्विजोत्तमाः ।
संक्षेपेण मया प्रोक्तं किमन्यत् प्रष्टुमिच्छथ ॥ २३ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे रथवाहिनीमाहात्म्यं नाम
पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

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१२. -a) ने१ देवी (→देवीं). -b) ने२ °सत्तमः (→°सत्तमाः). १३. -b) ने२
°सत्तमः (→°सत्तमाः). १४. -d) ने१ °सायोज्य° (→°सायुज्य°). १५. -a)
ने२ सा मे (→वामे); ने१ कर्णाटकी (→कर्णाटकीं). -b) ने१ विजयांस्तथा, ने३
विजयंस्तथा (→विजयां तथा). -d) ने२ °सत्तम (→°सत्तमाः). १८. -a) ने१
°वाहिन्याः (→°वाहिन्योः). -b) ने१ दैवं (→देवं).

पुष्पिका—ने१ पंचत्रिंशत्तमो°, ने३ पंचत्रिंशतितमो° (→पञ्चत्रिंशो°).

३६

ऋषय ऊचुः ।

द्रोणाद्रिरिति यः ख्यातस्त्वया ब्रह्मर्षिसत्तम ।
माहात्म्यं तस्य पुण्यस्य श्रोतुमिच्छाम साम्प्रतम् ॥ १ ॥

व्यास उवाच ।

कौशिकीरथवाहिन्योर्मध्ये द्रोणगिरिः स्मृतः ।
द्रोणाद्यैर्वसुभिः पुण्यैः सेवितः सुमनोहरः ॥ २ ॥

नानाविधैः पक्षिगणैः सेव्यमानो महागिरिः ।
महौषधिमहादीपै रात्रौ मरकतोपमः ॥ ३ ॥

इतस्ततः प्रधावद्भिः शार्दूलैस्तु निषेवितः ।
गुहासु चातिकान्तासु सिद्धकन्याविराजितः ॥ ४ ॥

महेन्द्रप्रमुखैर्दैवैः परिवार्य्य निषेवितः ।
प्रौढाख्यादिसरैर्युक्तस्तथा देवतटादिभिः ॥ ५ ॥

पर्वतस्य च कन्याभिः क्रीडतो मुनिसत्तमाः ।
स गिरिप्रवरो भूत्वा राजते मेरुवत् स्वयम् ॥ ६ ॥

यत्र पुण्या महौषध्यो रात्रौ संप्रवदन्ति हि ।
कथं ते मानवा लोके सिद्धिं यान्ति निरर्थकाः ॥ ७ ॥

रात्रौ रात्रौ हि संवादं प्रकुर्वन्ति तपोधनाः ।
ये निमज्य महाभागाः प्रौढाख्ये सरनायके ॥ ८ ॥

समारुह्यन्ति द्रोणाद्रिं दुर्दर्शं पापकारिभिः ।
ते सिद्धिं यान्ति वै विप्राः प्रार्थिता सिद्धनायकैः ॥ ९ ॥

वामे देवतटो नाम सिद्धगन्धर्वसेवितः ।
विद्यते मुनिशार्दूलाः पुण्ये मानसरोपमः ॥ १० ॥

सिद्धगन्धर्वनारीणां क्रीडनार्थं दिवेश्वरः ।
यं वैव (वि ?) रचयामास पुण्यतोयैर्द्विजोत्तमाः ॥ ११ ॥

तस्मिन् वै सिद्धगन्धर्वास् तथा सिद्धाङ्गनाः शुभाः ।
निमज्जन्ति महाभागाः संस्थिता द्रोणसानुषु ॥ १२ ॥

३६

१. –a) ने१ द्रोणाद्रि॰ (→द्रोणाद्रि॰); ने२ द्रोणाद्रिगिरिमुख्यातस्. –c) ने१ नस्य
(→तस्य). २. –c) ने१ पुण्येः (→पुण्यैः). ३. –c) ने१ महोषधि॰ (→महौषधि॰).
५. –c) ने२ युक्तंस् (→युक्तस्). ६. –b) ने१ सेविता, ने२ क्रीडितो (→क्रीडतो).

सरे तस्मिन् महाभागा निमज्य त्रिदशेश्वरम् ।
संपूज्य तटमध्यस्थां महादेवीं तथैव च ॥ १३ ॥

यो याति देवशिखरं स देवैः सह मोदते ।
द्रोणं वसूनां प्रवरं स्नात्वा देवजले शुभे ॥ १४ ॥

तथा द्रोणेश्वरं देवं गिरिमध्ये द्विजोत्तमाः ।
संपूज्य मानवः सम्यग्वसुभिः स प्रपूज्यते ॥ १५ ॥

द्रोणाद्रिनागयोर्मध्ये विलबेशं नाम शङ्करम् ।
संपूज्य मुनिशादूर्ला वाजपेयफलं लभेत् ॥ १६ ॥

पुण्ये द्रोणाद्रिकक्षे वै महामायां हरप्रियाम् ।
वरदां शूलहस्तां तां महिषासुरघातिनीम् ॥ १७ ॥

द्रोणाद्यैर्वसुभिः पुण्यैः पूजितां मृगवाहिनीम् ।
देवीं वह्निमतीं पूज्य सिद्धिं यान्तीह मानवाः ॥ १८ ॥

तथैव कालिकां देवीं द्रोणाद्रिकुक्षिसंस्थिताम् ।
संपूज्य प्राप्यते विप्रा मनोभिलषितं फलम् ॥ १९ ॥

मासमात्रेण संपूज्य देवीं वह्निमतीं तथा ।
ये वसन्ति महाभागा द्रोणाद्रिशिखरे शुभे ।
ते सिद्धिं समनुप्राप्य पूज्यन्ते दैवतैरपि ॥ २० ॥

मयैतत् कथितं विप्रा माहात्म्यं नातिविस्तरम् ।
यः शृणोति महाभागा विष्णुलोके प्रपूज्यते ॥ २१ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे द्रोणाद्रिमाहात्म्यं नाम षट्त्रिंशोऽध्यायः ॥ ३६ ॥

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१३. -c) ने₂ °मध्यस्था (→°मध्यस्थां). १४. -a) ने₃ °शिषरं (°शिखरं).
१५. -b) ने₂ °मध्य (→°मध्ये). -d) ने₁.₂ सु प्रपुज्यते (→स प्रपूज्यते).
१७. -a) ने₁ वरदा शूलहस्ता तां. १८. -a) ने₂.₃ बहुभिः (→वसुभिः); ने₁
पुण्ये (→पुण्यैः). -d) ने₁ मानवः (→मानवाः). २०. -f) ने₂ देव° (→दैव°).
२१. -d) ने₁ विष्णुभिस्ते (→विष्णुलोके).

पुष्पिका—ने₁.₃ षड्त्रिंशतितमो° (→षट्त्रिंशो°).

सूत उवाच ।

पिनाकीशस्य माहात्म्यं श्रुत्वा ते मुनिसत्तमाः ।
कृष्णद्वैपायनं व्यासं पप्रच्छुनृ॑पसत्तम ॥ १ ॥

ऋषय ऊचुः ।

पिनाकीशस्य माहात्म्यं कथितं मुनिसत्तम ।
यावद् ब्रह्मसरं पुण्यं तावत् क्षेत्रं त्वयोदितम् ॥ २ ॥

ततः कौशिकिमाहात्म्यं श्रोतुमिच्छामि(?)वै द्विज ।
वामदक्षिणगानां च तीर्थानां वद विस्तरात् ॥ ३ ॥

व्यास उवाच ।

कौशिकीतीर्थमाहात्म्यं शृण्वन्तु मुनिसत्तमाः ।
यस्यां ब्रह्मसरः पुण्यो विद्यते मुनिसेवितः ॥ ३ ॥

निमज्य विधिवत् तत्र संपूज्य च प्रजापतिम् ।
पिण्डं दत्वा च मतिमान् पितृणां तारयेच्छतम् ॥ ४ ॥

ततस्तु कर्ककटी नामा(?) कौशिकी सङ्गमे द्विजाः ।
सङ्गता तीर्थबहुला पुण्यतोयवहा सरित् ।
निमज्य विधिवत् तत्र मानवो याति शाश्वतम् ॥ ५ ॥

स्वयंभूगिरिसंभूता शैबी नामा सरिद्वरा ।
पुण्येनोत्तरमार्गेण कौशिकीसङ्गमे गता ॥ ६ ॥

तयोर्मध्ये महादेवं स्वयंभूं नाम वै द्विजा ।
संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ ७ ॥

ततः पुण्या सरिच्छ्रेष्ठा दक्षिणाभिमुखी शुभा ।
सत्या नामा महाभागा कौशिकी सङ्गमे ययौ ।
तत्र स्नात्वा च मनुजः सत्यलोकमवाप्नुयात् ॥ ८ ॥

ततस्तु बहवः पुण्याः सरितो मुनिसत्तमाः ।
कौशिकीसङ्गमे पुण्याः सङ्गता नात्र संशयः ॥ ९ ॥

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१. ने१.२ ⊙. ✳. ने१.२ ⊙.
३. –b) ने१ द्विजः, ने२ द्विजा (→द्विज).
२६

वामे काखा(षा(?))यसंज्ञो वै पर्वतः समुदाहृतः ।
तस्य पादसमुद्भूता काशी नामा सरिद्वरा ॥ १० ॥

कौशिकी सङ्गमे पुण्ये संगता मुनिसत्तमाः ।
तयोर्मध्ये निमज्यास पातकात् तरते जनः ॥ ११ ॥

ततस्तु दक्षिणे पार्श्वे वटी नामा सरिद्वरा ।
कौशिकीसङ्गमे पुण्ये सङ्गता मुनिसत्तमाः ॥ १२ ॥

तयोर्मध्ये निमज्यास दक्षिणे परमेश्वरीम् ।
भवानीं पूजयित्वा तु वडादित्यं प्रपूजयेत् ॥ १३ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे कौशिकीतीर्थमाहात्म्यं नाम
सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

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११. –a) ने२ कौशिकः (→कौशिकी). १२. –c) ने१ पुण्या, ने२ पुण्यो (→पुण्ये).
पुष्पिका—**अध्यायसंख्या**—ने१.३ सप्तत्रिंशतितमो° (→सप्तत्रिंशोऽध्यायः).

ऋषय ऊचु: ।

सर्वपापप्रशमनं   सर्वोपद्रवनाशनम् ।
जन्ममृत्युजराव्याधिभयं येन न जायते ।
तदस्मान् ब्रूहि विप्रर्षे यथावत्सुसमाहित: ॥ १ ॥

व्यास उवाच ।

कौशिकीगर्गसरितोर्मध्येकं   जारपर्वत: ।
देवर्षिसिद्धकन्यानां   समूहै: सुनिषेवित: ॥ २ ॥

यत्र द्रोणाद्रिपादान्तं विद्यते मुनिसत्तमा: ।
तस्य दक्षिणपार्श्वे वै वडादित्येतिविश्रुत: ॥ ३ ॥

गन्धर्वविद्याधरसिद्धसङ्घै:

              संसेवितो ज्योतिमहिम्नमूर्ति: ।
त्रैलोक्यदीपश्विगुणात्मधारी

              वर्वर्त्ति देवो रविसंज्ञको वै ॥ ४ ॥

जन्ममृत्युजराव्याधिर्लोकानां   मुनिसत्तमा: ।
यं सुपूज्य प्रणश्यन्ति घोरे संसारसागरे ॥ ५ ॥

संसारार्णवविध्वांक्षतमोनाशकरं   प्रभुम् ।
पूजन्ति ये वडादित्यं तेषामार्त्ति: प्रणश्यति ॥ ६ ॥

दुर्वृत्तशमनोपायं   सुवृत्तस्य   प्रदर्शकम् ।
वडादित्यस्य देवस्य पूजनं कथितं द्विजा: ॥ ७ ॥

यो देवो दीप्यते विप्रा रवि: संसारसागरे ।
तमाराध्य मनुष्याणां कुतो भीति: प्रवर्तते ॥ ८ ॥

आदित्येति च यो देवै: स्तूयते कश्यपात्मज: ।
तमाराध्य वडादित्यं न भयं प्राप्नुयाज्जन: ॥ ९ ॥

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२. −d) ने२ सन्निषेवित: (→सुनिषेवित:) ३. −a) ने२,३ °पादा तं (→°पादान्तं).
४. −b) ने१ समेवितो (→संसेवितो); ने१ °मूर्ति (→°मूर्ति:). ६. −c) ने१ °पूज्यन्ति
(→पूजन्ति). ९. −b) ने१ स्वयते (→स्तूयते).

कौशिकीपुण्यतोये वै निमज्य सविधानकम् ।
प्रपूजयन्ति ये धन्यास्ते दिवं प्राप्नुवन्ति हि ॥ १० ॥

<div align="center">ऋषय ऊचुः ।⁂</div>

केन मर्त्ये वडादित्यः पूजितो मुनिसत्तम ।
केन स्वमण्डलं हित्वा भूमौ संस्थितवान् रविः ॥ ११ ॥

<div align="center">व्यास उवाच ।</div>

पुरा कृतयुगे विप्रा कालनेमिर्महासुरः ।
बभूवातिबलः पापो देवविद्वेषणे रतः ॥ १२ ॥

ऋषीणामाश्रमं विप्रा नाशयामास दुर्मतिः ।
प्रहृत्याध्वरसामग्रीं बुभुजे देववत् स्वयम् ॥ १३ ॥

महर्षयो महाभागास्ततस्तेन निराकृताः ।
द्रोणकासारकच्छारवासिनः   संयतव्रताः ।
उपतस्थुर्दिनकरं क्लेशिताः कालनेमिना ॥ १४ ॥

<div align="center">ऋषय ऊचुः ।</div>

नमः सवित्रे जगदेकचक्षुषे
              त्रयीमयायाखिलदेवपूजिते ।
दिव्यप्रकाशाय सुवर्णधारिणे
              सुघोरसंसारभयप्रणाशिने ॥ १५ ॥

सुघोरसंसारनिमग्नभूतान्
              जनान् समुद्धृत्य विवेकदायिने ।
कालोपमाच्छत्रुभयाद्विभोत्वं
              संत्राहि तुभ्यं प्रणताः स्म देव ॥ १६ ॥

<div align="center">व्यास उवाच ।</div>

इति संस्तूयमानानामाविभूर्त्वा दिनेश्वरः ।
स्वेनैव वपुषा कान्तो वचनं समुवाच ह ॥ १७ ॥

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१०. –b) ने१ सविताकरम् (→सविधानकम्). –c) ने२.३ प्रपूजयति (→प्रपूजयन्ति).
⁂ ने२. ☉.

११. –b) ने२ °सत्तमा (→°सत्तम). –d) ने१ रवि (→रविः). १२. –c) ने२
बभूवावनिलः पापो. १३. –c) ने१ °सामग्रो (→°सामग्रीं). १४. –a) ने१ हमर्षयो
(→महर्षयो). १६. –a) ने१ °भूता (→°भूतान्). –b) ने१ जनात्ममुद्धृत्य
(→जनान्समुद्धृत्य).

सूर्य उवाच ।

प्रार्थितोऽस्मि महाभागा भवद्भिः केन हेतुना ।
प्रब्रूत तत्करिष्यामि दुष्करं दैवतैरपि ॥ १८ ॥

व्यास उवाच ।

ऊचुस्ते दिननाथस्य वचनं समुदाहृतम् ।
श्रुत्वास्मान् रक्ष वै नाथ कालनेमेर्भयाद् द्रुतम् ॥ १९ ॥

त्वया संरक्षमाणा वै करिष्यामस्तपोध्वरान् ।
तथैवाग्नि प्रह्वयामः समिद्धिः परमेश्वरः ? ॥ २० ॥

त्वयि स्वर्गमनुप्राप्ते स पापो दानवाधमः ।
पुत्रदारान्वितान् देव स चास्मान् नाशयिष्यति ॥ २१ ॥

इत्थं विज्ञापितो विप्रैः सविता द्विजसत्तमाः ।
तथेत्युक्ता (क्त्वा?) प्रभां दिव्यां पुण्ये वटशिलातले ।
चिक्षेप मुनिशादूला ज्योतिर्मध्यगतां शुभाम् ॥ २२ ॥

ज्योतिस्तत्र स संस्थाप्य दिननाथो द्विजोत्तमाः ।
तेषामार्ति प्रशम्याशु ततो चान्तर्दधे प्रभुः ॥ २३ ॥

अन्तर्हिते दिनकरे ऋषयः सवितुः प्रभाम् ।
समाश्रित्य महाभागास्तेपिरे संयतव्रताः ॥ २४ ॥

दैत्येयोऽपि प्रभां दृष्ट्वा दिननाथस्य सुव्रताः ।
भयाद् भीतिं च तेभ्यो वै चक्रे साक्षाद्यमोपमः ॥ २५ ॥

ततः प्रभृति वै विप्रा देवो भूमण्डले स्थितः ।
पुण्ये वटशिलामध्ये वडादित्येति गीयते ॥ २६ ॥

इत्येतत् कथितं विप्रा वडादित्यो यथा भुवि ।
निपत्य पूज्यते विप्रैः सर्वारिष्टप्रणाशकः ॥ २७ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे वडादित्यमाहात्म्यं नामाष्टत्रिंशोऽध्यायः ॥ ३८ ॥

१८. −b) ने१ हेतुनाः (हेतुना). −c) ने१ प्रदूत (→प्रब्रूत). १९. −b) ने१ कालनेमे
भया द्रुतान्. २०. −c) ने१ प्रह्वयामः (→प्रह्वयामः). २१. −d) ने१ वै नयिष्यति
(→नाशयिष्यति). ने३.२२C−२३ b ⊙. २२. −e) ने१.३ चिक्षेप (→चिक्षेप).
−f) ने२ शुभम्(→शुभाम्). २५. −a) ने१ दैत्ये योपि (→दैत्येयोऽपि). −b) ने१
सुजना (→सुव्रताः).

पुष्पिका—ने३ °त्रिशतितमो° (→°त्रिंशो°); ने१ इति श्री स्कन्द मा० वडादित्यमाहा-
त्म्यं नामाष्टत्रिशतितमोध्यायः ॥

व्यास उवाच ।

निमज्य कौशिकीं पुण्यां दक्षिणे दिननायकम् ।
प्रपूज्य मुनिशार्दूला देवीं कात्यायनीं व्रजेत् ॥ १ ॥
संपूज्य च महामायां दिननाथजले शुभे ।
निमज्य मानवः सम्यक् स्वर्गलोके महीयते ॥ २ ॥
रामपादसमुद्भूता रम्भानामा सरिद्वरा ।
ययौ सा कौशिकीसङ्गं उत्तरद्वारवाहिनी ।
निमज्य मानवस्तत्र सत्यलोके महीयते ॥ ३ ॥
ततस्तु दक्षिणे भागे रामो नाम महागिरिः ।
तत्र पुण्या महादेवी शक्तिनाम्ना प्रपूज्यते ॥
तां सुपूज्य महाभागाः शत्रुतो न भयं भवेत् ॥ ४ ॥
टङ्कणाचलसंभूता शालीनामा सरिद्वरा ।
नदीभिर्बहुभिः पुण्या मिश्रिता मुनिसत्तमाः ॥
कौशिकीसङ्गमे पुण्ये सङ्गता मुनिसत्तमाः ॥ ५ ॥
तयोर्मध्ये महादेवं शक्तीशं नाम वै द्विजाः ।
संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ ६ ॥
तत्र पुण्या गुहायां वै महादेवी प्रपूज्यते ।
ततः कुम्भवतीसङ्गं शाश्वत् पारनं तरम् ॥ ७ ॥
ततः शाश्वतीसङ्गं मध्ये शेषवती शुभा ।
तेषां सङ्गे निमज्यासु पातकात् तरते जनः ॥ ८ ॥
कौशिकीशेषवत्यास्तु सङ्गमे मुनिसत्तमाः ।
संपूज्य शेषनागेशं शिवलोके महीयते ॥ ९ ॥
ततः पुण्या सरिच्छ्रेष्ठा भित्वा शेषगिरिं द्विजाः ।
निषेव्य द्रोणपादं वै गता मध्यभुवं प्रति ॥ १० ॥

इति श्रीस्कन्दपुराणे मानसखण्डे कौशिकीमाहात्म्यं नामैकोनच-
त्वारिंशोऽध्यायः ॥ ३९ ॥

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१. –a) ने१ कौशिकी, ने२ कौशिकां (→कौशिकीं). –c) ने२ °शार्दूल, ने३
°शार्दूलं (→°शार्दूला). ३. –b) ने२ °नागा (→°नामा). ४. –b) ने पावो
(→रामो). –d) ने२ शक्तिः(→शक्ति–). ५. –a) ने१ टंकणपृष्ठि°(→टंकणाचल°).
–f) ने१ °सत्तमा(°सत्तमाः). ७. –d) ने१ नरम्(→तरम्). ८. c–) ने१ तासां
(→तेषां). १०. –a) ने१ परि° (→सरि°).

ऋषय ऊचुः
यः शेष इति विख्यातो पर्वतो मुनिसत्तम ।
तस्याख्यापय माहात्म्यं क्षेत्राणां चापि विस्तरात् ॥ १ ॥

व्यास उवाच ।

कौशिक्या वामभागे वै नाम्ना शेषगिरिः स्मृतः ।
हिमालयसमः   पुण्यः   सिद्धगन्धर्वसेवितः ॥ २ ॥

तथा कान्ताभिः शुद्धाभिर्गुहाभिश्च विराजितः ।
उच्छ्रितस्तुहिनाकारः   सर्वतो   दैवतोपमः ॥ ३ ॥

राजते देवकन्याभिः   पूजितो मुनिसत्तमाः ।
यमाहुस्तुहिनप्रान्तं   सर्वतः   सिद्धपूजितम् ॥ ४ ॥

सूकरैर्महिषैश्चैवान्यैः   शार्दूलैश्च   विराजितः ।
यत्र सिद्धगणाः सर्वे निवसन्ति द्विजोत्तमाः ॥ ५ ॥

तथैव   गणगन्धर्वाः   किन्नराश्च   तथैव च ।
तत्र शेषनिवासं वै   प्रवदन्ति   मनीषिणः ॥ ६ ॥

तमारुह्य महाभागा जनाः स्वर्गे वसन्ति हि ।
तस्य कुक्षौ महाभागाः पुण्या शेषवती गुहा ।
तत्र शेषो महाभागः   पूज्यते   नागनायकैः ॥ ७ ॥

शेषं संपूज्य मनुजा यवैश्च तुलसीदलैः ।
प्राप्नुवन्ति हरेः   स्थानं यावदाहूतसंप्लवम् ॥ ८ ॥

ततो देवीं महामायां दक्षिणे मुनिसत्तमाः ।
संपूज्य मानवो याति शिवलोकं सुदुर्लभम् ॥ ९ ॥

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१. –b) ने₁.₂ °सत्तमः (ने₂ °मा) (→°सत्तम). –c) ने₃ तस्य ख्यापय (→तस्या-
ख्यापय); ने₂ माहात्म्यां (→माहात्म्यं). –d) नेः क्षत्रणां (→क्षेत्राणां). ३. –b)
ने₁ गुहाभिः सुविराजितः. –c) ने₁ इच्छितस् (→उच्छ्रितस्). –d) ने₁ देव°
(→दैव°). ४. –b) ने₂ पूजिते (→पूजितो). –c) ने₁ तुहिनो (→तुहिन–) –d)
ने₁ सिद्धि° (→सिद्ध°). ५. –a) ने₃ महिषीर् (→महिषैर्). ७. –b) ने₁ स्वर्गो
(→स्वर्गे). ८. –c) ने₁ हरे स्थानं (→हरेः स्थानं).

ततस्तु पर्वतप्रान्ते सीता नामा सरिद्वरा ।
संभवा कौशिकीं पुण्यामन्विता मुनिसत्तमा ॥ १० ॥

तयोर्मध्ये महापुण्या पर्वतान्ते सुशोभना ।
अशोकवनिका नामा जनशोकविनाशिनी ॥ ११ ॥

सत्यव्रतादिभिः पुण्यैः पुण्याश्रममयी कृता ।
सप्तर्षीणां च पुण्यानामाश्रमैश्च विराजिता ॥ १२ ॥

कूजद्भिः पक्षिसङ्घानां निनादैः परिपूरिता ।
पुण्यैरशोकवृक्षैश्च सर्वतः परिवेष्टिता ॥ १३ ॥

तत्र रामाश्रमं श्रुत्वा ऋषीणामपि सुव्रताः ।
त्यक्त्वा स मिथिलां रम्यां सीतया सह भार्यया ॥ १४ ॥

भ्रात्रा सौमित्रिणा चापि ययौ सीतावर्नि द्विजाः ।
कौशिकेन समुदिष्टो यज्ञाचार्येण धीमता ॥ १५ ॥

तत्राशोकवनीं दृष्ट्वा कौशिकीजलसेविताम् ।
रामं विज्ञापयामास जानकी कमलेक्षणा ॥ १६ ॥

सीता उवाच ।

स्थास्याम्यत्र महाबाहो भवता सह राघव ।
वसन्ते पुण्यमासे वै सुपुण्ये कौशिकीजले ।
स्नानं चात्र विधास्यामि मयोक्तं यदि रुच्यते ॥ १७ ॥

व्यास उवाच ।❈

इति विज्ञापितो राज्ञा रामो राजीवलोचनः ।
प्रत्युवाच महाभागाः सीतां तां चारुभाषिणीम् ॥ १८ ॥

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१०. –b) ने१ सरोवरा (→सरिद्वरा). –d) ने१ सङ्गता (→अन्विता).
११. –c) ने२ नाम (→नामा). १२. –a) ने२.३ पुण्याः (ने३ °ण्या) (→पुण्यैः).
–d) ने३ आश्रमै सुविराजिता. १३. –a) ने१ कूजभिः(→कूजद्भिः). –b)
ने१ °पूरितः (→°पूरिता). –d) ने३ °वेष्टितः (→°वेष्टिता).
१४. –b) ने१ सुव्रता (→सुव्रताः). –c) ने१ मिथिला (→मिथिलां); ने२
तस्यां (→रम्यां). १५. –b) ने१.२ सीतावती (ने२ °नी) (→सीतावर्नि).
१६. –a) ने२ वती (→°वनीं); ने२ दृष्टा (→दृष्ट्वा). –b) ने२ °जन°
(→°जल°). १७. –b) ने१ –मह (→सह); ने२ राघवा, ने३ राघवः (→राघव).
–c) ने१ वासंतं पुण्यमासं वै. –f) ने१ रोच्यते (→रुच्यते).
❈ ने१ पुस्तके व्यास उवाच ⊙.
१८. –d) ने१ सीतानां (→सीतां तां).

राम उवाच ।

ममापि रुच्यते भद्रे सुवासः पुण्यमण्डले ।
वसिष्यामि प्रियार्थं ते यावत् स्नानं विधास्यसि ।
कुरु स्नानं महाभागे वैशाखे मासि संस्थिता ॥ १९ ॥

व्यास उवाच ।

रामेण सा समादिष्टा साध्वी सीता तपोधना ।
अशोकवनिकामध्ये   छायामाश्रित्य सुव्रता ॥ २० ॥

प्रियेण सह रामेण स्नानं विधिवदाचरत् ।
वैशाखे मासि सा साध्वी सुपुण्ये कौशिकीजले ॥ २१ ॥

ततः काले व्यतीते तु सा सती मुनिसत्तमाः ।
समाप्य माधवं मासं ययौ मध्यावनीं शुभाम् ॥ २२ ॥

बभूव तृषिता साध्वी चन्द्रबिम्बोपमा द्विजाः ।
तदा रामं महाभागं तृषितास्मीत्युवाच ह ॥ २३ ॥

तयोदितं समाकर्ण्य रामो भागीरथीं स्मरन् ।
सीतापि कौशिकीं पुण्यां संस्मार मुनिसत्तमाः ॥ २४ ॥

संस्मृता रघुनाथेन धन्या भागीरथी सरित् ।
आविर्बभूव वै विप्रा तस्यैव चरणोद्भवा ॥ २५ ॥

सीतया संस्मृता पुण्या कौशिकी चापि सुव्रता ।
क्षणेनाविर्बभूवाशु   धारयाऽमृतपूर्वया ॥ २६ ॥

पीत्वाऽऽपः सुव्रता साध्वी शङ्करं लिङ्गरूपिणम् ।
पूजयामास विधिवदभिषेकेण सुव्रताः ॥ २७ ॥

संपूज्य शङ्करं शान्तं समाप्य माधवं प्रभुम् ।
रथमारुह्य रामेण सहसा वरवर्णिनी ॥ २८ ॥

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१९. –e) ने२ स्नान–(→स्नानं). –f) ने२ वैशाषे (→वैशाखे).
२१. –a) ने१ विप्रेण, ने२ प्रियता (→प्रियेण). –b) ने१.३ °चरन्(→°चरत्). –c)
ने१ वैशाषे (→वैशाखे). २२. –b) ने३ °सत्तमाः (→°सत्तमा). –c) ने२ संनाप्य
(→समाप्य). –d) ने१ मध्यावनी (→मध्यावनीं). २४. –a) ने१ तस्योदितं
(→तयोदितं).–c) ने२ कौशिकी(→कौशिकीं). –d) ने२ सस्मातु(→संस्मार); ने१.२
°सत्तमा (ने२ °मः) (→°सत्तमाः). २६. –b) ने२ कौशिकोपि सुचव्रता. –d) ने१
धारैवा (→धारया); ने२ °संभवां (→°पूर्वया).

ययावयोध्यां शोभाढ्यां बहुप्राकारशोभिताम् ।
ततः प्रभृति वै विप्राः ख्याता सीतावनीति सा ।
देवगन्धर्वमनुजैः पूजिता मुनिसत्तमाः ॥ २९ ॥

तत्र सीतेश्वरं देवं स्थापितं सीतया शुभम् ।
ये प्रपश्यन्ति मनुजास्ते शोकाद् वितरन्ति हि ॥ ३० ॥

ये च सम्यक् प्रपूज्यन्ति देवं सीतेश्वरं हरम् ।
शिवेन सह ते विप्रा मोदन्ते नात्र संशयः ॥ ३१ ॥

ये तत्र रामधारायां निमज्य मुनिसत्तमाः ।
पूजयन्ति शिवं शान्तं ते यान्ति परमां गतिम् ॥ ३२ ॥

तत्र सीताजले पुण्ये निमज्य मुनिसत्तमाः ।
ये पूजयन्ति देवेशं ते शोकाद् वितरन्ति हि ॥ ३३ ॥

अशोकपल्लवैः पुण्यैः सीतेशं यः प्रपूजयेत् ।
स शोकमुक्तो भूत्वेह शिवेन सह मोदते ॥ ३४ ॥

तत्र सीतां महाभागां रामेण सह वै द्विजाः ।
प्रपूज्य मानवः सम्यग् विष्णुलोके महीयते ॥ ३५ ॥

तत्र सीतावनीमध्ये देवकी नाम वै सरित् ।
राजते शेषसंभूता सर्वपापप्रणाशिनी ।
निमज्य मानवस्तस्यां स्वर्गलोके महीयते ॥ ३६ ॥

इत्येतत् कथितं विप्राः पर्वतानां मयाऽधुना ।
शृणुयाद्वा पठेद्वापि स शोकाद् विप्रच्यते ॥ ३७ ॥

**इति श्रीस्कंदपुराणे मानसखण्डे सीतेश्वरमाहात्म्यं नाम
चत्वारिंशोऽध्यायः ॥ ४० ॥**

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२९. –a) ने१ ययावषोष्यां शोभाढयां ।
३२. –a) ने१ °धाराया (→°धारायां). ३५. –a) ने२.३ महाभागा (ने३ °गाः)
(→महाभागां). ३६. –a) ने२ सीतावती° (→सीतावनी°). ३७. –b) ने२
पर्वातं (→पर्वतानां).

व्यास उवाच ।

शेषस्य दक्षिणे भागे पुण्यो गर्गगिरिः स्मृतः ।
शिलापादपसंकीर्णो नानाधातुविराजितः ॥ १ ॥

कूजत्कोकिलसंवैश्च यत्र तत्र प्रणादितः ।
रजताकरसंयुक्तो राजते रजतोपमः ॥ २ ॥

गौरी पद्या तथा मेधा सावित्री चापराजिता ।
तुष्टि प्रभृतयो देव्यो राजन्ते यत्र वै द्विजाः ॥ ३ ॥

चित्रकः सत्यसेनश्च तथा गार्ग्यो महातपाः ।
यत्र सिद्धा विराजन्ते सत्यव्रतपरायणाः ॥ ४ ॥

कान्ता कान्तिमती पुण्या वेणुवाहा तथा नदी ।
सुवाहा देववाहा च भद्रा भद्रवती तथा ॥ ५ ॥

सुभद्रा कालभद्रा च काकभद्रा तथा नदी ।
पुष्पभद्रा सरिच्छ्रेष्ठा मानसी मनसा तथा ॥ ६ ॥

एतास्तु बहवो नद्यो यस्मिन् संभूय सुव्रताः ।
पूर्वपश्चिमवाहिन्यो याम्योत्तरगतास्तथा ॥ ७ ॥

विराजन्ते महानद्यो यस्मिन् पर्वतनायके ।
यासु स्नात्वा हि ऋषयो गताः स्वर्गं प्रति द्विजाः ॥ ८ ॥

षट् षष्टीति च विख्याता यस्मिन् वै ह्रदनायकाः ।
निमज्य येषु वै विप्रा विनश्यन्तेऽघकोटयः ॥ ९ ॥

मा यजन्तु महाभागा यज्ञैः सुबहुदक्षिणः ।
मा निमज्जन्तु तीर्थेषु मा कथां प्रवदन्त्विह ॥ १० ॥

पुण्यं गर्गगिरिं विप्राः समारुह्यन्तु मानवाः ।
यत्र गर्गो महातेजास् तपस्तेपे सुदुष्करम् ॥ ११ ॥

सुपुण्यं पर्वतं मत्वा लोकानां हितकाम्यया ।
तस्मान् नान्यतमः पुण्यः पर्वतो मुनिसत्तमाः ॥ १२ ॥

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१. -b) ने२ *रिः (→-गिरिः). ३. -d) ने२ राजते (→राजन्ते); ने२ द्विज
(→द्विजाः). ५. -b) ने१ °भद्रा(→°वाहा). -c) ने१ देववहा चैव(→देववाहा च).
६. -d) ने१ मानसा (→मनसा). ८. -a) ने२ विराजते (→विराजन्ते). ९. -d)
ने१ विनस्यंतेऽष कोटयः. ११. -a) ने१ °गिरों(→°गिरिं). -c) ने१ गर्ग्यो(→गर्गो);
ने२ °तेजास् (→°तेजा).

यत्र कीटाः पतङ्गाद्याः श्वानाद्या मशकाश्र हि ।
मृताः शिवपुरं पुण्यं यान्ति वै मुनिसत्तमाः ॥ १३ ॥
यो हिमाद्रिं प्रणम्याशु संस्थितो गिरिनायकः ।
तस्य व्याख्यायनं विप्राः कथं वै कथयाम्यहम् ॥ १४ ॥
तस्य वै शिखरे पुण्ये गार्ग्येशो नाम शङ्करः ।
पूज्यते देवगन्धर्वैर्मानवैश्र तपोधनाः ॥ १५ ॥
तत्र गर्गाश्रमाभ्यासे गार्गी नामा सरिद्धरा ।
पुण्यातोयवहा पुण्या विद्यते मुनिसत्तमाः ॥ १६ ॥
वामे तस्य महाभीमह्रदः संख्यायते द्विजाः ।
त्रिभिर्यो ऋषिभिः पुण्यैः पूरितस्तृषिसंज्ञकः ॥ १७ ॥

<center>ऋषय ऊचुः ।</center>

कथं वै ऋषयो विप्र त्रयः परमधार्मिकाः ।
ह्रदं संपूरयामासुः के ते ख्यातास्तपोधनाः ॥ १८ ॥

<center>व्यास उवाच ।</center>

अत्रिः पुलस्त्यः पुलह ऋषयो गर्गपर्वतम् ।
समाजग्मुर्महाभागास्तपस्तप्तुं सुदुष्करम् ।
तत्र चित्रशिलां दृष्ट्वा रुरुहुः पर्वतोत्तमम् ॥ १९ ॥
आरुह्यमाणा ऋषयः सूर्यरश्मिप्रपीडिता ।
तृषिताश्राभवन् विप्राः परिम्लानमुखश्रियः ॥ २० ॥
तत्र ते तृषिताः सर्वे संस्मरन् मानसं सरम् ।
स्मृतमात्रस्तु ऋषिभिर्मानसो मुनिसत्तमैः ।
जलेन पूरयामास ह्रदं तं भीमसंमितम् ॥ २१ ॥
तत्र ते पूरितं दृष्ट्वा ह्रदं तं ऋषिसंज्ञितम् ।
पीत्वाऽऽपः सुचिरं स्थित्वा ययुर्विप्रा यथागतम् ॥ २२ ॥
ये निमज्जन्ति मनुजाः सरे वै तृषिसंज्ञिते ।
मानसस्नानजं पुण्यं प्राप्नुवन्ति न संशयः ॥ २३ ॥

<center>इति श्रीस्कन्दपुराणे मानसखण्डे गर्गपर्वतमाहात्म्ये
एकचत्वारिंशोऽध्यायः ॥ ४१ ॥</center>

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१३. –a) ने₁ कीट (→कीटाः). १६. –a) ने₁ तत्र गार्ग्याश्रमादुत्था. १७. –a)
ने₁ तस्या (→तस्य). –c) ने₁ पुण्यः (→पुण्याः). –d) ने₂ पूजितो सतनायकः.
१८. –b) ने₁.₂ °धार्मिका (→°धार्मिकाः). १९. –c) ने₁ °शिवं (→°शिलां).
–f) ने₂ कुरङ्ग (→रुरुहुः).
२०. –b) ने₂ °प्रपीडितः (→°प्रपीडिता). –d) ने₁ °मुष° (→°मुख°).

ऋषय ऊचुः ।

सर्वंतीर्थाधिकं पुण्यं सर्वदानाधिकं तथा ।
प्राप्यते यत्र विप्रर्षे तत्तीर्थं वद विस्तरात् ॥ १ ॥

व्यास उवाच ।

सर्वंतीर्थोत्तमं तीर्थं सर्वंक्षेत्रोत्तमं तथा ।
श्रृण्वन्तु मुनिशार्दूला मया सम्यगुदाहृतम् ॥ २ ॥

क्षेत्रं भद्रवरं नाम सर्वंपापप्रणाशनम् ।
सेवितं सिद्धगन्धर्वैर्गन्धर्वीभिस्तथैव च ॥ ३ ॥

यं स्मृत्वा मुनिशार्दूला ब्रह्महत्यादिकोटयः ।
प्रद्रवन्ति न सन्देहः क्षेत्रं भद्रवटस्य हि ॥ ४ ॥

यत्फलं कपिलादानान्माघस्नानाच्च यत्फलम् ।
चन्द्रसूर्यग्रहे विप्रा यत्फलं कुरुपुष्करे ॥ ५ ॥

तत्फलं चातिपुण्ये वै क्षेत्रे भद्रवटाह्वये ।
प्राप्यते मुनिशार्दूलाः सत्यं सत्यं मयोदितम् ॥ ६ ॥

गयाश्राद्धेन यत् पुण्यं काशीवासाच्च यत् फलम् ।
यत्फलं मानसक्षेत्रे मज्जनान् मुनिसत्तमाः ॥ ७ ॥

केदारोदकपानाच्च पूजनाच्छंकरस्य च ।
यत्फलं प्राप्यते विप्रास्तत्तद् भद्रवटे स्मृतम् ॥ ८ ॥

क्षेत्रं भद्रवटं प्राप्य ये द्विजा लोभमोहिताः ।
प्रतिगृह्णन्ति वै विप्रास्ते यान्ति नरकं प्रति ॥ ९ ॥

यत्र भद्रवटो नाम वटः संपूज्यते द्विजाः ।
तस्मान्नान्यतमं क्षेत्रं प्रपश्यामि महीतले ॥ १० ॥

यस्य छायां समाश्रित्य देवदेवो जनार्दनः ।
सुष्वाप मुनिशार्दूलास्तस्मात् कोन्यतमोधिकः ॥ ११ ॥

१. –b) ने१ °दानाधिकस् (→°दानाधिकम्). ३. –d) ने२ गन्धर्वीभिस् (→गंधर्भी-भिस्). ६. –a) ने२ चापि (→चाति). –d) ने१ मषोदितम् (→मयोदितम्). ७. –d) ने१ °सत्तमः (→°सत्तमाः). ९. –a) ने१ क्षेत्र- (→°क्षेत्रं); ने१ °वटे (→°वटं). ११. –a) ने२ छाया (→छायां).

यस्मिन् क्षेत्रे महापुण्या शिला देवविनिर्मिता ।
धन्या   चित्रशिला नाम महेन्द्राद्यैः सुसेविता ॥ १२ ॥

यस्मिन् ब्रह्मा च विष्णुश्च महादेवस्तथैव च ।
स्वशक्तिभिश्च वै विप्रा विराजन्ते न संशयः ॥ १३ ॥

ऋषय ऊचुः ।

कथं चित्रशिला पुण्या केन मर्त्ये प्रकाशिता ।
कथयस्व समासेन सर्वं ते विदितं प्रभो ॥ १४ ॥

व्यास उवाच ।

पुरा   कृतयुगस्यादौ   क्षेत्रे   भद्रवटाह्वये ।
पुष्पभद्राजले शुद्धे निमज्य मुनिसत्तमाः ॥ १५ ॥

सुतपा नाम वै मौनी तपस्वी संशितव्रतः ।
वटछायां समाश्रित्य तपस्तेपे सुदुष्करम् ॥ १६ ॥

ऊद्‌र्ध्ववाहुर्महातेजाः   शीर्णपर्णानिलाशनः ।
त्रिगुणं द्वादशाब्दं वै   तपस्तेपे सुदुष्करम् ॥ १७ ॥

ततः काले व्यतीते तु ब्रह्मा विष्णुशिवादयः ।
मुनेरनुग्रहार्थाय   ययुर्भद्रवटं   द्विजाः ॥ १८ ॥

तत्र ते तं द्विजं मौनि दृष्ट्वा चित्रशिलां तथा ।
चित्रधातुसमानाभां रचितां   विश्वकर्मणा ।
पुष्पभद्रासरिन्मध्ये राजन्तीं स्वर्णसंमिताम् ॥ १९ ॥

ते तस्यां तस्थुर्वै विप्रा ब्रह्माविष्णुमहेश्वराः ।
ऋषेरनुग्रहार्थाय   लोकानां   हितकाम्यया ॥ २० ॥

उवाच तमृर्षि विप्रा विष्णुर्ब्रह्माभवान्वितः ।
त्रैलोक्यहितकर्तारं वचनं समुवाच ह ॥ २१ ॥

विष्णुरुवाच ।

धन्योऽसि ऋषिशार्दूल येनाहं तोषितस्त्वया ।
ध्यानं संत्यज्य मां पश्य हितं ते करवाम्यहम् ॥ २२ ॥

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१२. –c) ने₂. नामा (→नाम).   १४. –b) ने₂ मर्त्यो (→मर्त्ये).   १५. –c)
ने₁ पुण्ये (→शुद्धे).   १८. –b) ने₁.₂ ब्रह्मा (→ब्रह्म).

व्यास उवाच ।

इति विष्णोर्गिरं श्रुत्वा मेघगम्भीरनादितम् ।
कोऽयमित्यधुना वाचं संभाव्य प्रददर्श ह ॥ २३ ॥

ततो ददर्श वैकुण्ठं शङ्खचक्रगदाधरम् ।
श्रीवत्साङ्कं चतुर्बाहुं वनमालाविराजितम् ॥ २४ ॥

सहस्रभानुसंकाशं दिव्यद्युतिविराजितम् ।
चोपविष्टं शिलापृष्ठे सह ब्रह्मभवादिभिः ॥ २५ ॥

चित्तानुमेयं वैकुण्ठं कृष्णं मत्वा श्रियः पतिम् ।
ननाम दण्डवद् भूमौ किञ्चिन्नोवाच स व्रती ॥ २६ ॥

प्रणामानन्तरं मौनी तुष्टाव मनसा हरिम् ।
स मौनिं तमृषिं ज्ञात्वा हरिः संसारभाववित् ।
अनुजग्राह वै विप्रा विश्वकर्त्ता सतां गतिः ॥ २७ ॥

अधिरोप्य विमानाग्रे मौनिं स-यव्रतं ऋषिम् ।
सह तेन तदा देवो ब्रह्माणा शङ्करेण च ।
ययौ वैकुण्ठभवनं वैकुण्ठो मुनिसत्तम ॥ २८ ॥

सुतपस्याश्रमे पुण्ये सा शिला त्वष्टृनिर्मिता ।
पुष्पभद्रा सरिन्मध्ये चित्रा धातुमयी यथा ।
पूज्यते देवगन्धर्वैः किमुतान्यैर्महर्षिभिः ॥ २९ ॥

ये पूजयन्ति मनुजाश्चित्रां चित्रशिलां द्विजाः ।
तेषां वैकुण्ठभवनान् नास्तीह पुनरागमः ॥ ३० ॥

दुर्लभं मानुषं जन्म मानुषे मुनिसत्तमाः ।
सुदुर्लभतरं तत्र शिलासंदर्शनं शुभम् ॥ ३१ ॥

तत्रापि दुर्लभं मन्ये पुष्पभद्रासरिज्जले ।
मज्जनं मुनिशार्दूला ब्रह्महत्याविनाशनम् ॥ ३२ ॥

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२३. –b) ने₁ °नादिताम् (→°नादितम्). –c) ने₂ वाच (→वाचं). २६. –a)
चित्तानुमेयवैकुण्ठं. –d) ने₁ प्रती (→व्रती). २७. –f) ने₃ गतिम् (→गतिः).
२८. –f) ने₁.₃ °सत्तमाः (→°सत्तम). ३१. –a) ने₁ दुर्लभ- (→दुर्लभं). –b) ने₁.₂ °सत्तमा(→°सत्तमाः).

ते धन्याः मानवाः लोके मातुर्जंठरवासिनः ।
यैः स्नानं पुष्पभद्रायाः जले पुण्यप्रदे द्विजाः ॥ ३३ ॥

निमज्य पुष्पभद्रायाः जले यैः पूज्यते शिला ।
ते मातुर्ज्जंठरं विप्रा न पश्यन्ति पुनः पुनः ॥ ३४ ॥

दक्षिणे पुष्पभद्रायाः पुण्यं भद्रवटं हि ये ।
प्रपश्यन्ति महाभागास्ते यान्ति परमां गतिम् ॥ ३५ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे भद्रवटमाहात्म्ये
द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

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३३. —a) ने१ मानवे (→मानवा). —b) ने२ मातुज्जंहरवासिनः. ने१. ३४b–
३५a ⊙.

व्यास उवाच ।

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
गर्गेण मुनिना गीतं व्याधाय परिपृच्छते ॥ १ ॥

व्याधः कश्चिन् महारण्ये खशदेशसमुद्भवः ।
मृगयां व्यचरत् पापो देशे व्याधसहायवान् ॥ २ ॥

वराहांश्च रुरूंश्चापि एणां चापि सुदुर्मतिः ।
जघान विपिने घोरे तथान्यानपि वै मृगान् ॥ ३ ॥

स कदाचित् तपस्यन्तं गर्गं पश्य तपोधनाः ।
ध्यायमानं जगन्नाथं प्रभविष्णुं महेश्वरम् ॥ ४ ॥

तं दृष्ट्वा सोऽतिपापो वै पुण्यां ज्ञानरतिं गतः ।
अहो नैष्ठुर्यंकर्मेदोऽयं प्राणिनां हिंसनं वदन् ॥ ५ ॥

इति पुण्यमतं ज्ञात्वा स व्याधो मुनिसत्तमाः ।
प्रणम्य स यथान्यायं गर्गं संपृष्टवान् तदा ॥ ६ ॥

व्यास उवाच ।

मुने हिंसारतानां हि मानवानां दुरात्मनाम् ।
कस्मिन् क्षेत्रे गतिः पुण्या विद्यते तद्वदस्व माम् ॥ ७ ॥

गर्ग उवाच ।

अपि क्षेत्रशतं दृष्ट्वा ये हिंसानिरता जनाः ।
ते न शुद्धयन्ति वै व्याध वटक्षेत्रमदृश्य हि ॥ ८ ॥

तावत् पापानि सर्वाणि देहलग्नानि सन्ति वै ।
यावद् भद्रवटं क्षेत्रं न पश्यति हि पातकी ॥ ९ ॥

१. –c) ने₁ गीत (→गीतं). २. –b) ने₁ स्वशदेश° (→खशदेश°). –d) ने₁
देश–(→देशो). ३. –a) ने₁.₂ वराहाश्च रुरुश्चापि. –b) ने₁ एणामपि, ने₃ एणं
चापि (→एणां चापि). ४. –c) ने₂ °नाथ–(→°नाथं). ५. –b) ने₂ पुण्यो
(→पुण्यां). ६. –a) ने₂ °शतं (→°मतं). ८. –a) ने₂ दृष्ट्वा (→दृष्टा). –d)
ने₂ ते (→हि). ९. –c) ने₁ °वट–(→°वटं).

दृष्ट्वा भद्रवटं क्षेत्रं तथा चित्रशिलां शुभाम् ।
विलीयन्ते ह पापानि हिमवद् भास्करोदये ॥ १० ॥

व्यास उवाच ।

इति श्रुत्वा महाव्याधस्त्यक्त्वा च सशरं धनुः ।
सुनिर्विण्णमना भूत्वा पुनर्गर्गमुवाच ह ॥ ११ ॥

व्याध उवाच ।

कुत्र व्याख्यायते विप्र त्वया भद्रवटः शुभः ।
कुत्र सा पुण्यनिचया शिला चित्रशिला स्मृता ॥ १२ ॥

गर्ग उवाच ।

शुद्धे हिमालयप्रान्ते पुण्यो गर्गगिरिः स्मृतः ।
तत्र गर्गाश्रमो व्याध विद्यते सिद्धसेवितः ॥ १३ ॥

तत्र गर्गाश्रमाद् भूता गार्गी नामा नदी स्मृता ।
वामे तस्या महाभीमो पुण्यो भीममहृदः स्मृतः ॥ १४ ॥

तस्मात् पुण्यात् सरिच्छ्रेष्ठा पुष्पभद्रा महानदी ।
संभूता वै महाव्याध तपस्वीभिर्निषेविता ॥ १५ ॥

तत्रैव पर्वतोद्देशे सुभद्रा सरितोत्तमा ।
बभूव सिद्धगन्धर्वैः पूजिता व्याधनायक ॥ १६ ॥

तयोः संगममध्ये वै चिताभस्मविभूषणः ।
जागर्ति शङ्कुरो व्याध सिद्धगन्धर्वसेवितः ॥ १७ ॥

तत्र चित्रशिला नाम तयोर्वै सङ्गमाद्गिरिः ।
देवगन्धर्वमनुजैः पूजिता व्याधनायक ।
सेविता ऋषिभिः पुण्यैः तपोभिर्वीतकल्मषैः ॥ १८ ॥

ब्रह्मविष्णुमहेशाद्यास्त्रयो देवा वसन्ति हि ।
यस्यां देवर्षिपूज्यायां सेवितायां सरिज्जलैः ॥ १९ ॥

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१०. –a) ने१ °वट-(→°वटं). –b) ने१ °शिला (→°शिलां)
११. –b) ने१ धनु (→धनुः). १३. –d) ने१ विषते (→विद्यते). १४. –a) ने१ गार्ग्याश्रमाद् (→गर्गाश्रमाद्). –d) ने१ शुभः (→स्मृतः). १५. –a) ने१ सरिच्छेषा (→सरिच्छ्रेष्ठा). १६. –c) ने२ °गन्धर्वं (→°गन्धर्वैः). १९. –c) ने२ °पूज्यानां (→°पूज्यायां).

तां दृष्ट्वा पापिनो घोरा विलिप्ताः पापकोटिभिः ।
क्षणेनैव विशुद्धचन्ति सत्यं ते कथितं मया ॥ २० ॥
अणुमात्रमपि स्नातं पुष्पभद्रा सरिज्जले ।
तस्मिन् क्षेत्रे प्रकुरुते भस्मसादघकोटयः ॥ २१ ॥
दक्षिणे पुष्पभद्रायाः पुण्यं भद्रवटं स्मृतम् ।
तं दृष्ट्वा मानवो याति विष्णुलोकं सुदुर्लभम् ॥ २२ ॥
तच्छिला वटयोर्मध्ये क्षेत्रं भद्रवटं स्मृतम् ।
ऋषिपुण्याश्रमैर्व्याध सेवितं सुमनोहरम् ॥ २३ ॥
प्रविशन्नेव ते पापं तस्मिन् क्षेत्रे प्रणश्यति ।
गच्छ त्वं तत्र वै व्याध त्यज हिंसां मलप्रदाम् ॥ २४ ॥

व्यास उवाच ।

इति गर्गस्य वचनं श्रुत्वा व्याधो महामनाः ।
प्रणम्य तमृषिश्रेष्ठं ययौ भद्रवटं शुभम् ॥ २५ ॥
स्नात्वा भीमह्रदे पुण्ये सरितो [:] सङ्गमे तथा ।
तथैव पुष्पभद्राया जले स्नात्वा यथाविधि ॥ २६ ॥
स शिलां पूजयामास पूर्णमब्दत्रयं द्विजाः ।
तथा भद्रवटं पुण्यं गन्धपुष्पाक्षतैर्जलैः ।
पूजयामास विधिवत् स व्याधो मुनिसत्तमाः ॥ २७ ॥
ततो वर्षत्रयान्ते वै स व्याधः स्वगृहं ययौ ।
पातकैर्बहुभिर्मुक्तो निर्ममो निरहङ्कृतः ॥ २८ ॥
बुभुजे विषयान् भोगानीजे यज्ञान् सुदक्षिणान् ।
ततः कालेन स व्याधो दैवात् पञ्चत्वमासवान् ॥ २९ ॥
मृतो विमानमारुह्य देवैः संप्रेषितं शुभम् ।
सत्यलोकं ययौ व्याधः पुण्येनोपार्जितेन वै ॥ ३० ॥
व्याधाख्यान्वितां विप्राः कथां भद्रवटस्य वै ।
यः पठेच्छृणुयाद् वापि सत्यलोके महीयते ॥ ३१ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे भद्रवटमाहात्म्यं नाम
त्रयश्चत्वारिंशोऽध्यायः ॥ ४३ ॥

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२०. –a) ने३ नरा (→दृष्ट्वा); ने३ दृष्ट्वा (→घोरा). २१. –a) ने१ स्नानं
(→स्नातं). –c) ने१ अस्मिन् (→तस्मिन्). २२. –d) ने२ °लोक-(→°लोकं).
२५. –b) ने१.३ महामनाः (→महात्मनाः). २७. –b) ने१ °म्बदं (→°म्बन्द–);
ने१ द्विजा (→द्विजाः). –c) ने२ °वरं (→°वटं). –d) ने१.२ गंब (ने२ °धा) पुष्पा-
क्षतैर्जले (ने२ °जलिः). २९. –b) ने१ सुदक्षिणां (→सुदक्षिणान्).

ऋषय ऊचु: ।

तीर्थानां पुष्पभद्राया माहात्म्यं मुनिसत्तमः ।
श्रोतुमिच्छाम विप्रर्षे त्वत्तः सत्यवती सुतात् ॥ १ ॥

व्यास उवाच ।

तत्र चित्रह्रदे स्नात्वा पुष्पभद्राप्रपूरिते ।
मानवो देवभवनं प्रयाति मुनिसत्तमाः ॥ २ ॥

अधोभागे महत्तीर्थं शेषनागाह्वयं स्मृतम् ।
तत्र स्नात्वा च मनुजो देवलोके महीयते ॥ ३ ॥

ततस्तु शेषभद्रायाः संगमोऽस्ति तपोधनाः ।
तत्र पिण्डप्रदानेन पितॄन् संतारयेन् नरः ॥ ४ ॥

ततस्तु चन्द्रभद्रायाः सङ्गमोऽस्ति तपोधनाः ।
तत्र स्नात्वा च मनुजो देवलोके महीयते ॥ ५ ॥

ततस्तु वेणुभद्राया सङ्गमोऽस्ति तपोधनाः ।
तत्र स्नात्वा च मनुजः स्वर्गलोके महीयते ॥ ६ ॥

वामे तत्र महादेवी चण्डिका परमेश्वरी ।
पूज्यते मुनिशार्दूला देवगन्धर्वपूजिता ॥ ७ ॥

ततोर्ध्वभागे वै विप्राः शिलायां देवपूजितम् ।
सुभद्रासङ्गमं पुण्यं विद्यते ऋषिसेवितम् ।
तत्र श्मशाननिलयो हरः संपूज्यते द्विजाः ॥ ८ ॥

निमज्य विधिवत् तत्र शङ्करं यस्तु पूजयेत् ।
शिवलोकमवाप्नोति शिवेन सह मोदते ॥ ९ ॥

ततः कमलभद्रायाः संगमस्ति तपोधनाः ।
तत्र स्नात्वा च मनुजः शिववत् पूज्यते भुवि ॥ १० ॥

२. –a) ने१ चि★ह्रदे (→चित्रह्रदे). ६. –b) ने२ सङ्गमेऽस्ति (→सङ्गमोऽस्ति).

ततोर्द्धं पुष्पभद्रायां गार्गीसंगमनं स्मृतम् ।
तत्र स्नात्वा च मनुजो जायते शिववल्लभः ॥ ११ ॥

मूले तस्या महापुण्यो हृदः संख्यायते द्विजाः ।
भीमो नाम महापूज्यः सुरगन्धर्वसेवितः ॥ १२ ॥

तत्र भीमेश्वरो नाम हरः संपूज्यते द्विजाः ।
भीमेशं पूज्य मनुजो जायते शिववल्लभः ॥ १३ ॥

यत्र पुण्या महाभागाः ख्याताः सप्त हृदाः शुभाः ।
तत्र भीमहृदः पुण्यः ख्यायते मुनिसत्तमाः ॥ १४ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे पुष्पभद्रातीर्थमाहात्म्यं नाम
चतुश्चत्वारिंशोध्यायः ॥ ४४ ॥

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११. –a) ने₃ °भद्राया (→भद्रायां). –b) ने₃ गार्गी° (→गार्गी°). –c) ने₁
मनुजा (→मनुजो). १३. –c) ने₁ मनुजा (→मनुजो).

ऋषय ऊचुः ।

कुत्र ते मुनिशादूर्ला पुण्याः सप्त ह्रदाः स्मृताः ।
कस्माद् भोमह्रदः पुण्यः ख्यायते मुनिसत्तम ॥ १ ॥

ह्रदानां नामधेयं च पुण्यं चापि तपोधन ।
समुत्पत्तिं च विधिवच्छ्रोतुमिच्छामहे वयम् ॥ २ ॥

व्यास उवाच ।

शृण्वतां(?) मुनिशादूर्ला ह्रदानां नामसंज्ञितम् ।
यैर्धन्यैर्बहुभिः पुण्याः कृता मानसरोपमाः ॥ ३ ॥

प्रथमं तृषिसंज्ञो वै ततो भोमह्रदः स्मृतः ।
ततः सनत्कुमारेण कल्पितो ह्रदनायकः ॥ ४ ॥

नवक्रोशान् सुविस्तीर्णो ब्रह्मर्षिगणसेवितः ।
ततो नलसरः पुण्यो दमयन्त्यास्ततः परम् ॥ ५ ॥

ततो रामह्रदः ख्यातस्ततः सीतासरः स्मृतः ।
तेषां मध्ये महाभागाः पुण्यो भीमह्रदः स्मृतः ।
सिद्धविद्याधरगणैः सेवितः सरनायकः ॥ ६ ॥

यत्र भीमेश्वरं देवं स पाण्डुतनयो बली ।
समाराध्याञ्जलीदानात् पूरयामास तं ह्रदम् ॥ ७ ॥

ऋषय ऊचुः ।

कथं भीमो महाभाग शिवमाराधयत् प्रभुम् ।
कस्मात् तत्राञ्जलिं पुण्यं चिक्षेप पाण्डुनन्दनः ॥ ८ ॥

१. –b) ने१ पुण्याः समह्रदा शुभा. २. –b) ने१ चाप–(→चापि). ४ c–६b
ने२. ⊙ (दृ. सं.) ४. –d) ने३ °नायका (→°नायकः). ५. –b) ने३ °सेवितं
(→°सेवितः). –c) ने३ °सरं (→°सरः). ६. –a) ने३ °सरः (→°ह्रदः). ७.–d)
ने२ ह्रदः (→ह्रदम्). ८. –c) ने१ पुण्या (?) (→पुण्यं).

व्यास उवाच ।

एकदा बलवान् भीम एकाकी हिमपर्वंतम् ।
जगाम स गदाहस्तः पाकशासनविक्रमः ॥ ९ ॥

व्रजंश्चित्रशिलां दृष्ट्वा संपूज्य च महामतिः ।
परिक्रम्य वटं भीमो रुरोह सुमहागिरिम् ॥ १० ॥

तमारुहं(ढं(?)) तमेकाकीं वागुवाचाशरीरिणी ।
गदाहस्तं पराक्रान्तं भीमं भीमपराक्रमम् ॥ ११ ॥

भीम भीम महाभाग शिवमाराधय प्रभुम् ।
आराध्याञ्जलिदानेन शिवत्वं समवाप्नुहि ।
स्थापयस्व स्वकीर्तिं वै युगमेकं न संशयः ॥ १२ ॥

उपचक्रे महादेवं स पाण्डुतनयो वली ।
संस्थाप्य भूमौ देवेशं शंकरं लोकशङ्करम् ॥ १३ ॥

गन्धपुष्पाक्षतैर्माल्यैर्वस्त्रैश्च विविधैरपि ।
संपूज्य देवदेवेशं नैवद्येन सुतोष्य च ॥ १४ ॥

गदया पर्वतं :भित्वा निष्कास्य स मृदं द्विजाः ।
जलं समानयामास गाङ्गेयं मुनिसत्तमाः ॥ १५ ॥

ततः प्रकम्य देवेशं भीमो भीमपराक्रमः ।
स्वकीर्तिं स्थापयद् भूमौ गाङ्गेयजलपूरिताम् ॥ १६ ॥

ददौ जलाञ्जलिं भीमो महादेवाय शूलिने ।
ततो विसर्जयामास शङ्करं पाण्डुनन्दनः ।
प्रणम्य दण्डवद्भूमौ भीमः स्वस्थमना अभूत् ॥ १७ ॥

ततोऽञ्जलिप्रदानेन भीमस्य च महात्मनः ।
क्षणाज्जलचराणां च स बभूव गृहं द्विजाः ॥ १८ ॥

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१०. –c) ने२ पदं (→वटं). –d) ने३ स महा° (→सुमहा°). ११. –d) ने२
भीमे(→भीमं). १२. –f) ने२ युगे वास्तिन् महेश्वरम्, ने३ युगे चस्मिन् महेश्वरि.

अतः परं ने१ अधिकम्—

व्यास उवाच ।
"वागुक्तमशरीरिण्याः श्रुत्वा भीमो महामतिः ।
सन्निधाय गदां भूमौ नमस्कृत्वा महेश्वरम् ॥"

१३. –c) ने२ देवेशे (→देवेशं). १४. –d) ने१ सुतोव्य (→सुतोष्य). १६. –d)
ने१ °पूरितान्, ने२ °पूरितम् (→°पूरितां). १८. –c) ने१ लक्षणाज् (→क्षणाज्).

नक्रैस्तिमिङ्गिलस(ङ्ग?) षादिभिः पूर्णभूतं
कल्लोलक्षोभचपल वरटाभिः पूर्णम् ।
दृष्ट्वा ह्रदं त्रिपुरनायकनायिकाभिः
संपूज्य तुष्टिमगमत् किमुत सुसिद्धाः ॥ १९ ॥

इति संपूजितं भीमं पुनस्तं वागुवाच ह ।
गच्छ नागाह्वयं भीम श्रेयस्त्वं समुवाप्नुहि ॥ २० ॥

वागुक्तं वचनं श्रुत्वा भीमस्तुष्टमना द्विजाः ।
ययौ नागाह्वयं प्रीतो गदाहस्तो महाबलः ॥ २१ ॥

इत्येतत् कथितं विप्रा यथा भीमह्रदो वरः ।
मया व्याख्यायितः सम्यक् लोकानां हितकाम्यया ॥ २२ ॥

ये स्नानं मुनिशादूर्लाः कुर्वन्ति भीमसंज्ञिते ।
क्रीडन्ति देवभवने यावदाहूतसंप्लवम् ॥ २३ ॥

गंगास्नानसमं पुण्यं स्नात्वा भीमह्रदे शुभे ।
प्राप्नोति मानवः सम्यग् नात्र कार्या विचारणा ॥ २४ ॥

तत्र भीमेश्वरं देवं संपूज्य मुनिसत्तमाः ।
मनोभिलषितां सिद्धिं ददाति परमेश्वरः ॥ २५ ॥

तत्रैव बहवो विप्रा गुहाः सन्ति सुशोभनाः ।
तासु सिद्धैर्महादेवी पूज्यते नात्र संशयः ॥ २६ ॥

इति श्रीस्कन्दपुराणे मानसखण्डे भीमह्रदमाहात्म्यं नाम
पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

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१९. –a) ने१ नक्रस् (→नक्रैस्). –c) ने१ त्रिदश° (→त्रिपुर°). –f) ने१ किमुते
(→किमुत).
२०. –a) ने२ भीमे (→भीमं). २१. –b) ने१ द्विजा (→द्विजाः) –d) ने२
°हस्तौ (→°हस्तो); ने१ °बल (→°बलः). २३. –c) ने१ °भुवने (→°भवने).
२५. –c) ने१ °लखितां (→°लषितां). –d) ने१ परमेश्वरम् (→परमेश्वरः).
२६. –b) ने१ ग्रहाः (→गुहाः).

The 'Purāṇa', Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purāṇas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purāṇas.

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